MANDARIN
for
Missionaries

Mandarin for Missionaries

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Grammar-Task Index

The following list gives examples of grammar principles that may be most helpful in teaching certain principles and performing certain tasks. This list is only a general guide and is not exhaustive. It is very likely that you will need to learn additional grammar to perform these tasks effectively, and it is also possible that you will not need to extensively use some of the principles listed here to perform the tasks they are listed with.

Your investigators' needs, not this list, should govern your language study. You should carefully determine what you should teach to fulfill your investigators' needs, and use that to determine the grammar you study. In addition, you should remember that learning to performs these tasks and teach these principles is not an end unto itself, but a means to fulfill your purpose as a missionary.

Most principles and tasks have both "basic" and "additional" grammar principles. Missionaries just starting out may want to focus on the basic principles before learning the additional ones.

Principle/Task	Basic	Additional
Lesson 1		
God is Our Loving Heavenly Father	Mandarin Sentence Structure; "To Be" Verb; Possessive and Descriptive - *De*	If; Because/Therefore; Helping Verbs; Conjunctions; Prepositions - *Duì* and *Xiàng*
The Gospel Blesses Families	"To Be" Verb; In Order To; Location - *Zài*	Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; According To; Possessive and Descriptive - *De*
Heavenly Father Reveals His Gospel in Every Dispensation	Through; Location - *Zài*; When; Conjunctions; Passive Voice	*Le*; *Bǎ* and *Jiāng*; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*
The Savior's Earthly Ministry and Atonement	When; *Le*; Through; In Order To; Location - *Zài*; Passive Voice	Content Questions; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Before and After; Except For
The Great Apostasy	Passive Voice; *Le*; When; Before and After; Conjunctions	Possessive and Descriptive - *De*; *Bǎ* and *Jiāng*
The Restoration of the Gospel of Jesus Christ through Joseph Smith	Prepositions - *Duì* and *Xiàng;* Through; *Le*; When	Possessive and Descriptive - *De* (Extra Mile); Resultative Verbs; Location - *Zài*
The Book of Mormon: Another Testament of Jesus Christ	*Le*; If; "To Be" Verb; Through	In Addition To; Classifiers; Aspect; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*
Pray to Know the Truth through the Holy Ghost	Through; Helping Verbs; In Order To; Not Only; If	Consequence; Before and After; *De* 的, *De* 得, and *De* 地
Lesson 2		
Pre-Earth Life: God's Purpose and Plan for Us	Content Questions; Before and After; *Le*; Conjunctions; Location - *Zài*	Comparisons - Same and Similar; Passive Voice; Helping Verbs; Through
The Creation	*Le*; In Order To	When; Through; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Location - *Zài*
Agency and the Fall of Adam and Eve	*Bǎ* and *Jiāng*; Location - *Zài*; According To; Because/Therefore; "To Be" Verb	Conjunctions; Passive Voice; Helping Verbs; Classifiers
Our Life on Earth	In Order To; "To Be" Verb; Location - *Zài;* Comparisons - Same and Similar	Frequency; Both, All, and Every; Only; Conjunctions; In Addition To
The Atonement	Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; When; Both, All and Every; Passive Voice	Before and After; Location - *Zài*; Helping Verbs; Except For; If
The Spirit World	Before and After; Location - *Zài*; Possessive and Descriptive - *De*	Prepositions; Helping Verbs, "To Be" Verb
The Resurrection, Judgment, and Immortality	According To; Conjunctions; Both, All, and Every; "To Be" Verb	Helping Verbs; Consequence; Passive Voice
Kingdoms of Glory	According To; Simple Comparisons; Conjunctions	Location - *Zài*; Helping Verbs; Passive Voice; Comparisons - Same and Similar
Lesson 3		
Through Jesus Christ We Can Be Cleansed from Sin	If; In Order To; According To; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*	Resultative Verbs, Frequency, Contrast
Faith in Jesus Christ	Prepositions - *Duì* and *Xiàng*; When; "To Be" Verb	Consequence; Comparisons - More Than; It's Not...It's...

Repentance	When; Helping Verbs; Contrast; Prepositions - *Duì* and *Xiàng*	Before and After; *Bă* and *Jiāng*; Consequence; Frequency
Baptism, Our First Covenant	Conjunctions; When; Through; *Le*	Frequency; In Order To; Aspect; Possessive and Descriptive - *De* (Extra Mile); Only
The Gift of the Holy Ghost	Through; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Passive Voice	Only; Prepositions - *Duì* and *Xiàng*; Simple Comparisons
Endure to the End	When; If; Frequency; Not Only; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*	Only; Aspect; "To Be" Verb
Lesson 4		
Obedience	In Order To; When	Conjunctions; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Only; Helping Verbs
Pray Often	Prepositions - *Duì* and *Xiàng*; Frequency	Both, All, and Every; Helping Verbs
Study the Scriptures	Frequency; Through; If; When; Both, All, and Every	Consequence; Quantity and Specification Questions
Keep the Sabbath Day Holy	Time and Date; Location - *Zài*; In Order To; If; Comparisons - More Than	*Bă* and *Jiāng*; Simple Comparisons; *De* 的, *De* 得, and *De* 地
Baptism and Confirmation	Conjunctions; When; Through	Frequency; It's Not...It's
Follow the Prophet	Both, All, and Every; Conjunctions; Through	Although; Prepositions - *Duì* and *Xiàng*
Keep the Ten Commandments	Numbers; Prepositions - *Duì* and *Xiàng*; In Order To; Helping Verbs	Content Questions
Live the Law of Chastity	Conjunctions; Location - *Zài*; Before and After	Prepositions - *Duì* and *Xiàng*; "To Be" Verb; Except For
Obey the Word of Wisdom	When; In Order To; Helping Verbs	Resultative Verbs; Intensifiers; Classifiers; "To Be" Verb; Frequency
Keep the Law of Tithing	Numbers; Prepositions - *Duì* and *Xiàng*; Passive Voice; If	Possessive and Descriptive - *De* (Extra Mile); Resultative Verbs
Observe the Law of the Fast	Simple Comparisons; Frequency; Location - *Zài*; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*	Possessive and Descriptive - *De* (Extra Mile); *Bă* and *Jiāng*; When
How to Donate Tithes and Offerings	*Bă* and *Jiāng*; Conjunctions; When	Both, All, and Every; Helping Verbs
Obey and Honor the Law	If; Both, All, and Every; Helping Verbs	Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*
Lesson 5		
Priesthood and Auxiliaries	Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; According To; Through; Only	*Bă* and *Jiāng*; Possessive and Descriptive - *De*; *Le*
Missionary Work	Simple Comparisons; When; Helping Verbs; Both, All, and Every	Resultative Verbs; Frequency; Before and After
Eternal Marriage	Through; Only; Location - *Zài*	Not Only; "To Be" Verb
Temples and Family History	When; Location - *Zài*; Because/Therefore; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*	In Order To; Helping Verbs
Service	When; Location - *Zài;* Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Aspect	Frequency; Through; Only; Resultative Verbs
Teaching and Learning in the Church	If; Location - *Zài*; Both, All, and Every; When	"To Be" Verb
Enduring to the End	When; If; Comparisons - Same and Similar; Simple Comparisons; Helping Verbs	Consequence; According To; *De* 的, *De* 得, and *De* 地
Missionary Tasks		
Ask Questions	Content Questions; Yes/No Questions; Prepositions - Duì and *Xiàng*	Quantity and Specification Questions
Conduct a Meeting	Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*; Before and After; Helping Verbs; "To Be" Verb	Time and Date; Classifiers; Numbers
Explain Priesthood Ordinances	When; Location - *Zài*; Resultative Verbs; Through	Classifiers; Before and After; Possessive and Descriptive - *De* (Extra Mile)
Extend Commitment Invitations	Yes/No Questions; When; If; Helping Verbs	Time and Date; In Order To; Only; Before and After; Content Questions
Follow up on Commitments	Yes/No Questions; *Le*; When; If; Quantity and Specification Questions	Time and Date; Content Questions; Simple Comparisons; Prepositions - *Duì* and *Xiàng*

Get to Know Someone	Content Questions; Yes/No Questions; Quantity and Specification Questions	“To Be” Verb; Numbers; Location - *Zài*; Before and After; Helping Verbs
Give Directions	Location - *Zài*; Numbers; Classifiers	Before and After; Helping Verbs; Aspect
Help People Resolve Their Concerns	Content Questions; Yes/No Questions; Intensifiers; Aspect	If; Prepositions - *Duì* and *Xiàng*; Resultative Verbs
Make a Telephone Call	Yes/No Questions; “To Be” Verb; Helping Verbs; Conjunctions; Location - *Zài*	Resultative Verbs; Time and Date; Content Questions; Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*
Make Appointments	Helping Verbs; Simple Comparisons; Content Questions; Time and Date; Numbers	Conjunctions; Except For; Yes/No Questions
Make Purchases	Quantity and Specification Questions; Classifiers; Numbers; Yes/No Questions	Content Questions; Resultative Verbs; Helping Verbs; Simple Comparisons
Meet Someone	Yes/No Questions; “To Be” Verb; Intensifiers	Helping Verbs; Content Questions
Obtain Referrals	In Order To; Content Questions; In Addition To; Helping Verbs; Yes/No Questions	Conjunctions; Prepositions - *Duì* and *Xiàng*
Offer a Prayer	Mandarin Sentence Structure; Possessive and Descriptive - *De*	*De* 的, *De* 得, and *De* 地; Possessive and Descriptive - *De* (Extra Mile); Location - *Zài*
Perform Priesthood Ordinances	Through; Prepositions - *Duì* and *Xiàng*	Conjunctions; According To; When
Plan Daily and Weekly Activities	Time and Date; Location - *Zài*; Content Questions; Helping Verbs	Aspect; Numbers; Classifiers
Share an Experience	When; *Le*; Before and After; Location - *Zài;* Because/Therefore; Resultative Verbs	Mandarin Sentence Structure; Intensifiers; On One hand...On the Other Hand...
Talk with Everyone	Helping Verbs; Conjunctions; “To Be” Verb Content Questions; Yes/No Questions	*Le*; If; Not Only; Intensifiers
Teach Others How to Pray	Mandarin Sentence Structure; Helping Verbs; When; Through; Content Questions	Prepositions - *Duì* and *Xiàng*; Yes/No Questions; Both, All, and Every; Frequency
Testify	Mandarin Sentence Structure; Possessive and Descriptive - *De*; Through; “To Be” Verb	*Le*; Helping Verbs; When; Intensifiers
Use the Scriptures	According To; Location - *Zài*; Numbers; Content Questions; Helping Verbs	Resultative Verbs; Classifiers; When; Before and After; *Bǎ* and *Jiāng*

Principles of Effective Grammar Study

Organization of the Grammar

The grammar principles in this manual are organized by language functions. *Preach My Gospel* teaches that you should focus your language study "on improving your ability to communicate and teach during scheduled activities" (129). Your language study will be most effective as you think about those that you will be teaching each day, study the grammar principles within the function that most relates to what you will do with those investigators, and think about how you can improve the way you use what you have studied throughout the day.

For example, if you struggle with relating the Joseph Smith story effectively when you teach, you might turn to the function titled "Narrating experiences and telling stories." You could then study the grammar principles listed in that function, thinking about how you could apply those grammar principles in upcoming teaching situations when you might present the Joseph Smith story.

The purpose of this manual is not simply to teach you grammar, but more importantly to help you prepare to teach with greater power and clarity in your mission language.

Grammar Activities

The activities in each grammar lesson build on each other. They begin with drill activities that help you practice using a grammar principle and translating sentences. They then move toward helping you use the grammar principle as you speak and communicate with others. As you perform the activities, think about **how you will apply** what you are learning in upcoming teaching appointments and other scheduled activities. The activities are designed so that you can do them more than once, thinking about different investigators or teaching situations as you do them. For example, a scripture activity may ask you to identify certain grammar principles from a verse and then prepare to share that scripture with an investigator who may benefit from hearing it. You will approach this activity differently depending on the specific needs and situation of each investigator you will be teaching. The grammar principle will be the same, but how you use it may vary.

In this manual, you will find many different kinds of activities. Make sure to read the instructions for each activity and follow them closely. For example, an activity may tell you to do something with a scripture, then teach your companion a lesson based on what you learned. Make sure to do each step in the activity, especially the teaching practice with your companion.

* **Using Native Speakers** – "There is no substitute for talking with native speakers of the language" (*Preach My Gospel*, 129). Any activity that is designated to be done with your companion can also be done with a native speaker from the area where you are serving. In every area where you serve, **you should find a native speaker who could help you with the language and who will give you honest and direct feedback**. You may have them do activities with you from this manual that ask you to seek feedback from a companion or native speaker. If your companion is also learning the language, regardless of how proficient he or she is, you should make extra efforts to find a native speaker who can help you find areas for improvement and help you master the language. Make sure your conduct is appropriate as you work with native speakers.

> "It is extremely important that you stay with your companion at all times. Never make exceptions to this standard for activities that seem innocent but take you away from each other, including being in different rooms in the same building or in a home. Never be alone with, flirt with, or associate in any other inappropriate way with anyone of the opposite sex." (*Missionary Handbook*, 30–33)

Different Ways to Use This Manual

You can use this manual in several different ways to meet your needs, depending on how well you know the language, how long you have been in the mission field, and who you are teaching. For example, a missionary who is new in the mission field may find it most helpful to start at the beginning of the book, review every principle that they learned in the MTC, and then apply it in their daily activities. A more advanced missionary may find it more useful to review grammar principles from the different language functions they will have to use each day to better meet the needs of individual investigators. A trainer, with his or her new companion, may use a Companion Activity that covers a principle with which his companion really struggles.

The way that you use this manual will probably change as your language skills improve throughout your mission. However, no matter how you use it, make sure that you are doing what best meets your language needs and are not just doing grammar activities to fill your language study time. You will be most effective as you think about specific investigators or teaching situations as you do different activities from this manual.

Mandarin Sentence Structure

Introduction

The basic structure of the Mandarin Chinese sentence is very simple. Once you understand the structure, you can begin to create your own sentences as you speak from the heart and teach "according to the interest and needs of the investigator" (*Preach My Gospel*, p. 30). In this lesson you will learn how to form both simple and complex sentences.

Basic Structure

The most basic Mandarin sentence structure is **Subject Verb Object** (**SVO**).

1a

Examples:

S	V	O
我	研讀	摩爾門經。
我	研读	摩尔门经。

Wǒ yándú Mó'ěrménjīng.
I study Book of Mormon

I study the Book of Mormon.

S	V	O
他	騎	自行車。
他	骑	自行车。

Tā qí zìxíngchē.
He ride bicycle

He rides a bicycle.

You may have noticed that the **basic** structure here is the same as in English and several other languages. This is true until you expand your sentence to include anything more than SVO.

Let's Talk About It

The next step is to add **Time** and **Place** to our sentence. This is the **time when** and the **place where** the action (verb) of the sentence is occurring. When you add **Time** and **Place,** the structure then becomes **STPVO**.

1b

Examples:

S	T	P	V	O
我	早上	在 房間	研讀	經文。
我	早上	在 房间	研读	经文。

Wǒ zǎoshàng zài fángjiān yándú jīngwén.
I morning in room study scripture

I study the scriptures in my room in the morning.

S	T	P	V	O
我們	星期天	在 教會	領受	聖餐。
我们	星期天	在 教会	领受	圣餐。

Wǒmen xīngqītiān zài jiàohuì lǐngshòu shèngcān.
We Sunday at church partake sacrament

We partake of the sacrament at church on Sunday.

Notice the difference in word order from the Mandarin to the English. As you SYL, practice rearranging your English sentences into Chinese word order. This will help you adjust to the Mandarin structure. Look at the following examples and label the different parts of the sentence (STPVO).

Examples:

我	現在	在	台灣	傳教。
我	现在	在	台湾	传教。

Wǒ xiànzài zài Táiwān chuán jiào.
I now in Taiwan proselyte

I am doing missionary work in Taiwan right now.

我 的 家庭 每 一個 星期一 在 家 開 家人 家庭 晚會。
我 的 家庭 每 一个 星期一 在 家 开 家人 家庭 晚会。

Wǒ de jiātíng měi yí gè xīngqīyī zài jiā kāi jiārén jiātíng wǎnhuì.
My family every one Monday in house open family member family evening party

My family holds family home evening at home every Monday.

Helping Verbs

1c

Helping verbs (also referred to as modal verbs) are most often placed **before** the **verb** and are used to express possibility, ability, permission, obligation and prohibition. For more information on helping verbs, see the "Helping Verbs" lesson.

Examples:

每 一個 人 需要 悔改 他們 的 罪。
每 一个 人 需要 悔改 他们 的 罪。

Měi yí gè rén **xūyào** huǐgǎi tāmen de zuì.
Every one person need repent their sin

Everyone needs to repent of their sins.

他們 明天 會 來 教會。
他们 明天 会 来 教会。

Tāmen míngtiān **huì** lái jiàohuì.
They tomorrow will come church

They will come to church tomorrow.

Prepositions

1d

A preposition comes **before** a **noun** to form a **prepositional phrase** (PP). The preposition connects the **subject** to the **noun** that follows the preposition. For more information on the meaning and use of different prepositions see the lessons on prepositions. In these sentences, the prepositional phrase is marked for you with {brackets}.

Examples:

S T PP V O
我們 每天 {跟 他} 說 話。
我们 每天 {跟 他} 说 话。

Wǒmen měitiān **gēn** tā shuō huà.
We everyday with him speak word

We speak {with him} everyday.

S HV PP V O
你 需要 {向 天父} 做 祈禱。
你 需要 {向 天父} 做 祈祷。

Nǐ xūyào **xiàng** TiānFù zuò qídǎo.
You need toward Heavenly Father do prayer

You need to pray {to Heavenly Father}.

In the second sentence above, where is the prepositional phrase relative to the **helping** verb and the **main** verb? Notice that the helping verb always goes in **front** of the prepositional phrase, and the main verb always goes **directly behind** the prepositional phrase.

Let's Talk About It

Following is a list of commonly used prepositions (介詞 - *jiècí*). There are many prepositions in Chinese, this is just a starter list.

Chinese	English
為/为 wèi	for (the sake of)
給/给 gěi	give

Chinese	English
在 zài	at, in
連/连 lián	even, including

幫/帮 bāng	help
替 tì	for; in behalf of
對/对 duì	toward
向 xiàng	toward (formal)
跟 gēn	with
和 hé	with (often pronounced hàn in Taiwan)
從/从 cóng	from
比 bǐ	compared to (indicating difference in manner or degree by comparison)
把 bǎ	to grab (used to indicate the disposal of some object)
被 bèi	passive voice

離/离 lí	to be distanced from
往 wǎng	in the direction of; toward; to
用 yòng	to use
靠 kào	to rely on
憑/凭 píng	be based on
按照 ànzhào	according to
根據/根据 gēnjù	on the basis of, according to
通過/通过 tōngguò	by means of, by way of, through (used in China)
透過/透过 tòuguò	by means of, by way of, through (used in Taiwan)
到 dào	to

Note: Prepositional phrases can be stacked (have more than one in a sentence). Look at this example from the Book of Mormon that has three prepositional phrases stacked together:

Book of Mormon Example:

你們 要 常 {奉 我 的 名}，{在 家 中} {向 父} 禱告。
你们 要 常 {奉 我 的 名}，{在 家 中} {向 父} 祷告。

Nǐmen yào cháng **fèng** Wǒ de míng, **zài** jiā zhōng **xiàng** Fù dǎogào.
*You should often * My name in family middle toward Father pray*

"Pray {in your families} {unto the Father}, always {in my name} ...." (3 Nephi 18:21).

Complex STPVO

1e

You will often see and hear sentences that do not follow STPVO exactly. For example, how would you structure a sentence that contains more than one main verb or more than one object? The following examples contain multiple verbs and objects. What do you notice about the order of these sentences?

Examples:

S HV V O V O
我 要 去 臺灣 傳 教。
我 要 去 台湾 传 教。
Wǒ yào qù Táiwān chuán jiào.
I going to go Taiwan spread church

I'm going to go to Taiwan on my mission.

S V O V O V O
我們 祈求 您 幫助 我們 學習 中文。
我们 祈求 您 帮助 我们 学习 中文。
Wǒmen qíqiú nín bāngzhù wǒmen xuéxí Zhōngwén.
We ask Thee help us learn Chinese

We ask Thee to help us learn Chinese.

From these examples we learn that **verb-object combinations can often be placed one after another** in complex sentences. Notice that these sentences follow normal STPVO order at the beginning, and then the extra VO combinations are added at the end of the sentence in an order similar to English (especially in the second example).

**Fèng* is often used in the phrase "in the name of Christ". In this instance it acts as *in* or *through*, but in other contexts it means other things.

An easier way of thinking of complex sentences (such as those used in sharing a testimony or saying a prayer) is to think of the end of the sentence as an "**object phrase**." An object phrase is simply a phrase that is the object of the main verb of your sentence. Below is an example to illustrate this concept.

Example:

S	V	O	V	O
我	知道	摩爾門經	是	真實 的。
我	知道	摩尔门经	是	真实 的。
Wǒ	zhīdào	Mǒ'érménjīng	shì	zhēnshí de.
I	*know*	*Book of Mormon*	*is*	*true (book)**

I know the Book of Mormon is true.

S	V	Object phrase		
		S	V	O
我	知道	摩爾門經	是	真實 的。
我	知道	摩尔门经	是	真实 的。
Wǒ	zhīdào	Mǒ'érménjīng	shì	zhēnshí de.
I	*know*	*Book of Mormon*	*is*	*true (book)**

I know the Book of Mormon is true.

This top sentence is an example of identifying the sentence as having two VO combinations in a row. The bottom sentence looks at it in a different way, labeling "I know" as the main subject and verb, and "the Book of Mormon is true" as the **object phrase**. Notice that the object phrase (the Book of Mormon is true) itself is in SVO order. The same thing can be done for a subject phrase as well.

You may also want to say sentences with more than one object. Often, these can be separated into **indirect objects** (IO) and **direct objects** (DO). Look at the following sentence and note where the IO and DO go in a sentence.

Example:

S	V	O	V	IO	DO		
我們	祈求	您	賜給	我們	聖靈	的	陪伴。
我们	祈求	您	赐给	我们	圣灵	的	陪伴。
Wǒmen	qíqiú	Nín	cìgěi	wǒmen	Shènglíng	de	péibàn.
We	*ask*	*Thee*	*give*	*us*	*Spirit*	*'s*	*companionship.*

We ask Thee to give us the companionship of the Holy Ghost.

Notice that **the DO (what is being given)** comes **directly after** the **IO (who it is being given to)**.

These sentences are a good start to understanding complex STPVO. Although this section and other grammar lessons from this book will help you learn to create complex sentences, it is impossible to write down every possible way that sentences can deviate from basic STPVO. **The best way for you to learn it is to try and say more complex sentences, and ask your teacher or a native speaker if you are correct.** If you are not correct, be sure to find out the correct way to say the sentence, and try to understand why it is correct.

Extra Mile

The structure of a Mandarin sentence can also communicate emphasis. Because Chinese is a tonal language, sometimes it may seem difficult to emphasize things with the **tone** of your voice as you would in English (because you can't change the tone of the words). In Chinese, **alternate word order** is one simple way to add emphasis to the things you are saying. This is something you will continue to learn as you listen to natives, but you can begin by reading and practicing the examples below.

Time and Place (Alternate Placement)

In the dialogue below, look at each of the three answers and try to figure out what is being emphasized. Pay attention to the context and the different placement of the sentence components.

Question:

S	T	HV	V	
你	明天	可以	去	嗎?
你	明天	可以	去	吗?
Nǐ	**míngtiān**	kěyǐ	qù	ma?
You	*tomorrow*	*can*	*go*	

Can you go tomorrow?

*This sentence has the same meaning as "*Mó'ěrménjīng shì zhēnshí de **shū.***" Note that *shū* (book) is an **implied object**. To learn more about implied objects, see the "'To Be' Verb" lesson.

Answers:

T	S	HV	V
明天	我	可以	去。
明天	我	可以	去。
Míngtiān	wǒ	kěyǐ	qù.
Tomorrow	*I*	*can*	*go*

*I can go **tomorrow**.*

S	T	HV	V
我	明天	可以	去。
我	明天	可以	去。
Wǒ	**míngtiān**	kěyǐ	qù.
I	*tomorrow*	*can*	*go*

*I can **go** tomorrow.*

S	HV	T	V
我	可以	明天	去。
我	可以	明天	去。
Wǒ	kěyǐ	**míngtiān**	qù.
I	*can*	*tomorrow*	*go*

*I **can** go tomorrow.*

What did you notice about the different placement of **tomorrow** in each of these three answers? How did this placement change the meaning?

You may have noticed that they are each in 3 different spots. As you read them, you may have also felt a difference in emphasis. In this context, the first answer is emphasizing **tomorrow**, the second answer is emphasizing **go,** and the third answer is emphasizing **can**.

Note: Placing the time in a different place changes the emphasis. As you listen to natives speak, notice the way they use placement of time in varying contexts and try to identify what they are emphasizing.

Look at the following examples of the **place** being used in different locations in the sentence structure.

Examples:

P	S	HV	V	O
在 教會	我們	能	感受到	聖靈。
在 教会	我们	能	感受到	圣灵。
Zài jiàohuì	wǒmen	néng	gǎnshòudào	Shènglíng.
At church	*we*	*able to*	*feel*	*Holy Ghost*

*We are able to feel the Holy Ghost **at church**.*

S	P	HV	V	O
我們	在 教會	能	感受到	聖靈。
我们	在 教会	能	感受到	圣灵。
Wǒmen	**zài jiàohuì**	néng	gǎnshòudào	Shènglíng.
We	*at church*	*able to*	*feel*	*Holy Ghost*

*We are able to feel the Holy Ghost at church (**no** added emphasis).*

S	HV	P	V	O
我們	能	在 教會	感受到	聖靈。
我们	能	在 教会	感受到	圣灵。
Wǒmen	néng	**zài jiàohuì**	gǎnshòudào	Shènglíng.
We	*able to*	*at church*	*feel*	*Holy Ghost*

*We are **able to** feel the Holy Ghost at church.*

The movement of **at church** has the same effect on the emphasis as the movement of **tomorrow** in the previous examples shown above, except in the **second** example, where there is **no** added emphasis. Again, this is something which requires listening to, and imitating natives. In this context the first answer is emphasizing **at church**, the second answer has no added emphasis, and the third answer is emphasizing **able to**.

Helping Verb (Alternate Placement)

As you read the examples below, identify what is being emphasized by the different placement of the helping verb.

Examples:

S	T			P		HV	V	O	
你	今天	晚上	在	家	裡	願意	研讀	摩爾門經	嗎？
你	今天	晚上	在	家	里	愿意	研读	摩尔门经	吗？
Nǐ	jīntiān	wǎnshàng	zài	jiā	lǐ	**yuànyì**	yándú	Mó'ěrménjīng	ma?
You	*today*	*evening*	*at*	*home*	*in*	***willing***	*study*	*Book of Mormon*	

*Are you willing to study the Book of Mormon at home tonight? (**no** added emphasis)*

S	T		HV	P		V	O	
你	今天	晚上	願意	在	家	裡 研讀	摩爾門經	嗎？
你	今天	晚上	愿意	在	家	里 研读	摩尔门经	吗？
Nǐ	jīntiān	wǎnshàng	**yuànyì**	zài	jiā	lǐ yándú	Mó'ěrménjīng	ma?
You	*today*	*evening*	***willing***	*at*	*home*	*in study*	*Book of Mormon*	

*Are you willing to study the Book of Mormon **at home** tonight?*

S	HV	T			P		V	O	
你	願意	今天	晚上		在	家 裡	研讀	摩爾門經	嗎？
你	愿意	今天	晚上		在	家 里	研读	摩尔门经	吗？
Nǐ	**yuànyì**	jīntiān	wǎnshàng	zài	jiā	lǐ	yándú	Mó'ěrménjīng	ma?
You	***willing***	*today*	*evening*	*at*	*home*	*in*	*study*	*Book of Mormon*	

*Are you **willing** to study the Book of Mormon tonight at home?*

What did you notice about the relationship between the placement of **willing** (the helping verb) and the part of the sentence that was being emphasized?

Remember This

Native speakers will not always use word order to add emphasis. They will also use voice **pitch** and **feeling**. Mandarin is a tonal language but emphasis **can** be added by increasing the **range of your tones**, or **slowing down** at certain words. **Listen** to native speakers, and **model** their methods of adding emphasis.

Activities (see answers on pp. 322-323)

Learn on Your Own

A. Identify Word Function

Identify the function of each underlined word or phrase (subject, verb, helping verb, object, adjective, adverb, or prepositional phrase). Write your answers on a separate piece of paper, then check your answers in the answer section.

(1)Wǒmen xīwàng nǐ jīntiān huì gēn nǐ de jiārén fēnxiǎng zhège xìnxī. (2)Fùxīng de fúyīn néng wèi jiātíng dàilái zhùfú. (3)Yēsū Jīdū de fúyīn ràng wǒmen zhīdào Shén wèi jiātíng suǒ zhǔnbèi de jìhuà: (4)"Zhè xiàng shénshèng de xìngfú jìhuà shǐ jiārén de guānxī kěyǐ chāoyuè sǐwáng ér yǒngyuǎn yánxù, (5)shèngdiàn zhōng de shénshèng jiàoyí hé shèngyuē ràng rén yǒu kěnéng huídào Shén de miànqián, bìng shǐ jiārén néng yǒngyuǎn jiéhé zài yìqǐ" (*Xuānjiǎng Wǒ de Fúyīn*, p. 3).

Extra Mile: Identify which subject is linked to each helping verb and verb. Which verb is each object linked to? Which verb does each place, time, prepositional phrase, or adverb modify? Which noun does each adjective modify? What word do other phrases modify? Check your answers.

B. Reorder English

Reorder the following English sentences, putting them in correct Chinese word order. You can omit articles and other English words that aren't translated into Chinese. Write your answers on a separate sheet of paper.

Example: I serve in the Shuanghe 1st Ward. → I in Shuanghe 1st Ward serve.

1. We want to find sincere investigators.
2. Can I go to church with you?
3. God restored His true church in 1830.
4. She stopped smoking very quickly.
5. We contacted people in the park yesterday.
6. Tomorrow we will invite Brother Yang to be baptized.
7. Last year I served in Gaoxiong City.
8. Brother Chen will go with us to visit the Liu family.
9. Where did you meet the missionaries?
10. How do you know that the Book of Mormon is true?

11. Which chapter do you want to read?
12. Please help us to know what we should do.
13. He will return from Hong Kong tomorrow.
14. We will speak with him for you.
15. My companion and I went to the distribution center on Wednesday afternoon.

Extra Mile: Translate the above sentences into Chinese.

C. Translation

Translate the following English sentences into Chinese, paying particular attention to word order.

1. We went to Bishop Liu's house yesterday.
2. I need to speak with Brother Xu.
3. We can teach English class in the chapel.
4. We must rely on God in order to press forward.
5. When will you come to Taiwan again?
6. I want to do what God wants me to do.
7. Me too.
8. God cares about you a lot! We do too!
9. He is going to transfer to Sydney as well.
10. We should express thanks to God for all of our blessings.
11. I get along with my companion very well.
12. We are preparing for eternity (eternal life) right now.
13. In the next life, we will be judged according to our works in this life.
14. What questions do you have about our relationship with God?

D. Insert Parts

Insert the word or phrase provided into the correct spot in the Chinese sentence in order to best match the connotation/emphasis of the English sentence.

Example: yí gè Tā xūyào zhēnchéng de péngyǒu. She needs a true friend.

Correct Answer: Tā xūyào yí gè zhēnchéng de péngyǒu.

1.	yuànyì	Nǐ xiànzài jiù jiè yān ma?	Are you willing to stop smoking right now? [quit immediately]
2.	yuànyì	Nǐ xiànzài jiù jiè yān ma?	Are you willing to commit right now to stop smoking? [wouldn't commit before]
3.	míngtiān	Women xūyào jìhuà wǒmen yào jiāo Zhàn Jiātíng de kèchéng.	Tomorrow we need to plan the lesson we are going to teach to the Zhan Family.
4.	míngtiān	Women xūyào jìhuà wǒmen yào jiāo Zhàn Jiātíng de kèchéng.	We need to plan the lesson that we are going to teach the Zhan Family tomorrow.
5.	hé wǒ péngyǒu	Wǒ měi tiān fēnxiǎng fúyīn.	I share the gospel with my friend every day.
6.	hé wǒ péngyǒu	Wǒ měi tiān fēnxiǎng fúyīn.	My friend and I share the gospel every day.
7.	kěyǐ	Wǒmen míngtiān zài jiàotáng jiànmiàn.	We *can meet* at the chapel tomorrow. [Expressing the possibility that we *could* meet.]
8.	kěyǐ	Wǒmen míngtiān zài jiàotáng jiànmiàn.	We can meet *at the chapel* tomorrow. [Emphasizing *where* we can meet tomorrow.]

E. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Nǐ yuànyì fēnxiǎng fúyīn ***hé nǐ de jiārén** ma?
   Will you share the gospel with your family?
2. Wǒ ài nǐ ***hěn duō**!
   I love you very much.
3. ***Huì** nǐ míngtiān lái cānjiā Zhàn Dìxiōng de xǐlǐhuì ma?
   Will you come to Brother Zhan's baptismal service tomorrow?
4. Wǒmen yào qù bàifǎng Shěn Jiěmèi ***míngtiān.**
   We are going to visit Sister Shen tomorrow.
5. Wǒ xūyào fùxí fùxí ***yě**.
   I need to review a bit, too.
6. Wǒmen rènshí tāmen ***zài chāojí shìchǎng lǐ**.
   We met them in the supermarket.
7. Wǒmen yào qídǎo ***wèi Zhào Dìxiōng de nǚ'ér**.
   We need to pray for Brother Zhao's daughter.
8. Wǒ jīntiān wǎnshàng yào ***xiě zì zài rìjì**.
   I am going to write in my journal tonight.
9. Wǒ jīntiān huì ***shī xǐ Tāng Dìxiōng**.
   Today I will baptize Brother Tang.
10. Zhǔjiào ***zài qiánmiàn** zuò.
    The bishop sits in the front.
11. Wǒmen míngtiān yào jiāo tā ***guānyú jiù'ēn jìhuà**.
    Tomorrow we are going to teach her about the Plan of Salvation.
12. ***Nà duàn jīngwén nǐ jīntiān xiàwǔ fēnxiǎng** hěn hǎo.
    That scripture you shared this afternoon was really good.

F. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Tāmen hòutiān huì zài Táoyuán shòu xǐ.
2. Kěyǐ wǒmen jiàn miàn gēn nǐ míngtiān?
3. Sū Jiěmèi shì yí gè hěn rèqíng xīn de chuánjiàoshì.
4. Jiàohuì de chéngyuán bāngzhù wǒmen hěn duō.
5. Zài láishēng, wǒmen huì dōu yíngjiàn Shén zàicì.
6. Wǒmen qù bàifǎng tāmen zài jiā.
7. Chǔ Jiěmèi huì zuò fàn hěn hǎo.
8. Wǒmen yào zhǔnbèi hǎo gēn tā fēnxiǎng zhēnjié lǜfǎ.
9. Wǒmen dàibiǎo Yēsū Jīdū bèi zhàohuàn lái xiézhù rénmen jiéjìng tāmen de zuì.
10. Wǒmen yào zài zhǎi ér xiǎo de lù shàng jiāndìng bùyí de zǒu.
11. Chéngyuán wǒmen zuótiān pèngdào zài yèshì de jiào shénme míngzi? *(What is the name of the member that we ran into at the night market yesterday?)*

G. *Preach My Gospel* Activities

1. (~20 min.) Choose a doctrine from *Xuānjiǎng Wǒ de Fúyīn* that you will soon be teaching, then choose one paragraph from the lesson where that doctrine is taught. Identify the subject(s), verb(s), and object(s) of each sentence. Using these basic building blocks of each sentence as a framework, write a very simplified version of the paragraph in your own words. Try to follow President John Taylor's advice to "unfold and simplify it so that a child can understand" (*Preach My Gospel*, 182). Using what you have learned, teach your companion a brief overview of that part of the doctrine in your own words. Get feedback and repractice.
2. (~25 min.) Choose a paragraph from your English *Preach My Gospel*. Think or write down how you would translate each of the sentences in that paragraph, paying special attention to word order. Then check how the sentence was translated in *Xuānjiǎng Wǒ de Fúyīn.* Notice certain types of English sentences that consistently use a different word order or structure when translated into Chinese, and write down at least 2 patterns that you find. Share your list with your companion and ask questions about anything you don't understand. Write at least two sentences using each of the Chinese patterns or structures you identified that you can use in upcoming activities.

H. Audio Activity (~25 min.)

Listen to one of the following audio clips from *Fúyīn Yuánzé* (listed from easiest to hardest): "Shèngyuē shì shénme?", "Qiānxǐnián de shèngdiàn shìgōng," or "Shèngjīng de bèijǐng." These clips contain some complicated sentences. As with the first *Preach My Gospel* activity above, write down the subject(s), verb(s), and object(s) of each sentence in order to gain a basic understanding of what is being said. Then figure out which words are necessary and which are just extra description. Use this to write out a simple Chinese version of the content of the clip. (See the answers section for an example for each clip.) Finally, listen to the clip again and try to identify the meaning of unfamiliar phrases or vocabulary words by paying attention to where they are located in the sentence and from the context of the passage. Use an English copy of *Gospel Principles* (p. 81, 265, or 45) to check how well you understood.

I. Language Study Plan Activities

1. (~30 min.) "Actively listen," bullet 4. Set a goal for today to actively listen to how investigators structure their language. When you hear a phrase expressed differently from the way you would say it, write it down and practice it with your companion. Try to record at least 3 such phrases, and for each one, write a phrase of your own that uses the same pattern. Use it in your teaching or day-to-day interactions.
2. (~15 min.) "Ask others to help you," bullet 2. Teach one principle from *Preach My Gospel* chapter 3 to your companion or a native speaker and ask them to pay special attention to your grammar usage. Have them correct you whenever you when you use an incorrect sentence structure. Ask them to give you feedback on what specific types of structures you can work on using correctly.

Learn with Your Companion

J. Translation Activity (~15 min.)

Choose a topic that you will discuss with an investigator in the near future. Have your companion give you a sentence in English that relates to that topic; put the English sentence in proper Chinese word order and then translate it into Chinese. Take turns giving each other sentences, and be sure to provide feedback or corrections on each other's Chinese sentences. Do this same activity for different topics you would like to be able to discuss with greater fluency.

Example: God wants us to renew our covenants with him often. → God wants us often renew our with him covenants.
→ *Shén xīwàng wǒmen chángcháng gēngxīn wǒmen yǔ Tā suǒ lì de shèngyuē.*

K. Planning Activity (~25 min.)
Choose one of your current investigators. Turn to the list of "Events That Lead to Baptism, Confirmation, and Activity in the Church" in the beginning of your Missionary Daily Planner. Using this list, discuss your investigator's progress in Chinese. Recount the things your investigator has already done to progress towards being converted. Then move on into the future, and make a plan of faith for your investigator's continued progress. Use correct Chinese sentence structure to state when, where, how, and with who your investigator has done or will do the things on the list. Be as specific as possible and give each other feedback on your grammar. If there are things you have difficulty knowing how to say, write them down and ask a native. After you have completed this activity, set a goal of how and when you will help your investigator to do one of the things you have discussed. Consistently pray for Heavenly Father's help in realizing this goal.

Learn with a Native Speaker

L. Contacting Activity (~30 min.)
Carry an index card with you throughout the day while contacting. Whenever you find something you want to say but don't know how to structure the sentence in Chinese, write the sentence down after the contact is over. When you have collected ten such sentences, write them out in Chinese, trying to use the correct structure. Meet with a native speaker and practice saying the sentences to them; have them correct the sentences that you say incorrectly. Practice saying those sentences correctly and then create a different sentence that uses the same structure and practice it as well. Use the sentences to practice contacting the native speaker as if he or she were an investigator.

Learn with Your District

M. Scripture Activity (~25 min.)
Choose a Chinese scripture passage that is often used by missionaries but that contains some difficult or complicated grammatical structures, such as Níféi Sān Shū 24:7-12, Móluónǎi Shū 10:32-33, or Ā'ěrmǎ Shū 34:14-16. Break into groups or work in companionships. Assign each companionship (or group) part of the passage to go over and break down into its simplest parts--remind them to focus on the subject, verb, and object of each sentence within the passage. Have them write a simplified version of their assigned verse(s) in as simple a manner as possible. Then come back together and have each companionship share how they broke the passage down and simplified it. Give each other feedback and suggestions as necessary. Finally, have companionships pair up and practice sharing the scripture they worked on with each other in a teaching situation. Encourage them to use the words of the scriptures they have just studied as they focus on teaching simply and clearly. Give feedback and repractice. It may be helpful to write out the pinyin of the verses you will study on a chalkboard beforehand for each companionship to use as they explain their assigned portion of the passage.

Conjunctions

Examples from *Vocabulary and Phrases*

All tithes are seen as sacred **and** from the Lord.	Suǒyǒu de fèngxiàn dōu bèi shìwéi shénshèng, **érqiě** shǔyú Zhǔ.
Heavenly Father knows our weaknesses **and** has patience with us.	Tiānfù zhīdào wǒmén de ruòdiǎn, **bìngqiě** duì wǒmen yǒu nàixīn.
Truth does not change as environment **or** time changes.	Zhēnlǐ bú huì suízhe huánjìng **huò** shíjiān de gǎibiàn ér gǎibiàn.
Those who hold the Melkizedek Priesthood can give blessings of healing **and** comfort.	Chíyǒu Màijīxīdé Shèngzhí de rén néng gěiyǔ yīzhì **hé** ānwèi de zhùfú.

Introduction

Conjunctions join or connect words, phrases or sentences, indicating a **relationship** between them. In this section, a conjunction's meaning, use, and location in the sentence will be discussed; specifically, conjunctions indicating (1) joining relationships, (2) more information, (3) contrast, and (4) different options.

Joining Relationship - *Hé*, *Gēn*, and *Yǔ*

A conjunction is placed **between** the two things (nouns or verbs) that are being connected. Take a look at the examples below. Is there any difference between the three conjunctions used here?

Examples:

我 和 你 去。
我 和 你 去。
Wǒ **hé** nǐ qù.
I with you go
I'll go with you.

我 跟 你 去。
我 跟 你 去。
Wǒ **gēn** nǐ qù.
I with you go
I'll go with you.

讓 聖靈 與 我們 同在。
让 圣灵 与 我们 同在。
Ràng Shènglíng **yǔ** wǒmen tóngzài.
Allow Holy Ghost with us to be with
Let the Holy Ghost be with us.

Notice that the three conjunctions used here are basically synonymous in their meaning.

Let's Talk About It

Below is a list of conjunctions commonly used to show a **joining** relationship.

Chinese	English	Function
和 hé	and; with	joins actions or nouns (most versatile conjuction)
跟 gēn	and; with	joins noun phrases and attributes
與/与 yǔ	and; with (formal)	joins nouns that go hand in hand with each other

Take a look at the following examples. Look at the placement of the conjunction.

Examples:

我們 每 一個 人 都 需要 祈禱 和 研讀 經文。
我们 每 一个 人 都 需要 祈祷 和 研读 经文。

Wǒmen měi yí gè rén dōu xūyào qídǎo **hé** yándú jīngwén.
We every one people all need pray and study scripture

We all need to pray and study our scriptures.

耶穌 死 後, 祂的 使徒 受到 批評 跟 迫害。
耶稣 死 后, 他的 使徒 受到 批评 跟 迫害。

Yēsū sǐ hòu, Tā de shǐtú shòudào pīpíng **gēn** pòhài.
Christ die after, His apostle recieve criticism and persecution

After Christ died, his apostles were criticized and persecuted.

你 對 教會 與 宗教 的 事, 有 什么 興趣？
你 对 教会 与 宗教 的 事, 有 什么 兴趣？

Nǐ duì jiàohuì **yǔ** zōngjiào de shì, yǒu shénme xìngqù?
You towards church and religious things have what interest

What interest do you have in church and religion?

Note: When acting as **conjunctions**, *hé*, *gēn*, and *yǔ* function in the ways you saw in these examples. However, *hé*, *gēn*, and *yǔ* can also act as **prepositions**. For more information on prepositions, see the "Chinese Sentence Structure" Lesson.

2b

More Information - *Érqiě, Bìng, Yǐjí* and *Háiyǒu*

You just learned how to indicate relationship between two things in a sentence, now let's look at how to **add more information to** something. Look at the example below. What is the first idea, and what information is added to it?

Example:

天父 的 僕人 得 努力 工作。 還有， 他們 為 別人 服務。
天父 的 仆人 得 努力 工作。 还有， 他们 为 别人 服务。

Tiānfù de púrén děi nǔlì gōngzuò. **Háiyǒu**, *tāmen* wèi biérén fúwù.
Heavenly Father 's servant must diligent work Also they for others serve

Servants of Heavenly Father must work diligently. In addition, they serve others.

The first idea is that "Heavenly Father's servants must work diligently"; the **additional information** is that they must also serve others.

Let's Talk About It

The conjunctions below are commonly used to show that there is something more being expressed about the original idea.

Chinese Conjunction	English	Function
而且 érqiě	and; moreover; as well as	links verb phrases or whole sentences
並(且)/并(且) bìng(qiě)	and; furthermore; also	links verb phrases that have the same subject
(以)及 (yǐ)jí	and; as well as; too	links nouns, verb phrases, or whole sentences
還有/还有 háiyǒu	in addition to; also	used at the beginning of sentences or in lists

Look at the examples below and notice the way that these conjunctions are used to show more information.

Preach My Gospel Examples:

我們 都 要 作 選擇， 而且 我們 所有 的 人 都 會 犯 罪。
我们 都 要 作 选择， 而且 我们 所有 的 人 都 会 犯 罪。

Wǒmen dōu yào zuò xuǎnzé, **érqiě** wǒmen suǒyǒu de rén dōu huì fàn zuì.
We all have to do choice, and we all people all will commit sin.

We make choices, and we all commit sin (p.57).

摩爾門經　中 的 先知們 知道 救主 的 使命 並且 教導 祂 的 福音。
摩尔门经　中 的 先知们 知道 救主 的 使命 并且 教导 他 的 福音。

Mó'ěrménjīng zhōng de xiānzhīmen zhīdào Jiùzhǔ de shǐmìng **bìngqiě** jiàodǎo Tā de fúyīn.
Book of Mormon inside prophets know Savior mission and teach His gospel

The prophets in the Book of Mormon knew about the mission of the Savior and taught His gospel (p.38).

祂 的 贖罪 包括 祂 在 客西馬尼 園 及 十字架 上 受苦， 以及 祂 的 復活。
他 的 赎罪 包括 他 在 客西马尼 园 及 十字架 上 受苦， 以及 他 的 复活。

Tā de Shúzuì bāokuò Tā zài Kèxīmǎní yuán **jí** shízìjià shàng shòukǔ, **yǐjí** Tā de fùhuó.
His Atonement include He at Gethsemane garden and cross on suffering, as well as *His resurrection*

His Atonement ... includes His suffering in Gethsemane and on the cross as well as His Resurrection (p.44).

What did you notice about the use of these conjunctions? You may have noticed how each one transitions between pieces of information. They are used in the same way as the conjunctions you learned in the previous section, but indicate that **more information** is being added.

Note: *Érqiě, bìng,* and *yǐjí* are used most commonly in more formal situations (e.g., teaching situation or formal writing). Since teaching a lesson is seen as more formal in Chinese culture, it is alright to use these conjunctions when teaching, but you should not feel obligated to use them in your teaching. When in less formal situations, feel free to use *háiyǒu*.

2c

Contrast - *Dànshì*, *Kěshì*, *Què*, *Búguò* and *Rán'ér*

We just learned how to express additional information. Now you will learn how to express a contrast between two things. Look at the examples below and compare the three contrasting conjunctions. Is there any difference in their use?

Examples:

人 在 尋找 真理， 可是 世 上 沒有 神 真實 的 教會。
人 在 寻找 真理， 可是 世 上 没有 神 真实 的 教会。

Rén zài xúnzhǎo zhēnlǐ, **kěshì** shì shàng méiyǒu Shén zhēnshí de jiàohuì.
*People * to look for truth, but earth on not have God true church*

People were looking for truth, but God's true church was not on the earth.

十二 使徒 行 了很 多 奇蹟， 但是 人 還是 拒絕 他們。
十二 使徒 行 了很 多 奇迹， 但是 人 还是 拒绝 他们。

Shí'èr Shǐtú xíng le hěn duō qíjì, **dànshì** rén háishì jùjué tāmen.
Twelve Apostle perform very many miracles however people still reject them

The Twelve Apostles performed many miracles, however people still rejected them.

我們 今天 有 時間， 不過 明天 比較 方便。
我们 今天 有 时间， 不过 明天 比较 方便。

Wǒmen jīntiān yǒu shíjiān, **búguò** míngtiān bǐjiào fāngbiàn.
We today have time but tomorrow comparatively convenient

We have time today, but tomorrow would be better.

Let's Talk About It

There is not much difference in the three conjunctions in the examples above. Take a look at the table below to get a feel for the difference between the basic contrast conjunctions.

Chinese Conjunction	English	Function
但是 dànshì	but; however	shows contrast between two ideas or sentences
可是 kěshì	but; however	works the same as *dànshì*
不過/不过 búguò	but; however	functions the same as *dànshì* and *kěshì*, communicates that the contrast is stronger than originally expected
然而 rán'ér	nevertheless; however	functions similar to the above three conjuctions, but is more formal
卻/却 què	but; yet; however; nevertheless	connects two ideas within a sentence; can be used with the other contrasting conjunctions listed here

**Zài* has many functions, to see how it functions here, see the "Aspect" lesson.

Now that you know the subtle differences between these contrast conjunctions, explore the examples below. How can you use a contrast conjunction in your teaching today?

但是 他們 遠離 真理。
但是 他们 远离 真理。

Dànshì tāmen yuǎnlí zhēnlǐ.
However they distance from truth

However, they fell away from the truth.

This sentence would be placed **after** a sentence that has a contrasting idea to this.

不過， 神 還 要 把 祂的 福音 給 他們。
不过， 神 还 要 把 他的 福音 给 他们。

Búguò, Shén hái yào bǎ Tā de fúyīn gěi tāmen.
However God still want take His gospel give them

However, God still wants to give them His gospel.

Like the last example, this sentence would be placed **after** a sentence that has a contrasting idea to this.

Preach My Gospel Examples:

他們 用 嘴唇 接近 我，心 卻 遠離 我。
他们 用 嘴唇 接近 我，心 却 远离 我。

Tāmen yòng zuǐchún jiējìn wǒ, xīn **què** yuǎnlí wǒ.
They use lip draw close me heart but distance from me

They draw near to me with their lips, but their hearts are far from me (JS-H 1:19).

In this example, què goes **after** the subject of the second phrase. If there is **no subject**, it goes directly after the comma.

然而 [先知] 主要 的 職責 是 為基督 作 見證。
然而 [先知] 主要 的 职责 是 为基督 作 见证。

Rán'ér [xiānzhī] zhǔyào de zhízé shì wèi Jīdū zuò jiànzhèng.
However, [prophet] primary responsibility is for Christ do testimony

[The Prophet's] primary responsibility, however, is to bear witness of Christ (p.44).

Like the first two examples, this sentence shows contrast from a sentence that would come before.

Note: Like *however* in English, *dànshì*, *kěshì*, *búguò* and *rán'ér* can all be used either at the beginning **or** middle of sentences. On the other hand, *què* can only be used in the **middle**.

Different Options - *Huò(shì/zhě)* and *Háishì*

2d

The form for expressing contrast is very similar to that of giving different options. Look at the examples below. Where are the conjunctions placed to express different options?

Examples:

你 要 自己 選擇 遵守 或者 不 遵守 智慧語。
你 要 自己 选择 遵守 或者 不 遵守 智慧语。

Nǐ yào zìjǐ xuǎnzé zūnshǒu **huòzhě** bù zūnshǒu Zhìhuìyǔ.
You need to self choose obey or not obey Word of Wisdom

You need to choose for yourself to keep or not to keep the Word of Wisdom.

你 要 我們 明天 還是 後天 給你 打 電話？
你 要 我们 明天 还是 后天 给你 打 电话？

Nǐ yào wǒmen míngtiān **háishì** hòutiān gěi nǐ dǎ diànhuà?
You want us tomorrow or day after tomorrow give you hit phone

Do you want us to call you tomorrow or the day after tomorrow?

Let's Talk About It

Conjunctions used to give options are placed **between** two options, or before the **last** option.

Chinese	English	Function
或(是/者) huò(shì/zhě)	or	separates two or more options, placed before the **last** option
還是/还是 háishì	or	has the same function as *huò(shì/zhě)*, but slightly **less** formal—can also function as a **question word** (see the example above)

Now that you know how both of these conjunctions function, take a look at the examples below. What options do you need to give your investigator that you are teaching today? Practice giving these options to your companion using these conjunctions.

Examples:

我們 每 個 人 都 能夠 決定 聽從 或是 不 聽從 先知。
我们 每 个 人 都 能够 决定 听从 或是 不 听从 先知。

Wǒmen měi gè rén dōu nénggòu juédìng tīngcóng **huòshì** bù tīngcóng xiānzhī.
We everyone all able enough decide hearken or not hearken prophet

We can all decide to hearken to the prophet or not.

Preach My Gospel Examples:

他們 努力 將 他們 認為 已 被 更改 或 破壞 的 教導 和 作法 加以 改革。
他们 努力 将 他们 认为 已 被 更改 或 破坏 的 教导 和 作法 加以 改革。

Tāmen nǔlì jiāng tāmen rènwéi yǐ bèi gēnggǎi **huò** pòhuài de jiàodǎo hé zuòfǎ jiāyǐ gǎigé.
*They strive * they think already ** alter or destroy teachings and way of doing add reform*

They tried to reform teachings and practices that they believed had been changed or corrupted (p.35).

我們 必須 選擇 是 要 追隨 基督，還是 要 跟隨 撒但。
我们 必须 选择 是 要 追随 基督，还是 要 跟随 撒但。

Wǒmen bìxū xuǎnzé shì yào zhuīsuí Jīdū, **háishì** yào gēnsuí Sādàn.
We must choose is want follow Christ or want follow Satan

We must choose whether to follow Jesus Christ or follow Satan (p.48).

Scripture Example:

這些 教派 中間 哪個 是 對的？ 或者 他們 全 都 錯 了？
这些 教派 中間 哪个 是 对的？ 或者 他们 全 都 错 了？

Zhèxiē jiàopài zhōngjiān nǎge shì duì de? **Huòzhě** tāmen quán dōu cuò le?
*These sects among which is right *** Or they whole all wrong*

Who of all these parties are right; or, are they all wrong together? (JS-H 1:10)

Remember This

Conjunctions are a basic part of speech, and will be used in most of your interactions with others. Mastering the conjunctions in this lesson will help qualify you to be able to teach like Nephi and Lehi, for they did preach "with such great **power and authority**, for they had **power and authority** given unto them that they might speak, and they also had what they should speak given unto them" (Helaman 5:18).

Activities (see answers on pp. 323-324)

Learn on Your Own

A. Fill in the Blank

Fill in the blanks of these sentences with *dànshì*, *hé*, *què*, *huòzhě*, or *érqiě*. Check your answers.

1. Wǒmen bùjǐn (not only) yào jiēshòu shuǐ de xǐlǐ, _ yào jiēshòu Shènglíng de ēncì.
2. Xuǎnzé xiāngxìn _ bù xiāngxìn Yēsū Jīdū de fúyīn shì měi yí gè rén de quánlì (power).
3. Dāngshí (at that time) suīrán yǒu hěn duō jiàohuì, _tāmen dōu shì cuò de.
4. Fúyīn _ shèngzhí quánbǐng de fùxīng wèi wǒmen dàilái le xīwàng.
5. Pànjiào shí, xǔduō fúyīn jiàoyì zāo rén gēnggǎi (alter), _ sàngshī (lost).
6. Yēsū Jīdū bèi dīngsǐ yǐhòu, xié'è de rénmen kāishǐ pòhài shǐtú _ jiàohuì de chéngyuán.
7. Péng Jiěmèi hěn xiǎng jiārù jiàohuì, tā zhàngfū (husband) _ bù tóngyì.
8. Shén gěi le wǒmen xiānzhī, shǐtú, _ jīngwén bāngzhù wǒmen chéngzhǎng _ jìnbù.
9. Jiùzhǔ zài shì shí zhàohuàn le shí'èr shǐtú, _ gěi le tāmen shèngzhí quánbǐng.

**Jiāng* is similar to *bǎ* in it's use, for more information see the "*Bǎ* and *Jiāng*" lesson.
**For more information on how *bèi* functions here, see the "Passive Voice" lesson.
***For more information on why *de* is left alone here, see the "To Be Verb" lesson.

B. Fill in the Blank

Fill in the blanks in the following passage with *rán'ér*, *dànshì*, *búguò*, *kěshì*, *hé*, *gēn*, *(yǐ)jí*, *bìngqiě*, *què*, *huò(zhě)*, *háishì*, *háiyǒu*, or *érqiě*. (Note: some words may be used more than once, and some words may not be used at all.) Check your answers.

> Jīnshēng búdàn shì yí gè jīhuì, yí gè zhùfú, 1 shì yí gè tiǎozhàn. Wǒmen 2 shìshàng suǒyǒu de rén yīnwèi jiù'ēn jìhuà ér láidào shìshàng. Wǒmen měi gè rén dōu miànlínzhe yí gè kǎoyàn: xuǎnzé gēnsuí wǒmen de Jiùzhù,Yēsū Jīdū, 3 móguǐ, Sādàn. Jiùzhǔ xīwàng wǒmen gēnsuí Tā 4 zūnshǒu Tā de jièmìng; 5 , Sādàn 6 xīwàng wǒmen gēnsuí Tā 7 tā de zhuīsuízhě (*followers*), zǒu xiàng mièwáng (*destruction*). Shén bǎ xuǎnzé Jīdū 8 Sādàn de xuǎnzéquán gěi le wǒmen. Hěn duō rén xuǎnzé Jīdū, 9 yě yǒu hěn duō rén xuǎnzé Sādàn. Suīrán wǒmen yǒu xuǎnzé fúcóng 10 bù fúcóng Jiùzhǔ de quánlì, 11 wǒmen què méiyǒu xuǎnzé jiéguǒ de zìyóu.

C. Translation

Translate the following sentences into Chinese and underline the conjunctions. Check your answers.

1. We pray that the Spirit will be with us always.
2. We must choose whether to follow the Savior or the devil.
3. Tithes and offerings are paid voluntarily and privately.
4. We welcome you and your family to go to church with us.
5. Although he said he believes what we taught him, he thinks he is not ready to be baptized.
6. We can come teach you and your family again either next Wednesday or Friday.
7. We should not only join Christ's church, but also go to church each Sunday to worship Him.
8. When we fast and pray with faith, we can more easily receive answers to our prayers.
9. He believes what we taught him, he also came to church a few times; however, he does not want to be baptized yet.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒ de tóngbàn ***érqiě*** wǒ dōu shì Měiguó lái de.
   My companion and I are both from America.
2. Nǐ zhège lǐbàitiān kěyǐ lái jiàohuì ***gēn nǐ de jiātíng*** ma?
   Can you and your family come to church this Sunday?
3. Nǐ mùqián hē jiǔ huòzhě chōu yān ******* ?
   Do you currently drink alcohol or smoke?
4. Tiānfù ài nǐ, ***háiyǒu*** Tā wèi nǐ zhǔnbèi le yí gè jìhuà.
   Heavenly Father loves you, and He has prepared a plan for you.
5. Xīngqīliù ***huòzhě*** xīngqītiān duì nǐ bǐjiào fāngbiàn?
   Is Saturday or Sunday more convenient for you?
6. Yǒu shíhòu rénmen jùjué fúyīn yuánzé ***bìngqiě*** jiàoyí.
   Sometimes people reject gospel principles and ordinances.
7. Wǒmen xiǎngyào lái nǐ de jiā ***hé*** jiào nǐ gèngguō guānyú shēnghuó de mùdì.
   We would like to come to your house and teach you more about the purpose of life.
8. Měi yí gè rén dōu huì yǒu jīhuì xuǎnzé jiēshòu ***háiyǒu*** jùjué Yēsū Jīdū de fúyīn.
   Everyone will have the opportunity to choose to accept or reject the gospel of Jesus Christ.
9. Suīrán wǒmen de jiàohuì ***bìng*** qítā de jiàohuì yǒu yìxiē lèisì, dànshì wǒmen hái yǒu hěn zhòngyào de chābié.
   Even though our church has some similarities with other churches, we still have very important differences.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ kàn bú jiàn Shén, érqiě nǐ kěyǐ gǎndào Tā duì nǐ de ài.
2. Mó'érménjiào gēn Jīdūjiào chā zài nǎlǐ?
3. Wǒmen xìn Tiānfù, Tā de Érzi Yēsū Jīdū, yǐjí Shènglíng.
4. Níféi de gēge jīngcháng qìfù tā, dànshì què tā méiyǒu shīqù (lose) xìnxīn.
5. Nǐ yuànyì měi tiān gēn nǐ de jiārén zuò qídǎo gēn kàn jingwén ma?
6. Nǐ yǒu shíhòu huì gǎndào nánguò yīnwèi nǐ ài nǐ de mùdàoyǒu, érqiě kěwàng tāmen néng huòdé jiù'ēn.
7. Wǒmen bùjǐn yào wèi wǒmen xǐhuān de rén qídǎo, yǐjí yào wèi wǒmen bù xǐhuān de rén qídǎo.
8. Yēsū Jīdū de fúyīn nénggòu wèi nǐ de jiātíng dàilái zhùfú, bìngqiě bāngzhù nǐmen dáchéng nǐmen de kěwàng.
9. Tóngbàntuán de héxié huì ràng chuánjiàoshì jièzhe Shènglíng jiàodǎo, hé huì ràng chuándào shìgōng gèng shùnlì (smoothly).
10. Hěn duō chuánjiàoshì juédé chuánjiào shìgōng zhǐ shì qiāo mén, búguò liǎojǐe zhè shìgōng de rén zhīdào yǒu bǐjiào hǎo de fāngfǎ.

F. Scripture Activity (~20 min.)

Read Ā'ērmǎ Shū 32:26-28. Write down all of the conjunctions (*bìng, ér, huò, dànshì*, etc.) and the phrases in which they appear. Check the answer section to make sure you found all of them (there are five total). The invitation in these verses to experiment on the word of God could be useful in helping investigators be willing to take the first steps toward obtaining a testimony. Write down five sentences that you could use as you were sharing this scripture to invite a new investigator to read the Book of Mormon. Three of your five sentences must include conjunctions. Have your companion check your sentences and give you feedback.

G. Language Study Plan Activity (~2 days)
"Memorize vocabulary and phrases," bullet 4. Conjunctions can help you improve the variety and flow of your Chinese as you seek to communicate efficiently with native speakers. However, because there are many conjunctions with similar meanings and usage, it is easy to use them incorrectly or forget to use them at all. In order to integrate conjunctions into your daily language, make a goal to use each conjunction at least once every day for two days. Keep track of your progress in your planner (see example on the right) and ask your companion to follow up with you each day on your goal.

Conj.	Use #1	Use #2	Use #3
érqiě			
huòzhe			
bìngqiě			
dànshì etc.			

Learn with Your Companion

H. Grammar Explanation Activity (~20 min.)
Using the conjunction grammar tables from this section, teach your companion the differences and similarities between the usage of *gēn, hé, yǔ, érqiě, bìngqiě, yǐjí, háiyǒu, dànshì, kěshì, búguò, rán'ér, què, huòshì, huòzhe,* and *háishì*. Afterwards, think of 1-2 sample sentences together for each conjunction that you could use in your teaching and write them down.

I. Scripture Teaching Activity (~20 min.)
Using the Alma 32 scripture activity above, practice roleplaying helping an investigator be willing to experiment upon the word. Identify an investigator you are currently teaching that is having a hard time starting to read and/or pray. Have your companion be the missionary and you act as the investigator. Be sure they plan to include an invitation to act. Discuss the feelings you had as the investigator and why you were or were not willing to commit to read the scriptures and/or pray. Discuss what improvements could be made. Switch roles and repractice, keeping mind how your felt as the investigator and how you want them to feel in order to accept the commitment. Get feedback from your companion.

J. Teaching Activity (~25 min.)
In this activity, you will be teaching a 20-minute version of one of the missionary lessons. Choose which lesson you would like to teach together and who will begin. Whoever starts keeps teaching until they use one of the conjunctions in this lesson. The other missionary must then pick up teaching precisely at that moment (before they finish their sentence), and continue teaching until they use a conjunction, at which point you will immidiately switch who teaches again. Give each other feedback when applicable. Keep going until you finish the lesson. This activity could also be applied in a district meeting.

Learn with a Native Speaker

K. Sharing Scripture Activity (~15 min.)
Visit a member and share the above scriptures in Alma 32 with a member. Ask the member to pay close attention to your Chinese, especially your use of conjunctions (*liáncí*). Then use conjunctions as you lead a discussion about these verses. Ask for specific feedback from the member. Be sure to discuss with the member how they can continue to develop their testimonies through experimenting on and nourishing the word.

Learn with Your District

L. Conjunction Chain Activity (~15 min.)
Erqiě, bìngqiě, yǐjí, háiyǒu, dànshì, kěshì, búguò, rán'ér, huòzhe, and *háishì* can all be used to connect two ideas that are linked together. With your district, sit in a circle and have one missionary start with a general sentence using one of these conjunctions. You will notice that the sentence will have two parts: part A before the conjunction, and part B after. The next missionary will then use part B as the first part of their statement, and add to it. Keep following this pattern around the circle until some gets stumped. Then start over with a new beginning sentence.
Example: Missionary A: Shén ài wǒmen, érqiě tā yào wǒmen hěn kuàilè.
Missionary B: Shén yào wǒmen hěn kuàilè, kěshì Tā hái huì kǎoyàn wǒmen de xìnxīn.
Missionary C: Shén huì kǎoyàn wǒmen de xìnxīn, dànshì Tā yě huì gěi wǒmen zhīchí.
Missionary D: etc.

Content Questions

Introduction

This is one of three lessons on asking questions in Chinese. In this lesson we will focus on content questions: questions that ask about specific things and require more than a yes/no response.

As you study the different structures in this lesson, keep this general rule for creating Chinese questions in mind: **Put the sentence in normal STPVO order and insert the question word where the answer will go.** In Chinese, you ask, "Today we can help **who**?" and answer with the same exact sentence structure, "Today we can help **Brother Cai**."

Shéi - Who?

3a

Shéi is used to ask "who?" It is placed in the sentence as either the **subject** or the **object**. Look at the examples below. When would you put *shéi* in the object spot? The subject spot? Remember, the **subject** is the person or thing that **does** the **action** of the sentence. The **object** is the person or thing that **receives** the **action**.

	Object	Subject
Examples:	你 是 誰？ 你 是 谁？ Nǐ shì **shéi**? *You are who* *Who are you?*	誰 會 帶 我們 的 慕道友 去 教會？ 谁 会 带 我们 的 慕道友 去 教会？ **Shéi** huì dài wǒmen de mùdàoyǒu qù jiàohuì? *Who will bring our investigator go church* *Who will bring our investigator to church?*
	約瑟・斯密 是 誰？ 约瑟・斯密 是 谁？ Yuēsè Sīmì shì **shéi**? *Joseph Smith is who* *Who is Joseph Smith?*	誰 可以 教 我們 真理？ 谁 可以 教 我们 真理？ **Shéi** kěyǐ jiāo wǒmen zhēnlǐ? *Who can teach us truth* *Who can teach us truth?*

Let's Talk About It

The placement of *shéi* is determined by whether you are asking about who the **subject** is (who is doing the action), or who the **object** is (who is receiving the action). If you ask about the **subject**, *shéi* acts as the **subject**, if you ask about the **object**, *shéi* acts as the **object**. Let's look at some examples below and see what happens to the meaning of the sentence when you switch *shéi* from object to subject:

	Object	Subject
Examples:	你 會 教 誰？ 你 会 教 谁？ Nǐ huì jiāo **shéi**? *You will teach who* *Who will you teach?*	誰 會 教 你？ 谁 会 教 你？ **Shéi** huì jiāo nǐ? *Who will teach you* *Who will teach you?*
	你 需要 幫助 誰？ 你 需要 帮助 谁？ Nǐ xūyào bāngzhù **shéi**? *You need help who* *Who do you need to help?*	誰 需要 你 的 幫助？ 谁 需要 你 的 帮助？ **Shéi** xūyào nǐ de bāngzhù? *Who need your help* *Who needs your help?*
	你 跟 誰 去 爐邊 聚會？ 你 跟 谁 去 炉边 聚会？ Nǐ gēn **shéi** qù lúbiān jùhuì? *You with who go fireside meeting* *Who are you going to the fireside with?*	誰 跟 你 去 爐邊 聚會？ 谁 跟 你 去 炉边 聚会？ **Shéi** gēn nǐ qù lúbiān jùhuì? *Who with you go fireside meeting* *Who is going to the fireside with you?*
	這 是 誰 的 摩爾門經？ 这 是 谁 的 摩尔门经？ Zhè shì **shéi** de Mó'ěrménjīng? *This is who 's Book of Mormon* *Who's Book of Mormon is this?*	誰 丟 了 他們 的 摩爾門經？ 谁 丢 了 他们 的 摩尔门经？ **Shéi** diū le tāmen de Mó'erménjīng? *Who lose their Book of Mormon* *Who lost their Book of Mormon?*

Note: *Shéi* can be combined with another noun to form the object (using *de*), as in the last example on the left.
Note: When the main verb of the sentence is *shì* (to be), it is **standard** to have *shéi* act as the **object** (as observed in the examples above). If you hear *shéi* used by a native as the **subject** (when *shì* is the main verb), be sure to listen carefully for the meaning and feeling of what is being said!

Shénme - What?

Shénme is used to ask "what?" *Shénme* acts as the **object** of the sentence and can be **combined** with another object to specify what you are asking about. The following four examples use *shénme* **by itself** as the object. Notice, how specific is the question when only using *shénme* by itself?

Examples:

S	V	O
悔改	是	什麼？
悔改	是	什么？
Huǐgǎi	shì	**shénme**?
Repentance	*is*	*what*

What is repentance?

你	需要	什麼？
你	需要	什么？
Nǐ	xūyào	**shénme**?
You	*need*	*what*

What do you need?

我們	明天	的	計畫 是	什麼？
我们	明天	的	计划 是	什么？
Wǒmen	míngtiān	de	jìhuà shì	**shénme**?
We	*tomorrow*		*plan is*	*what*

What is our plan for tomorrow?

我們	的	慕道友	需要	什麼？
我们	的	慕道友	需要	什么？
Wǒmen	de	mùdàoyǒu	xūyào	**shénme**?
Our		*investigator*	*need*	*what*

What do our investigators need?

As the examples show, using *shénme* alone is not very specific. You can combine *shénme* with another object to make your question more specific. The following examples combine *shénme* with another object.

Examples:

S	HV	V	O		
你們	想要	做	什麼	活動？	Adding *huódòng* makes your question more specific by changing it from "What do you want to do?" to "What **activity** would you like to do?"
你们	想要	做	什么	活动？	
Nǐmen	xiǎngyào	zuò	**shénme**	huódòng?	
You	*want*	*do*	*what*	*activity*	

What activity would you like to do?

你	在	個人	研讀	學	了	什麼 教義？	Instead of just asking "What did you learn?", you specify by asking "What **doctrine** did you learn?"
你	在	个人	研读	学	了	什么 教义？	
Nǐ	zài	gèrén	yándú	xué	le	**shénme** jiàoyì?	
You	*in*	*personal*	*study*	*learn*		*what* *doctrine*	

What doctrine did you learn in your personal study?

Preach My Gospel Example:

這	件	事	對	你	有	什麼 意義？	This question would not even work without adding a second object! Sometimes you **must** add a second object or your question will be too vague, or not even make sense.
这	件	事	对	你	有	什么 意义？	
Zhè	jiàn	shì	duì	nǐ	yǒu	**shénme** yìyì?	
This		*thing*	*to*	*you*	*have*	*what* *meaning*	

"What does this mean to you?" (p. 31)

Note: Sometimes you might hear natives put *shénme* as the **subject**; this is **rare**. The pattern learned above is the pattern you should follow most of the time. When you hear a native use *shénme* as the **subject**, try to figure out what they are saying or what they are trying to emphasize by forming their question in that way.

Shénme Shíhòu - When?

3c

You can also combine *shénme* with the noun *shíhòu* (which means "time" or "a point in time") to ask "when?" Look at the example below. Where is *shénme shíhòu* placed in the sentence?

Example:

你們	什麼 時候	做	禮拜？	
你们	什么 时候	做	礼拜？	
Nǐmen	**shénme shíhòu**	zuò	lǐbài?	
You	*what time*	*do*	*religious service*	

When do you go to church?

Shénme shíhòu is generally placed in the time slot of the sentence.

Wèishénme - Why?

3d

Wèishénme is used to ask "why?" It is simply asking the reason or cause of something. Look at the examples below. Where is *wèishénme* located in the sentence?

Examples:

你	為什麼	相信 神 的 存在？	
你	为什么	相信 神 的 存在？	
Nǐ	**wèishénme**	xiāngxìn Shén de cúnzài?	
You	*why*	*believe God 's existence*	

Why do you believe in God's existence?

你們 今天 早上	為什麼	沒有 來 教會？	
你们 今天 早上	为什么	没有 来 教会？	
Nǐmen jīntiān zǎoshàng	**wèishénme**	méiyǒu lái jiàohuì?	
You today morning	*why*	*not have come church*	

Why didn't you come to church this morning?

你 昨天	為什麼	跟 你的 朋友 喝 酒？	
你 昨天	为什么	跟 你的 朋友 喝 酒？	
Nǐ zuótiān	**wèishénme**	gēn nǐ de péngyǒu hē jiǔ?	
You yesterday	*why*	*with your friend drink alcohol*	

Why did you drink with your friend last night?

You probably noticed that *wèishénme* is placed just before the **verb**, **helping verb** or **prepositional phrase*** (which ever comes first in the sentence).

Let's Talk About It

The examples we looked at above show the **most common** place to use *wèishénme* in your sentence, but like you learned in the Chinese Sentence Structure lesson, sentence order can change the emphasis of what you say. In the examples below, the placement of *wèishénme* adds emphasis to **certain** words. The emphasized word is **bolded** in the English sentence. Is there a **pattern** to what is emphasized?

我們 每 天	為什麼	需要 勤奮 地 工作？	
我们 每 天	为什么	需要 勤奋 地 工作？	
Wǒmen měi tiān	**wèishénme**	xūyào qínfèn de gōngzuò?	
We every day	*why*	*need diligent ** work*	

*Why do we **need** to work diligently every day?*

我們	為什麼	每天 需要 勤奮 地 工作？	
我们	为什么	每天 需要 勤奋 地 工作？	
Wǒmen	**wèishénme**	měitiān xūyào qínfèn de gōngzuò?	
We	*why*	*every day need diligent work*	

*Why do we need to work diligently **every day**?*

*For more information on what a prepositional phrase is, see the "Mandarin Sentence Structure" lesson.

**For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

為什麼　我們　每　天　需要　勤奮　地　工作？
为什么　我们　每　天　需要　勤奋　地　工作？

Wèishénme wǒmen měi tiān xūyào qínfèn de gōngzuò?
Why we every day need diligent work

*Why do **we** need to work diligently every day?*

The pattern is simple: whatever comes **after** *wèishénme* is the word that is stressed. Look back at the examples above and see if you can figure out what circumstance might warrant each of the three questions.

Zěnme - How?

Zěnme is used to ask "how?" It asks **how** the verb of the sentence is done, or the **process** of it. Look at the examples below and try and figure out where *zěnme* goes in the sentence. What is *zěnme* asking about in these sentences?

Examples:

S　　V　O
我　怎麼　做　禱告？
我　怎么　做　祷告？

Wǒ **zěnme** zuò dǎogào?
I how do prayer

How do I pray?

S　　V　O
耶穌 基督　怎麼　完成　贖罪？
耶稣 基督　怎么　完成　赎罪？

Yēsū Jīdū **zěnme** wánchéng Shúzuì?
Jesus Christ how accomplish Atonement

How did Jesus Christ accomplish the Atonement?

You should have noticed that *zěnme* is placed **before** the verb, because it is asking about how an **action** is done. In the first sentence, *zěnme* is asking how to **do**; the second is asking how to **accomplish**.

Let's Talk About It

Zěnme is placed before the verb, except when you have a **prepositional phrase**. In this case, you place *zěnme* **before** the prepositional phrase. Below are some more examples to help you understand how to use *zěnme*, both with prepositional phrases and without:

Without Prepositional Phrase:

我們　怎麼　能　知道　福音　是　真實　的？
我们　怎么　能　知道　福音　是　真实　的？

Wǒmen **zěnme** néng zhīdào fúyīn shì zhēnshí de?
We how able know gospel is true

How can we know the gospel is true?

張　弟兄　是　怎麼　認識　我們　慕道友　的？
张　弟兄　是　怎么　认识　我们　慕道友　的？

Zhāng Dìxiōng shì **zěnme** rènshí wǒmen mùdàoyǒu de?
Zhang Brother is how know us investigator

How does Brother Zhang know our investigator?

With Prepositional Phrase:

我們　怎麼　按照　她的 需要　教　她呢？
我们　怎么　按照　她的 需要　教　她呢？

Wǒmen **zěnme** ànzhào tā de xūyào jiāo tā ne?
*We how according to her need teach her **

How do we teach her according to her needs?

我們　怎麼　跟　慈助會　會長　聯繫　呢？
我们　怎么　跟　慈助會　会长　联系　呢？

Wǒmen **zěnme** gēn Cízhùhuì huìzhǎng liánxì ne?
*We how with Relief Society president contact **

How do you contact (get in contact with) the Relief Society president?

**Ne* can be placed at the end of a question to clarify that it is a question that seeks a reply.

Preach My Gospel Example:

要 培養出 一 種 「我 該 怎麼 幫忙？」 的 態度。
要 培养出 一 种 「我 该 怎么 帮忙？」 的 态度。
Yào péiyǎngchū yì zhǒng "Wǒ gāi **zěnme** bāng máng?" de tàidù.
Must develop one type I should ***how*** *help attitude*

Develop a "How can I help?" attitude (p. 161).

Note: Another common way to say "how?" in Chinese is the word *rúhé* (如何). *Rúhé* is used in most of the same ways as *zěnme*, but is more **formal** and commonly used in written Chinese. You will see it in your study of *Preach My Gospel*.

Zěnmeyàng is another word that can be used to ask "how?" or "in what manner?" It is often shortened to *zěnyàng*. *Zěnmeyàng* can be used in all of the ways *zěnme* is used.

3f

Gospel Principles Example:

你的 洗禮 怎樣 成為 新的 開始？
你的 洗礼 怎样 成为 新的 开始？
Nǐ de xǐlǐ **zěnyàng** chéngwéi xīn de kāishǐ?
Your baptism ***how*** *become new start*

How was your baptism a new beginning? (p. 119)

Unlike *zěnme*, *zěnmeyàng* can also be placed **at the end of a sentence** to ask how something was, is, or will be. In the example below, *zěnmeyàng* is used to ask, "How will it be?"

Gospel Principles Example:

我們 死了 以後，會 怎麼樣？
我们 死了 以后，会 怎么样？
Wǒmen sǐ le yǐhòu, huì **zěnmeyàng**?
We die after will ***how***

What happens to us after we die? (p. 241)

Nǎlǐ / Nǎbiān / Nǎr - Where?

Nǎlǐ is used to ask "where?" It is used to ask where the **subject is**, or where the **action is being done**. *Nǎlǐ* can act as the **place** or the **object**. Take a look at the examples below to see how it is used as the **Place**. *Nǎlǐ, nǎbiān,* and *nǎr** are used in different Chinese speaking regions, but are interchangeable.

3g

Examples:

教堂 在 哪裡 ？
教堂 在 哪里 ？
Jiàotáng zài **nǎlǐ** ?
Church building at ***where***

Where is the church building?

你 想 在 哪邊 見面？
你 想 在 哪边 见面？
Nǐ xiǎng zài **nǎbiān** jiàn miàn?
You want at ***where*** *meet*

Where do you want to meet?

Let's Talk About It

Nǎlǐ is used as the **Place** when it is the place where the **main verb** of the sentence is **happening** or will happen. When you use *nǎlǐ* in this way, place *zài* in **front** of it (like in the examples above).

If *nǎlǐ* is not being used to ask about the place where the **action** (verb) is occuring, then it acts as the **object**, and the sentence will likely have **two** verbs, one **before** *nǎlǐ*, and one **after** *nǎlǐ*. Below are some examples that show the difference of using *nǎlǐ* as the **place** and **object**. Notice the difference in meaning in the English translation.

Place **Object**

**Nǎr* is unique to native speakers from mainland China, specifically the more northern regions.

Examples:

S	HV	P	V	O
我們	應該	在	哪裡	傳 教？
我们	应该	在	哪里	传 教？
Wǒmen	yīnggāi	zài	**nǎlǐ**	chuán jiào?
We	*should*	*at*	*where*	*proselyte*

Where should we proselyte?

S	HV	V_1	O	V_2	O_2
我們	應該	去	哪邊	傳	教？
我们	应该	去	哪边	传	教？
Wǒmen	yīnggāi	qù	**nǎbiān**	chuán	jiào?
We	*should*	*go*	*where*	*proselyte*	

Where should we go to proselyte?

S	HV	P	V	O
我們	要	在	哪兒	見 他？
我们	要	在	哪儿	见 他？
Wǒmen	yào	zài	**nǎr**	jiàn tā?
We	*will*	*at*	*where*	*to meet him*

Where will we meet him?

S	HV	V_1	O	V_2	O_2
我們	要	去	哪裡	見	他？
我们	要	去	哪里	见	他？
Wǒmen	yào	qù	**nǎlǐ**	jiàn	tā?
We	*will*	*go*	*where*	*to meet him*	

Where will we go to meet him?

Extra Mile - Combining Question Words

In Chinese you can put more than one question word in a sentence, or combine question words with yes/no questions. When you do this, only one of the question words is acting as the question. In the examples below, which question word is acting to **form** the question?

3h

Example 1:

你 怎麼 知道 我們 是 誰？
你 怎么 知道 我们 是 谁？
Nǐ **zěnme** zhīdào wǒmen shì **shéi**?
You how know we are who

How do you know who we are?

In this example, the focus of the question is **know**, ***zěnme*** is used to ask *how* you **know**. *Shéi* is not used as a question word here, but just as the word "who."

Example 2:

你 知道 我們 是 誰 嗎？
你 知道 我们 是 谁 吗？
Nǐ zhīdào wǒmen shì **shéi** ma?
You know we are who

Do you know who we are?

In this question we are not asking who someone is, but we are asking if you **know** something, therefore we are asking a yes/no question and use "*ma?*" to indicate that it is just a yes/no question.

Example 3:

你 知道 我 的 經文 在 哪邊 嗎？
你 知道 我 的 经文 在 哪边 吗？
Nǐ zhīdào wǒ de jīngwén zài **nǎbiān** ma?
You know my scripture at where

Do you know where my scriptures are?

Like in example 2, we are asking a yes/no question, not a content question (we only want to know if the person **knows** where the scriptures are, but we are **not** asking **where** the scriptures are). We again use "*ma?*" to indicate this is a yes/no question.

Example 4:

你 知 不 知道 我 的 經文 在 哪兒？
你 知 不 知道 我 的 经文 在 哪儿？
Nǐ zhī bù zhīdào wǒ de jīngwén zài **nǎr**?
You know not know my scripture at where

Do you know where my scriptures are?

This is just like example 3, but we use the *V bù V* question structure to indicate that we are asking a yes/no question.

Remember This

Many of the Questions Words we have learned in this lesson can also be used in different contexts to express things other than questions. As you study the Book of Mormon and *Preach My Gospel* in Chinese, be sure to look for a question mark at the end of the sentence to make sure the sentence is asking a question.

Activities (see answers on p. 324)

Learn on Your Own

A. Question or Not

If the following sentences were translated into Chinese, would they need a content question word (*shéi, shénme, shénme shíhòu, wèishénme, zěnme, nǎlǐ, nǎbiān, nǎr*)? If so, which question word should be used? Check your answers.

1. When you prayed, how did you feel?
2. What does Alma teach about developing faith?
3. Where do we go when we die?
4. When we meet Bishop Huang, remember to ask him.
5. God, who is our Heavenly Father, loves us very much.
6. When would you like to meet with us?
7. Who can give the Lin family a ride to church?
8. I was touched by what Alma taught about faith.
9. Elders, I don't know where the church is.
10. How can I be sure that the gospel is true?
11. When you read the Book of Mormon last night, did you pray also?
12. The Book of Mormon, which was translated by Joseph Smith, contains Christ's teachings.

B. Create Questions

Convert the following statements into questions using the question word given in parentheses. Check your answers.
Example Question: Wǒmen láidào shìshàng de mùdì shì yào péiyǎng xìnxīn. (shénme)
Answer: Wǒmen láidào shìshàng de mùdì shì shénme?

1. Wǒmen yīnggāi yāoqǐng Lài Dìxiōng lái jiàohuì. (shéi)
2. Tā de háizi zài Yúnlín Guózhōng dú shū. (nǎlǐ)
3. Shén yīnwèi ài wǒmen ér gěi wǒmen zhèxiē jièmìng. (wèishénme)
4. Wǒmen tōngguò dú Mó'ěrménjīng nénggòu zhīdào Shén de zhēnlǐ. (zěnmeyàng)
5. Wǒmen zài liù diǎn zhōng yào qù bàifǎng Yóu Dìxiōng de tóngshì. (shénme shíhòu)
6. Chéngyuánmen cānjiā jiàohuì jùhuì shí yìqǐ xuéxí xiānzhī de huàyǔ. (shénme)

C. Fix the Order

The following sentences are in English word order. Rewrite them using correct Mandarin word order. Check your answers.

1. Zài nǎlǐ nǐ yào jiànmiàn gēn wǒmen?
   Where do you want to meet with us?
2. Jiù'ēn jìhuà de jiàoyì bāngzhù wǒmen liǎojiě shéi shì wǒmen.
   The doctrines of the plan of salvation help us understand whom we are.
3. Zěnme wǒmen fúcóng Tā de huà ne?
   How do we obey His words?
4. Dāng nǐ tīngdào shíyīfèngxiàn shí, shénme xiǎngfǎ nǐ yǒu?
   When you heard about tithing, what thoughts did you have?
5. Cóng zhèlǐ qù jiàotáng nǎge fāngxiàng yào cháo zǒu?
   Which direction do I go to get to the chapel from here?
6. Shénme nǐmen rènwéi nǐmen de mùdì láidào shì shàng shì?
   What do you think your purpose in coming to earth is?
7. Wúlùn zài nǎlǐ wǒmen zhù, shì dōu Shén de érnǚ.
   Regardless of where we live, we are all God's children.
8. Lǐhǎi chī le shēngmìng shù de guǒzi yǐhòu, shénme yàng de kěwàng yǒu?
   After Lehi ate the fruit of the tree of life, what kind of desire did he have?

D. Choose the Location

Select the blank where the question word belongs. Check your answers.

Example: 1 nǐ juédé 2 wǒmen sǐ hòu huì fāshēng 3 shì 4? (shénme) → Answer: 3

1. 1 zhè jié jīngwén 2 zài bǐyù 3? (shénme)
2. Shén 1 bú yào 2 wǒmen 3 hē chá? (wèishénme)
3. Hěn duō shíhòu wǒ 1 bù zhīdào 2 tā shuō 3. (shénme)
4. 1 nǐmen xīn zhōng yǒu 2 tèbié de 3 gǎnshòu? (shénme)
5. 1 wǒ zài 2 kěyǐ zhǎodào 3 shíyīfèngxiàn xìnfēng? (nǎlǐ)
6. 1 wǒmen 2 yùnyù 3 zhè lì zhǒngzi? (zěnme)
7. 1 chéngyuánmen yìqǐ xuéxí 2 yùnyòng 3 xiānzhī de jiàodǎo. (zěnmeyàng)

E. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

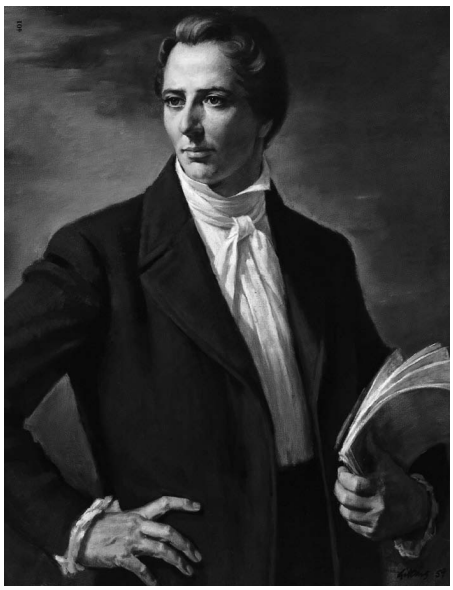
1. ***Nǎlǐ shì** nǐ de jiā?
   Where is your home?
2. *__Shénme__ nǐmen xīngqītiān zài zuò?
   What were you doing on Sunday?
3. Wǒmen yào zuò ***shénme** Shén yào wǒmen zuò.
   We want to do what God wants us to do.
4. *__Zěnme__ nǐ juédé nǐ kěyǐ zhīdào zhè tiáo jièmìng láizì Shén?
   How do you think you can know this commandment is from God?
5. *__Shéi__ shì gāngcái jìnlái de nà yì jiā rén?
   Who is that family that just came in?
6. Nàme, ***shénme yǒuguān** nǐ qídǎo de jīnglì?
   So, what about your experience with prayer?

7. Nǐ juédé zhè duàn jīngwén ***shénme***?
   What do you think about this scripture?
8. Nǐ zuówǎn kàn Mó'ěrménjīng, kàn le ***zěnme*** jiǔ?
   How long did you read the Book of Mormon last night?
9. Nǐ ***wèishénme*** juédé Shén gěi wǒmen jièmìng.
   Why do you think that God gives us commandments?
10. Rénmen ***shéi*** méiyǒu tīng fúyīn zài láishēng huì yǒu jīhuì tīng.
    People who haven't heard the gospel will have an opportunity to hear it in the next life.

F. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ zhīdào jiàotáng shì nǎlǐ ma?
2. Nǐ juédé Shén wèishénme gěi wǒmen jièmìng ma?
3. Nǐ hǎoxiàng duì jiàohuì yǒu shénme yílǜ, duì ma?
4. Nǐ yǒu méiyǒu xiǎngguò sǐ hòu wǒmen huì qù zài nǎlǐ?
5. Shén huì huídá nàxiē shéi qiúwèn Tā.
6. Rúguǒ nǐ shǒu Ānxīrì wéi shèng, zěnme huì Shén zhùfú nǐ?
7. Zhè jié jīngwén gàosù wǒmen shénme shì zhèngquè de xǐlǐ fāngshì.
8. Ànzhào shíyīfèngxiàn lǜfǎ, rúguǒ nǐ zhuàn le yìbǎi kuài, nǐ yīnggāi huán gěi Zhǔ zěnme duō?
9. Tōngguò Shènglíng de zhǐyǐn, wǒmen kěyǐ zhīdào shénme wǒmen yīnggāi zuò.
10. Dāng wǒmen liǎojiě Shén shì shéi shí, wǒmen jiù gèng liǎojiě zìjǐ shì shéi.



G. Scripture Activity (~20 min.)

Read Yuēsè Sīmì - Lìshǐ 1:8, 10. Write down all of the content question words in these verses. Determine each question word's role in the sentence (e.g., *shénme* is the object of *shi*). Check your answers. Then use the content question words to write out how you would relate Joseph's experience in your own words. Practice telling your companion the story and ask for feedback, then repractice.

H. TALL VP Activity (~15 min.)

Open your VP book to one of the topics you will be teaching today. For each phrase, write out one question you can ask those you teach. Have your companion check your sentences. For more guidance on asking good questions, turn to *Preach My Gospel* p. 183.

Example Sentence: *Tòuguò xǐlǐ, Shén yīngxǔ wǒmen zuì de shèmiǎn.* ("Baptism, Our First Covenant")
Example Question: *Nǐ juédé Shén wèishénme yào wǒmen shòu xǐ?*

I. Audio Activity (~25 min.)

The following questions are translated from the clip "1.1 Yǒu méiyǒu Shén?"

Sister Du: How is our reincarnation different from the eternity that you believe in?
Elder Liu: Do you personally think that there is a God?
Sister Du: I don't know what He is like or what He's specifically done ....
Brother Du: Now, as for me ... How do I say this?

Native Mandarin speakers often ask questions differently from those who are learning Mandarin as a foreign language. Compare your questions by first translating the questions above into Mandarin. Then, pay attention to and write down the questions that are asked in the clip as they are said by the natives. Check your answers. Compare your questions to those in the clip. Review the questions with a native speaker and ask about the differences. Are both translations valid? How can yours sound more "native"? Practice using the native question structures to ask the native speaker about his own beliefs. Ask for feedback and repractice.

J. Language Study Plan Activitiy (~20 min.)

"Actively listen," bullet 4. As you speak with natives today, listen to the way they ask questions, and try to identify at least three times when a native speaker asks a question using different language than you would use if you were to ask the same question. Write the question structures down and set a goal to use each structure at least once tomorrow.

Learn with Your Companion

K. Getting to Know You (~20 min.)

Learn more about your companion. Write down and ask your companion five questions in Mandarin to get to know him or her better. Be sure to ask your companion about things that you do not already know. Ask your companion to correct your questions and then repractice. Switch and have your companion ask you five questions to get to know you better. Pay attention to how they asked questions. Did they follow the patterns correctly? discuss any differences you heard.

Examples: When did you decide you would serve a mission?
What helped you make this decision?
What profession do you plan on pursuing?

L. Question Activity (~15 min.)
Coordinate with your companion to select two scriptures for your teaching appointments today. Practice sharing the scriptures and asking each other six questions about each scripture. Give each other feedback on the grammatical elements of your questions and then repractice. Your questions should help you understand how well the other person understands the scripture and help them understand how to apply the doctrines to their life.

Examples: How do we sometimes make the same error as the people in this story? (*Preach My Gospel* p. 184)
How did God guide His people through the prophet in this scripture?

M. *Preach My Gospel* Activities

1. (~25 min.) Complete the following activity from *Preach My Gospel*: "Make plans to meet with recent converts. Ask them to share how they were prepared for the gospel. Ask questions like: When did you first come in contact with the Church? What finally convinced you to meet with missionaries?" (p. 171). To prepare for these appointments, work with your companion and write down ten questions that will help you better understand the conversion process of those you meet with. Ask the member to give you feedback on your questions as you ask them, and then restate the corrected question if necessary.
   Examples: What did you think the first time you read the Book of Mormon? (*Preach My Gospel* p. 184)
   What was your opinion of Joseph Smith's account when you first heard it?
2. (~15 min.) Complete the first half of the activity on *Preach My Gospel* p. 93 with your companion. Design questions you can ask your investigators to help you understand what and how they feel about the things they've learned and the commitments they've kept. Make sure to give each other feedback on the questions and practice asking and answer them.
   Examples: How has your relationship with God grown as you have read the scriptures?
   What changes have you made in your life as a result of the answer to your prayer?
3. (~20 min.) Complete the activity on *Preach My Gospel* p. 185 in Mandarin. Ask your companion for feedback on your questions.

Learn with a Native Speaker

N. Question Activity (~20 min.)
Review the questions you wrote for Activities M1 and M2 with a native speaker. Explain the purpose of the questions. Ask them to answer the questions and then suggest alternate or better ways to ask the question. Record the suggestions and discuss any subtle differences that may exist between the questions you wrote and those suggested by the native speaker. Practice asking these new questions and consult with the native speaker to determine if your questions are really helping you to get at what you want to know. Revise your questions and continue to practice as necessary.

O. Roleplay Activity (~35 min.)
The following situations provide opportunities for you to ask questions. Practice asking questions with a native speaker by roleplaying the following scenarios. Ask them to give you feedback on the grammar and effectiveness of your questions. Then repractice and apply the feedback you receive.

i. Get to know someone on the train.
ii. In correlation meeting, ask about a member of the ward whom you are planning to do missionary work with.
iii. Ask the member which of his friends or neighbors he will prepare to hear the gospel.
iv. Call to set up the appointment with the member and the neighbor.
v. Begin teaching the neighbor in the member's home (see *Preach My Gospel,* p. 176).
vi. Ask follow up questions after sharing a scripture with the neighbor.
vii. Find out and understand his concern about keeping the Sabbath day holy.
viii. Follow up on his progress in keeping the Word of Wisdom.
ix. Conduct the baptismal interview and "use follow-up questions to get a feeling for the strength of the person's testimony and the sincerity of the person's repentance" (*Preach My Gospel*, p. 205).

P. Double Black Diamond Question Activity (~15 min.)
Choose one of the principles from the lesson "The Plan of Salvation." Have the native speaker play the role of your investigator. Teach the principle to them using **only** questions. They can reply with questions or statements, but you can **only** use questions to teach the principle. Ask the native speaker to pay attention to the grammar in your questions and to give you feedback as you practice. Make corrections according to their feedback as you continue to teach.

Q. Visit a Recent Convert (~15 min.)
Visit a recent convert in your area. Tell them you are working on asking questions in Chinese, and ask them to share with you the questions they had when they were first investigating the church. See if you understand by responding appropriately. Ask them questions to find out more about what they believed at first and about their expectations for the missionaries. Ask the member if there is something you can do to improve your questions.

Learn with Your District

R. Discussing Weekly Goals Activity (~15 min.)
In district meeting, give each missionary an opportunity to use Mandarin to ask other companionships about their weekly goals. Have the missionary ask about the companionship's progress and the blessings they've seen as they have worked toward their goals. Each missionary should use at least four of the question words from this lesson. After each practice, provide feedback on how the missionary used the question words and provide an opportunity for repractice. Give each missionary an opportunity to practice.

Examples: Who are you going to invite to be baptized this week?
How will you help prepare them for this invitation?

S. Show and Tell (~15 min.)
Have everyone in your district bring something that is significant to them to district meeting. Choose one member of the district to show the rest of your district their item, but to not say anything about it. Then have the rest of the district begin to ask them questions to find out about the item (i.e., who gave it to them, when did they get it, why is it important to them, etc.). Each person should be asked at least 5 questions. Keep going until everyone has had a chance to show their item and answer questions about it.

Review: Basics

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Basics of Mandarin Chinese Grammar

- Mandarin Sentence Structure
- Conjunctions
- Content Questions

Activities (see answers on pp. 324-325)

Review on Your Own

A. Error Correction

On a separate sheet of paper, rewrite the paragraph below, correcting the 13 errors in it. Check your answers.

Pān Zhǎnglǎo hé Qián Zhǎnglǎo rènshí Zhū Jiātíng zuótiān. Zhū Jiātíng yǒu liù gè rén: yéye, nǎinai, bàba, māma érqiě liǎng gè háize. Yí gè nǚ'ér, yí gè érzi. Nǚ'ér qī suì, érzi wǔ suì. Yéye nǎinai xìn fó, hé Zhū Bàba hé Zhū Māma qùe bú xìn fó. Tāmen qǐng chuánjiàoshì qù jiàodǎo tāmen zài tāmen de jiā. Pān Zhǎnglǎo hé Qián Zhǎnglǎo zài zuò jiàodǎo Zhū jiātíng de jìhuà:

Pān Zhǎnglǎo: Wǒmen de dì-yī cì kè hěn zhòngyào. Wǒmen yídìng yào jìhuà hǎo.

Qián Zhanglǎo: Shì a! Shénme yīnggāi wǒmen jiāo tāmen, érqiě zěnme gāi jiāo? Shénme dìfāng wǒmen yīnggāi kāishǐ cóng?

Pān Zhǎnglǎo*:* Wǒ bù zhīdào shénme de jiāo, dànshì, wǒ juédé, wǒmen búdàn yào ràng Zhū Yéye bìng Zhū Nǎinai jiēshòu wǒmen de jiàodǎo, érqiě yào ràng Zhū Bàba hé Zhū Māma juédé fúyīn duì tāmen de shēnghuó hěn zhòngyào.

Qián Zhǎnglǎo: Wǒ tóngyì. Wǒmen yīnggāi yāoqǐng yí gè chéngyuán hé wǒmen yìqǐ qù bàifǎng hé jiàodǎo Zhū jiātíng. Zhège chéngyuán bùjǐn yīnggāi zhīdào zěnme pèihé wǒmen de jiàodǎo, dànshì yīnggāi fēicháng liǎojiě Zhū jiātíng, hé hěn shòu Zhū jiātíng de xìnlài. Zhèyàng, Zhū Jiātíng jiù huì yuànyì jìxù xuéxí fúyīn, bìngqiě yuànyì lái jiàohuì.

Pān Zhǎnglǎo: Zhège xiǎngfǎ tài hǎo le! Kěshì, shéi yīnggāi wǒmen yāoqǐng gēn wǒmen yìqǐ qù ne?

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Nǐ guānyú Mó'ěrménjīng zhīdào shénme?
2. Wǒmen yándú jīngwén zài zǎoshàng
3. Wǒ xǐhuān kàn shū Mǒ'ěrménjīng.
4. Yēsū Jīdū gěi le wǒmen hěn duō de bāngzhù hé Tā wèi wǒmen shúzuì.
5. Wǒ zěnme kěyǐ zhīdào Shén zhīdào shéi shì wǒ?
6. Cóng nǎlǐ wǒ kěyǐ dédào bāngzhù, liǎojiě fúyīn?
7. Wǒmen xuéxí Zhōngwén zài jiàoshì lǐ.
8. Wǒmen yīnggāi zuò shénme Shènglíng yǐndǎo wǒmen zuò.
9. Nǐ xūyào lái jiàohuì měi yí gè xīngqī.
10. Shén shì wǒmen de Tiānfú shéi ài wǒmen.
11. Shénme shíhòu wǒmen néng hé nǐmen qù jiàohuì?
12. Wèishénme shì shēnghuó nàme nán?
13. Wǒmen yùjiàn tā zài gōngyuán shàngge lǐbài'èr.
14. Wǒmen bìxū yándú jīngwén hé zuò dǎogào měi tiān
15. Shénme xīwàng nǐ yǒu duì nǐ de jiātíng ma?
16. Wǒ huì lái jiāo nǐ fúyīn gēn wǒ de tóngbàn.
17. Nǐ juédé nǐ de shēnghuó xūyào zài nǎlǐ gǎibiàn?
18. Nǐ kěyǐ zhīdào nàge Yuēsè Sīmì shì zhēnshí de xiānzhī.
19. Yēsū Jīdū de fúyīn néng bāngzhù rénmen jiějué fánnǎo gēn kèfú tiáozhàn.
20. Shén ài nǐ háiyǒu Tā xiǎngyào bāngzhù nǐ zuò zhèngquè de xuǎnzé.
21. Wǒ xiǎng xiāngxìn Shén, bìngqiě wǒ bù zhīdào zěnmeyàng cái néng xiāngxìn.
22. Nǐ huì jiēshòu wǒmen de yāoqǐng měi tiān dú jīngwén yǔ zuò dǎogào ma?
23. Tā bùjǐn zìjǐ bú xìn Shén, háiyǒu fǎnduì tā jiā de rén xìn Shén.
24. Wǒ de tóngbàn érqiě wǒ shénme shíhòu kěyǐ bàifǎng nǐmen?
25. Zěnme kěyǐ nǐ zhīdào Mó'ěrménjīng shì zhēnshí de?
26. Wǒmen jìnshí zài dì-yī gè lǐbài de měi yí gè yuè.
27. Jiàohuì shì yí gè dìfāng nǎlǐ fùmǔ kěyǐ gēn tāmen de xiǎohái yìqǐ xuéxí hé chéngzhǎng.
28. Wǒmen bìxū zài jīnshēng zài cì xuǎnzé fúcóng háiyǒu bù fúcóng Jīdū.

29. Nǐ kěyǐ xiàng Shén qídǎo, hé qiúwèn Tā Mǒ'érménjīng shì búshì zhēnshí de.
30. Shénme shíjiān kěyǐ wǒmen dào nǐ jiā gēn nǐ duō fēnxiǎng yì diǎn guānyú Tiānfú wèi nǐ de jiātíng zhǔnbèi hǎo de xìngfú jìhuà?

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. We ate at Brother Ye's house yesterday.
2. I know what my companion said is true.
3. My companion and I are very excited to meet you.
4. Why didn't you come to church yesterday?
5. Brother and Sister Li will attend our English class today.
6. How was your work today?
7. He said we can't meet at their house.
8. We met with Brother Sun and he is willing to come to church.
9. When can we come visit you again?
10. What did the iron rod that Lehi saw represent?
11. How can you increase your faith in Christ?
12. When can you introduce your older brother to us?
13. What was the content of your prayer last night?
14. What can you do to keep the Sabbath-Day holy?
15. The Book of Mormon testifies of Christ and teaches us about His gospel.
16. What can you do to obtain a testimony of the restored gospel?
17. When did you start having interest in Jesus Christ and His church?
18. We teach others and help them prepare to make covenants with God.
19. The gospel helps us understand the purpose of life and the importance of families.
20. The Savior's Atonement lets us obtain a remission of our sins and is able to heal the sorrows of our spirits.
21. Not only do we need to believe in Christ, repent, and be baptized, we also need to obey His commandments.
22. Our purpose is not only to find people to teach, but also to strengthen their faith in Christ and the restored gospel.

D. Scripture Activity (~15 min.)

Read 1 Nephi 7:8-10 in your English Book of Mormon. Identify phrases where you would find the following: one example of basic Mandarin sentence structure, one conjunction, and two content questions. Do your best to translate them, then check your translations with the Chinese Book of Mormon. Other scriptures where this exercise can be done are 1 Nephi 11:1-3; 22:1-5.

E. Writing Activity (~30 min.)

Choose one of your investigators that you are currently meeting with. Write them a letter including the following: 1) two questions, 2) encouragement to do the invitations you gave them, 3) a short summary of what you will teach next time, and 4) your testimony. If you know characters, write the letter in characters - if not, write it in pinyin and have your companion or a native translate it for you. Ask for feedback from your companion and a native speaker, paying close attention to basic sentence structure, conjunctions, and content questions.

F. Listening Activity (~30 min.)

Before you go to sacrament meeting this week, make a list of four conjunctions and two content questions that you will be listening for during one of the sacrament meeting talks. During the talk, check off the conjunctions and content questions as you hear them. Try to listen for each of them at least twice. Upon hearing one of your words, try to write down the phrase it was used in. How was it used? Was it used differently than how you typically use it?

Example:			
gēn			
érqiě			
bìngqiě			
zěnme, etc.			

Review with Your Companion

G. Lesson Plan Activity (~30 min.)

Using basic Mandarin sentence structure, conjunctions, and content questions, write out a lesson plan for the first two principles of Lesson One (God Is Our Loving Heavenly Father and The Gospel Blesses Families). Include 4-5 questions in your plan. Have your companion check your plan for grammar and vocabulary. Then practice teaching your plan to your companion as if he or she were a new investigator. Get feedback on your grammar and pronunciation.

H. Asking Questions Activity (~25 min.)
Identify a new convert you and your companion would like to visit. Then, with your companion, think of 5-7 effective questions you could ask them that would help them to express 1) why they joined the church, 2) their feelings at their baptism, and 3) their feelings since their baptism. As they share their feelings, listen intently and pray for the spirit of discernment to help you understand what they are saying. Follow these questions with an invitation based on the new convert's needs to come unto Christ.

I. *Preach My Gospel* Activity (~20 min.)
With your companion, read "How to Begin Teaching" (*Preach My Gospel*, 176-177). While reading, take note of three different ways you could begin a lesson that you would like to practice. Afterwards, practice the methods you have chosen with your companion. Focus on using correct sentence structure, conjunctions, and content questions.

Review with a Native Speaker

J. Contacting Activity (~30 min.)
Identify a member that is at or near missionary age. Call them and invite them to go contacting with you and your companion for an hour on a day that is convenient for them. As you are contacting with the member, ask them to listen to you as you contact. Then ask them to give you feedback on your Chinese after the contact. Pay particular attention to feedback on sentence structure, conjunctions, and content questions. Also, be sure to give the member opportunities to contact, and give them encouragement and ideas to help them overcome any fears they may have about sharing the gospel. Afterwards, talk with the member about their experience and bear your testimony to them about the importance of missionary work.

Asking about and expressing

A State of Being

Purpose

This function will help you talk about what something is or what it isn't; for example, what faith is, or who God is. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- God **is** our Father in Heaven. ("To Be" Verb)
- **Is** Joseph Smith a true prophet? (Yes/No Questions)
- We are **all** God's children. (Both, Every, and All)
- Jesus Christ **was not** just a normal person; He **is** the Son of God. (It's not ... It's ...)
- The Gospel of Jesus Christ **is** simple. (Intensifiers)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you to perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God Is Our Loving Father in Heaven (Who is God? What are His attributes?)
- Heavenly Father Reveals His Gospel in Every Dispensation (What is a prophet?)
- The Great Apostasy (What is an apostasy? Were any of the churches true?)
- Pray to Know the Truth (How do we know what is true and what isn't?)
- Pre-Earth Life (What is our relationship with God?)
- Our Life on Earth (What is the purpose of life?)
- The Atonement (What is the atonement?)
- Faith in Jesus Christ (What is faith? Who do we believe Christ is?)
- Baptism (What is baptism? What is an ordinance? What is a covenant?)
- The Gift of the Holy Ghost (Who is the Holy Ghost? What is the gift of the Holy Ghost?)
- Study the Scriptures (What is the Book of Mormon? What is the Doctrine and Covenants? What do all the scriptures have in common?)
- Eternal Marriage (What are the roles of fathers and mothers? Are they equal? Can marriage be eternal?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Ask Questions and Listen (Who are they? Do I understand them correctly?)
- Get to Know Someone (Who are they? What is their profession? Is this their family?)
- Testify (What do I know to be true?)
- Extend Invitations (Will they commit to live this commandment?)
- Explain Priesthood Ordinances (What is the priesthood? What is an ordinance?)
- Meet Someone (Who are they? Who am I? What is my calling? What nationality am I?)

“To Be” Verb

Introduction

In Mandarin, the verb “to be” is used for more than just saying that something **is** or **was**, but also functions to emphasize various things within a sentence. In this lesson, you will learn multiple ways to properly use the verb *shì* as you teach the gospel.

Being

Shì (Verb)

4a

When acting as a verb to express state of being, *shì* is used with **two nouns**. Look at the examples below. Where does *shì* go in the sentence?

Examples:

我們 是 傳教士。
我们 是 传教士。
Wǒmen **shì** chuánjiàoshì.
We *are* *missionary*
We are missionaries.

他 是 主教。
他 是 主教。
Tā **shì** zhǔjiào.
He *is* *bishop*
He is the bishop.

In the sentences above, *shì* is placed **between two nouns**, the second noun being equal to who or what the first noun is.

Let’s Talk About It

4b

This is the most basic function of *shì*, and is also the easiest to remember. Keep in mind the simple rule that *shì* means “equal to.” When you want to say that a noun “is” equal to another noun, use the following pattern: **Noun shì Noun**

In English, you can use the words “is” and “are” when you describe a noun. For example: “He is tall.” In Mandarin, when you want to use an adjective to describe a noun, instead of using the word *shì,* you should use the word *hěn* or *hǎo* before the adjective, or simply state the noun followed by the adjective. For example:

Noun	*hěn*	Adj.	OR	Noun	*hǎo*	Adj.	OR	Noun	Adj.
Tā	hěn	gāo.	OR	Tā	hǎo	gāo.	OR	Tā	gāo.

Typically, in Mandarin, when you describe a noun using *shì* in combination with an adjective, you are emphasizing that the noun has the specific characteristic. If you want to use *shì* to emphasize the characteristic of a noun, the complete pattern is as follows:

Noun	**shì**	**Adjective**	**de**	**Noun**
Tā	shì	kuàilè	de	chuánjiàoshì.

Shì...de

4c

Sometimes when using the pattern above, we have what is called an implied object. This means that we drop the object that is being described or possessed by something else. Look at the two examples below, the first demonstrates a dropped object from something being **described**; the second demonstrates a dropped object from something being **possessed**.

Examples:

摩爾門經 是 真實 的 書。
摩尔门经 是 真实 的 书。
Mó’ěrménjīng **shì** zhēnshí **de** shū.
Book of Mormon *is* *true* *book*
The Book of Mormon is a true book.

→

摩爾門經 是 真實 的。
摩尔门经 是 真实 的。
Mó’ěrménjīng **shì** zhēnshí **de**.
Book of Mormon *is* *true*
The Book of Mormon is true.

那 輛 自行車 是 我 的 自行車。
那 辆 自行车 是 我 的 自行车。
Nà liàng zìxíngchē **shì** wǒ **de** zìxíngchē.
That bicycle is my bicycle.

→

那 輛 自行車 是 我 的。
那 辆 自行车 是 我 的。
Nà liàng zìxíngchē **shì** wǒ **de**.
That bicycle is mine.

Let's Talk About It

Dropping the object of a phrase is very common, and you will hear many sentences and phrases that just end in *de*. When this happens, it is important that you do not forget to make sure you have the *de*. If you drop the object, you must leave the *de*, otherwise things just don't make sense. Following are more examples to help you get a better feel for when you can drop the object.

Examples:

這 是 我 最 喜歡 的 經文 之一。
这 是 我 最 喜欢 的 经文 之一。
Zhè **shì** wǒ zuì xǐhuān **de** jīngwén zhīyī.
This is I most like scripture one of
This is one of my favorite scriptures.

→

這 是 我 最 喜歡 的 之一。
这 是 我 最 喜欢 的 之一。
Zhè **shì** wǒ zuì xǐhuān **de** zhīyī.
This is I most like one of
This is one of my favorites.

她 說 的 話 是 正確 的 話。
她 说 的 话 是 正确 的 话。
Tā shuō de huà **shì** zhèngquè **de** huà.
Her speak word is correct word
Her words are correct words.

→

她 說 的 話 是 正確 的。
她 说 的 话 是 正确 的。
Tā shuō de huà **shì** zhèngquè **de**.
Her speak word is correct
Her words are correct.

Shì...de (Emphasis)

Shì is also used to add emphasis to details of past events. Because it can sometimes be difficult to add emphasis to individual words using the tone or pitch of your voice, Chinese provides other means of adding emphasis to certain parts of your sentence. One such way is by using *shì...de*. Look at the examples below. Where should you put *shì...de* to add emphasis?

Examples:

我 是 兩年 以前 畢業 的。
我 是 两年 以前 毕业 的。
Wǒ **shì** liǎng nián yǐqián bìyè **de**.
I am two year before graduate
I graduated **two years ago**.

教會 是 在 一八三零 年 復興 的。
教会 是 在 一八三零 年 复兴 的。
Jiàohuì **shì** zài yībāsānlíng nián fùxīng **de**.
Church was in 1830 year restore
The church was restored **in 1820**.

Notice that *shì...de* are separated by an descriptive phrase in the two sentences above. Also note that using *shi...de* for emphasis often turns out to be the exact same structure as an implied object.

Let's Talk About It

When you use *shì...de* to **add emphasis** to something, *shì* is placed **right before** the thing you want to stress (time, one performing an action, location and prepositional phrases), and *de* is placed **after the verb** or at the **end** of the sentence (you are always safe putting it at the end of the sentence). Below are some more examples that use *shì...de* to emphasize different parts of the sentence. The part of the sentence that is being emphasized is **bold** and un-italicized.

Examples:

我 是 一年 以前 來 台灣 的。
我 是 一年 以前 来 台湾 的。
Wǒ **shì** yì nián yǐqián lái Táiwān **de**.
I am one year before come Taiwan
I came to Taiwan **one year ago**.

This is an example of using *shì...de* to emphasize the time **when** something took place. Notice that *shì* is placed **right before** the time.

*For more information on how *de* functions here, see the "Possessive and Descriptive - *De*" lesson.

摩爾門經　是　約瑟・斯密　翻譯　的。
摩尔门经　是　约瑟・斯密　翻译　的。
Mó'ěrménjīng **shì** Yuēsè Sīmì fānyì **de**.
Book of Mormon ***is*** *Joseph Smith translate*
The Book of Mormon was translated by **Joseph Smith**.

This is an example of using *shì...de* to emphasize the **performer of the action** of the sentence. Here, *shì* goes **right before** the performer (Joseph Smith) of the action (translate).

你們　是　跟　誰　說　話　的？
你们　是　跟　谁　说　话　的？
Nǐmen **shì** gēn shéi shuō huà **de**?
You ***are*** *with who speak word*
Who *did you talk with?*

This is an example of using *shì...de* to emphasize a **prepositional phrase**. The PP is "with who." Notice that *shì* is located **just before** the prepositional phrase.

這　樣　的　見證　是　在　哪兒　找到　的？
这　样　的　见证　是　在　哪儿　找到　的？
Zhè yàng de jiànzhèng **shì** zài nǎr zhǎodào **de**?
*This type * testimony* ***is*** *at where find*
Where *do you find this kind of testimony?*

This is an example of using *shì...de* to emphasize **where** an action take place. Notice that *shì* goes **right before** "*zài nǎr*" (which acts as the place here).

Shì (Strong Emphasis)

4e

You just learned how to place emphasis on the time, place, object and prepositional phrase in sentences. What if you really want to emphasize a characteristic of something? Emphasis with the *shì* alone (no *de* at the end) is also possible. Look at the two examples below.

Examples:

我 的　同伴　是　很　高。
我 的　同伴　是　很　高。
Wǒ de tóngbàn **shì** hěn gāo.
My companion ***is*** *very tall*
My companion ***is*** **very tall**.

她的　見證　是　很　強。
她的　见证　是　很　强。
Tā de jiànzhèng **shì** hěn qiáng.
Her testimony ***is*** *very strong*
Her testimony ***is*** **very strong**.

CAUTION: Though this structure is useful at times, you need to **be careful** using it because it **strongly** emphasizes the characteristic. **This structure should generally only be used when you are confirming or restating something that has already been said.** Using it too much would be like the boy who cried wolf: no one would know when you really wanted to emphasize something important, and when you didn't.

Remember This

You have learned many ways to use *shì* in this lesson. Listen to native speakers and model their use of this grammar principle.

Activities (see answers on pp. 325-326)

Learn on Your Own

A. Translation

Use *shì...de* to translate the following sentences into Chinese. Note that in some of these sentences *shi…de* is required, in others it is optional but commonly used to add emphasis. Check your answers. **Extra Mile:** In parentheses, write whether *shi…de* is required or optional in each sentence.

Example: You can know if the Book of Mormon is false or not. → Nǐ néng zhīdào Mó'ěrménjīng shì bú shì jiǎ de. (required)

1. Is the Bible true?
2. God is just.
3. Are you from Taizhong?
4. His arms are always open (*zhāngkāi*).
5. He was baptized last night.
6. Did you come with Brother Chen?
7. Families are eternal.
8. When did you join the church?
9. Do you do business [as a job]?
10. This book is published by the Church.
11. I became acquainted with the gospel in the United States.
12. If God is merciful, why does He let good people suffer?

*For more information on how *de* functions here, see the "Possessive and Descriptive - *De*" lesson.

B. Insert *De*

Determine which of these sentences that use *shì* must have a *de* at the end. Make sure to write your answers on a separate sheet of paper. Check your answers.

1. Wǒ shì chuánjiàoshì _. (*I am a missionary.*)
2. Wǒ zhīdào Shén shì huózhe _. (*I know that God lives.*)
3. Nǐ néng zhīdào fúyīn shì bú shì zhēnshí _. (*You can know if the gospel is true or not.*)
4. Ruǎn Jiěmèi shì dà tóngbàn _. (*Sister Ruan is the senior companion.*)
5. Tā shì Jiānádàrén _. (*He is Canadian.*)
6. Wǒ de jīngwéndài shì lánsè _. (*My scripture case is blue.*)
7. Wǒ shì cóng Měiguó lái _. (*I am from America.*)
8. Nǐ shì zuò kuàijì _ ma? (*You work in accounting?*)
9. Nǐ shì gōngchéngshī _ ma? (*You are an engineer?*)
10. Shì shéi gěi nǐ xǐlǐ _? (*Who was it that baptized you?*)
11. Shì wǒ bàba wèi wǒ shīxǐ _. (*It was my father who baptized me.*)
12. Wǒ shì cóng wǒ tóngbàn nàlǐ xuélái _. (*I learned [it] from my companion.*)
13. Wǒmen shì lái yāoqǐng tārén guīxiàng Jīdū _. (*We come to invite others to come unto Christ.*)
14. Yàlún Shèngzhí shì 1829 nián fùxīng _. (*The Aaronic Priesthood was restored in 1829.*)
15. Duì Jīdū de xìnxīn shì fúyīn de shǒuyào yuánzé _. (*Faith in Christ is the first principle of the gospel.*)
16. Zhè běn shū shì tōngguò Shén de quánlì fānyì _. (*This book was translated by the power of God.*)
17. Fùxīng shì tòuguò qǐshì, jīngyóu shénshèng shèngzhí lái wánchéng _. ("*The Restoration was accomplished by divine authority through revelation.")(Preach My Gospel,* p. 44*)*

C. *Shì* or *Hěn*?

Choose whether to insert *shì* or *hěn* into the blanks in the following sentences. Write your answer on a separate sheet of paper. If neither word can be used, write "none." (To study more about how to use *hěn* and similar words, see the Intensifiers lesson.)

1. Wǒ rènwéi Kǒng Zhǎnglǎo _ yònggōng.
2. Wǒmen _ xìn Jīdū.
3. Tā _ hǎo chuánjiàoshì.
4. Nǐmen _ Jīdūtú ma?
5. Tā gǎndào _ bù hǎo yìsī.
6. Shén _ bùsǐ de.
7. Tā shuō de huà _ méiyǒu dàolǐ.
8. Xǐlǐ _ yí gè _ zhòngyào de bùzhòu.
9. Gāo Dìxiōng _ méiyǒu shíjiān.
10. Wǒ _ gāoxìng wǒ tóngbàn _ cóng Zhōngguó lái de.
11. Wǒ xīwàng nǐmen zuìjìn dōu _ hǎo.
12. Zhège xiāoxī _ tài hǎo le.
13. Tā zuótiān zuò de _ hǎo.
14. Dǎ diànhuà gěi dìdài lǐngxiù _ dìqū lǐngxiù de zérèn.
15. Ànzhào fúyīn shēnghuó de jiéguǒ _ wánquán _ hǎo de.
16. Duì wǒ lái shuō, zuò chuánjiàoshì _ yí gè _ róngyù.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒ de zǔxiān ***shì Mǎnzúrén de**.
   My ancestors were Manchus.
2. Tā de xìnxīn ***shì qiáng**.
   Her faith is strong.
3. Yīnwèi tā de fùmǔqīn fǎnduì tā shòu xǐ, tā ***shì jǔsàng de.**
   He is depressed because his parents oppose his baptism.
4. Tā ***lèyì wèi tārén fúwù de hǎo bǎngyàng.**
   He is a good example of serving others willingly.
5. Huǐgǎi zhǐ de shì ***gǎibiàn wǒmen de sīxiǎng, xìnniàn hé xíngwéi de.**
   To repent means to change our thoughts, beliefs, and actions.
6. Zhǔ zài Jiàoyì hé Shèngyuē dì-shíqī piān yě zuò le jiànzhèng, Mó'ěrménjīng de fānyì ***hěn zhèngquè de**.
   In Doctrine and Covenants section 17, the Lord testifies that the translation of the Book of Mormon is correct.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Tā shuō de huà shì yǒulì.
2. Wǒ xīwàng nǐ de fùmǔqīn dōu shì hǎo de.
3. Wǒ shì jīntiān kāishǐ měi tiān xiě rìjì.
4. Mó'ěrménjīng shì wèi wǒmen suǒ xiě de.
5. Kǒng jiātíng zhù de nà dòng dàlóu shì lǜsè.
6. Tā shì fēicháng kuàilè.
7. Pān Jiěmèi hěn yǒu xìnxīn de mùdàoyǒu.
8. Wǒmen de jiàotáng shì zài bówùguǎn de duìmiàn.
9. Lǚ Dìxiōng shì shíqī suì guīxìn le.
10. Zhèxiē xiānzhī de jìlù kè zài jīnyèpiàn shàng.
11. *Xuānjiǎng Wǒ de Fúyīn* shì yònglái bāngzhù wǒmen chéngwéi gèng hǎo de chuánjiàoshì.

F. Scripture Activities

1. (~15 min.) Read Níféi Sān Shū 9:18. Notice how Christ uses *shì* in this verse as He describes Himself. Is there any other Chinese structure He could have used to make these statements? If so, what structure(s)? If not, why not? Check your answers. Write ten statements about who and what the Savior is using some of the forms you have learned in this lesson and practice using them to teach your companion about Him. Ask for feedback and repractice.
2. (~15 min.) Read Ā'ěrmǎ Shū 42:12 and figure out what the Chinese sentence literally says. Write down your translation. Why is the structure different from that in Níféi Sān Shū 9:18? Check your answers.

G. *Preach My Gospel* Activity (~25 min.)

Read the Key Definitions for *Fùxīng*, *Jiùshúzhǔ*, and *Zōngjiào Gǎigé* at the end of Lesson 1 in *Xuānjiǎng Wǒ de Fúyīn* Chapter 3. Note the different uses of *shì* in these definitions, and pay special attention to the phrases *zhǐ de shì* and *shì zhǐ*. *Zhǐ* means "to point" or "to indicate." These two phrases are often used to define new terms. Then read the English definitions of the same concepts in *Preach My Gospel*. What pattern do you notice about when *zhǐ de shì* is used as opposed to when *shì zhǐ* is used? Check your answer. Choose 3 other terms that your investigators may have difficulty understanding from this or another lesson to define in your own words using *zhǐ de shì* and 3 to define using *shì zhi*. Have your companion or a native speaker check your definitions, and then use them in an upcoming lesson.

H. Writing Activities

1. (~15 min.) Divide a piece of paper into two columns. Title one column "God is ..." and the other "The natural man is ...." Then list different characteristics of God and the natural man in each column. Write a Chinese sentence describing each characteristic, then have your companion or a native speaker check your sentences. Plan with your companion how you might use some of the things you have learned in an upcoming lesson to help an investigator better understand why we need the Atonement to become like God.

   Example:

God is ...	The natural man is ...
selfless → *Shén shì wúsī de.*	selfish → *Rén shì hěn zìsī de.*

2. (~25 min.) Choose one of the following concepts or a different one that you will teach about in an upcoming lesson: commandments, faith, repentance, baptism, the Holy Ghost, the Book of Mormon, Joseph Smith, sin. Then choose 2-3 nouns, 3 adjectives, 2-3 verbs, and a phrase that can be used to describe or define that concept. (You could even make an abstract poem or write a haiku with your words.) Then use each word to write a sentence about the topic, using *shì* when possible. Have your companion or a native speaker correct your sentences. You may learn that it is best not to use *shì* in some instances, and you may need to change nouns to verbs or verbs to nouns in order to express some of your ideas correctly in Chinese.

   Example: Sin - a choice, rebellion - what Satan wants - committing, falling, distancing from God - willful, miserable, guilty
   - Choice → *Fàn zuì shì yí gè xuǎnzé.*
   - Rebellion → *Zuì shì fǎnkàng Shén de xíngwéi.*
   - What Satan wants → *Sādàn xīwàng wǒmen dōu huì fàn zuì.*
   - To commit → *Rén dōu shì huì fàn zuì de.*
   - To fall → *Fàn zuì jiù shì língxìng shàng de duòluò.* etc.

I. Language Study Plan Activities

1. (~20 min.) "Learn grammar," bullet 2. Choose a topic (such as God, the Holy Ghost, prophets, or the priesthood) that you will teach about in an upcoming scheduled activity. Prepare at least 6 sentences using *shì* and *hěn* to define and describe the topic you chose. Have your companion or a native speaker correct the sentences and then use them in the scheduled activity.
2. (~25 min.) "Actively listen," bullet 1. Throughout the day, listen to the different times native speakers use *shì*. Write down at least two sentences from a native that use *de* and two that do not. When do native speakers use *de* and when not? Are there ever times when you would have said *shì* but they used another structure? At the end of the day, share the patterns you observed and what you learned with your companion.

Learn with Your Companion

J. Definition Activity Part 1 (~15 min.)
Take turns asking each other to define a concept from the lessons by asking, "__ *shì shénme?*" Give each other feedback on your explanations and look up how to say things you are not sure about. Pay special attention to make sure you are using *shì* correctly.

K. Introduction Activity (~15 min.)
Introduce yourself to your companion, telling about all different aspects of who you are, and then switch roles and have your companion introduce himself or herself to you. (Take five minutes beforehand to write down and practice some sentences you might use, but do the actual introductions without your notes.) Use the structures you practiced in this lesson, and have your companion give you feedback and help you correct any mistakes you make.

Learn with a Native Speaker

L. Definition Activity Part 2 (~15 min.)
Write down your explanations of one or two of the concepts you defined in Activity J. Then go to a native speaker and ask him or her to define the same concepts. Ask about any cultural differences that may affect how an investigator would understand the concepts. Compare their explanations to yours, ask them to explain anything they say that you don't understand, and then practice using your own words to define the same concept to them.

M. Native Introduction Activity (~15 min.)
Have a native speaker introduce himself (or herself) to you and your companion. Ask questions to help him describe who he is and what defines him as an individual. (e.g., *Nǐ néng xiàng wǒmen miǎoshù nǐ zìjǐ ma? Nǐ shì shéi? Nǐ shì shénme yàng de rén? Nǎxiē pǐnzhì hé chéngjiù zàojiù le jīntiān de nǐ?*) Write down the sentences you hear him say that use *shì* and ask questions about any statements you don't understand. Then practice applying the structure of some of those statements to describe yourself.

Yes/No Questions

Examples from *Vocabulary and Phrases*

Do you know anyone that would like to hear our message?	Nǐ rènshí rènhé xiǎng tīng wǒmen de xìnxī de rén **ma**?
Are you willing to read the scriptures we assigned to you before our next visit?	**Nǐ yuàn bú yuànyì** zài wǒmen xiàcì bàifǎng yǐqián yándú bùzhì gěi nǐ de jīngwén?
Could you leave a message for me?	Kěyǐ qǐng nǐ bāng wǒ liúyán **ma**?
Can we come an hour later?	**Wǒmen kě bù kěyǐ** wǎn yí gè xiǎoshí lái?

Being

Introduction

This is the first lesson on asking questions in Chinese, and will focus on four different ways to ask simple yes/no questions.

Ma

5a

The simplest yes/no question is formed by adding *ma* at the **end** of a regular statement. Look at the examples below to see how adding *ma* to the end of a sentence changes it into a question.

Examples:

耶穌 基督 是 神 的兒子。
耶稣 基督 是 神 的儿子。

Yēsū Jīdū shì Shén de Érzi
Jesus Christ is God 's Son

Jesus Christ is God's Son.

→

耶穌 基督是 神 的兒子嗎？
耶稣 基督是 神 的儿子吗？

Yēsū Jīdū shì Shén de Érzi **ma**?
Jesus Christ is God 's Son (?)

Is Jesus Christ God's Son?

我們 是 天父 的 孩子。
我们 是 天父 的 孩子。

Wǒmen shì Tiānfù de háizi.
We are Heavenly Father 's children

We are Heavenly Father's children.

→

我們 是 天父 的 孩子 嗎？
我们 是 天父 的 孩子 吗？

Wǒmen shì Tiānfù de háizi **ma**?
We are Heavenly Father 's children (?)

Are we Heavenly Father's children?

Let's Talk About It

With *ma*, you don't need to rearrange anything within the sentence, just **add** *ma* to the **end** of a regular sentence or phrase to make it a simple yes/no question. Notice in the examples below how removing *ma* would make a regular statement:

Preach My Gospel Example:

你 相信 神 是 我們 永恆 的 父 嗎？
你 相信 神 是 我们 永恒 的 父 吗？

Nǐ xiāngxìn Shén shì wǒmen Yǒnghéng de Fù **ma**?
You believe God is us Eternal Father (?)

Do you believe that God is our Eternal Father? (p. 31)

Book of Mormon Example:

你 相信 這 偉大 的 靈，也 就是 神， 創造 了 天 地 上 的 萬物 嗎？
你 相信 这 伟大 的 灵，也 就是 神， 创造 了 天 地 上 的 万物 吗？

Nǐ xiāngxìn zhè Wěidà de Líng, yě jiù shì Shén, chuàngzào le tiān dì shàng de wànwù **ma**?
You believe this Great Spirit also just is God create heaven earth on top all things (?)

Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? (Alma 18:28)

Ma is used frequently in both the Book of Mormon and *Preach My Gospel*. As you read the Book of Mormon in Chinese, keep an eye out for *ma*, so you will know the sentence is a question! Also, take a look at the red "Your Purpose" box at the beginning of each of the first three lessons in *Preach My Gospel* chapter three for more examples of questions formed with *ma* which you can use in your teaching.

Ne

5b

Ne is used to **follow up** a question with another question. It asks the **same** question as the first, but with a new **subject** or **object**. Look at the two dialogues below to get an idea for how *ne* works:

A. 你 今天 好 嗎？
你 今天 好 吗？
Nǐ jīntiān hǎo ma?
You today good (?)
How are you today?

B. 我 很 好。
我 很 好。
Wǒ hěn hǎo.
I very good
I am great!

B. 你 呢？
你 呢？
Nǐ **ne**?
You (?)
And you?

A. 你 研讀 摩爾門經 嗎？
你 研读 摩尔门经 吗？
Nǐ yándú Mó'ěrménjīng ma?
You study Book of Mormon (?)
Do you study the Book of Mormon?

B. 對， 我 研讀 摩爾門經。
对， 我 研读 摩尔门经。
Duì, wǒ yándú Mó'ěrménjīng.
Correct, I study Book of Mormon
Yes, I study the Book of Mormon.

A. 聖經 呢？
圣经 呢？
Shèngjīng **ne**?
Bible (?)
What about the Bible?

The example on the left is an example of putting a new **subject** in the question. The example on the right is an example of asking the **same** question again, but with a different **object**, the Bible instead of the Book of Mormon.

Let's Talk About It

If you want to ask the same question that was just asked, either to the person who asked you or to another person, all you need to do is insert that person's name (or the associated pronoun), followed by *ne*. If you want to ask about another object using the same question,insert the new object, followed by *ne*. Look at these examples of asking about a new **object**:

A. 我們 明天 可以 來 嗎？
我们 明天 可以 来 吗？
Wǒmen míngtiān kěyǐ lái ma?
We tomorrow can come
Can we come tomorrow?

B. 我 明天 沒 空。
我 明天 没 空。
Wǒ míngtiān méi kòng.
I tomorrow not (have) free time
I don't have any free time tomorrow.

A. 後天 呢？
后天 呢？
Hòutiān **ne**?
Day after tomorrow
What about the day after tomorrow?

A. 你 會 來 明天 的 洗禮會 嗎？
你 会 来 明天 的 洗礼会 吗？
Nǐ huì lái míngtiān de xǐlǐhuì ma?
You will come tomorrow baptism meeting?
Are you coming to the baptism tomorrow?

B. 會。
会。
Huì.
Will
Yes.

A. 你的太太 呢？
你的太太 呢？
Nǐ de tàitai **ne**?
Your wife
What about your wife?

Note: We only used *ne* in conjunction with *ma* questions here, but it can be used in conjuction with **any** question. As you learn more ways to ask questions, be sure to have a conversation with someone to practice using *ne* in different contexts.

5c

V *bù* V

This structure creates a yes/no question by **repeating** the **first** verb (this might be a Helping Verb or a regular verb), or adjective, of the sentence, and putting the negative *bù* in between.

Examples:

耶穌 基督 是不是 神 的兒子？
耶穌 基督 是不是 神 的儿子？
Yēsū Jīdū **shì bú shì** Shén de Érzi?
Jesus Christ is not is God 's Son
Is Jesus Christ God's Son?

學習 中文 難不難？
学习 中文 难不难？
Xuéxí Zhōngwén **nán bù nán**?
Learn Chinese hard not hard
Is learning Chinese difficult?

我們 明天 能 不 能 見面？
我们 明天 能 不 能 见面？
Wǒmen míngtiān **néng bù néng** jiànmiàn?
We tomorrow able not able meet
Are we able to meet tomorrow?

你的 故鄉 大 不 大？
你的 故乡 大 不 大？
Nǐ de gùxiāng **dà bú dà** ?
Your hometown big not big
Is your hometown big?

Let's Talk About It

In both examples above, you may have noticed that the duplicated and negated verbs were both Helping Verbs. Anytime a **Helping Verb** is present, it is the verb that will be used to form the question. When the Helping Verb or just a regular verb is **disyllabic** (two characters), it is possible to use just the **first syllable** (character) **before** *bù*, then **both after**—this will depend largely on the region you are serving in. The examples below use both disyllabic Helping Verbs and regular verbs to form the question.

Examples:

S T HV PP V O
你 今天 晚上 願(意) 不 願意 開始 每天 跟 你的 家庭 做 祈禱？
你 今天 晚上 愿(意) 不 愿意 开始 每天 跟 你的 家庭 做 祈祷？
Nǐ jīntiān wǎnshàng **yuàn(yì) bú yuànyì** kāishǐ měitiān gēn nǐ de jiātíng zuò qídǎo?
You today evening willing not willing start everyday with your family do prayer
Are you willing to have pray with your family tonight?

S V O
你 相(信) 不 相信 神 的 存在？
你 相(信) 不 相信 神 的 存在？
Nǐ **xiāng(xìn) bù xiāngxìn** Shén de cúnzài?
You believe not believe God 's existence
Do you believe in the existence of God?

他們 後天 需(要) 不 需要 聽 禁食 律法？
他们 后天 需(要) 不 需要 听 禁食 律法？
Tāmen hòutiān **xū(yào) bù xūyào** tīng jìnshí lǜfǎ?
They day after tomorrow need not need hear prohibit food law
Should we teach them the Law of the Fast the day after tomorrow?

If the first verb in the sentence is *yǒu* (to have), then instead of using the negator *bù*, we will use the negator *méi* inbetween the duplicated verb. **This is the only verb that gets special treatment**.

Examples:

你 有 沒有 問題？
你 有 没有 问题？
Nǐ **yǒu méiyǒu** wèntí?
You have not have question
Do you have any questions?

你 有 沒有 時間 陪 我們 去 教 我們 的 慕道友？
你 有 没有 时间 陪 我们 去 教 我们 的 慕道友？
Nǐ **yǒu méiyǒu** shíjiān péi wǒmen qù jiāo wǒmen de mùdàoyǒu?
You have not have time accompany us go teach our investigator
Do you have time to come teach with us?

Preach My Gospel Examples:

對於 我們 所 教導 的 事情，你 有 沒有 什麼 疑問？
对于 我们 所 教导 的 事情，你 有 没有 什么 疑问？
Duìyú wǒmen suǒ jiàodǎo de shìqíng, nǐ **yǒu méiyǒu** shénme yíwèn?
*Regarding us * teach thing you have not have what(any) question*
What questions do you have about what we have taught? (p. 44)

Note: Another more formal way of asking V *bù* V questions is to add *fǒu (*否) after the first V. For example, *shì bú shì* and *néng bù néng* could be changed to *shì fǒu* and *néng fǒu,* respectively. However, *fǒu (*否) is typically only used with *shì* and *néng,* and not with other verbs.

 *For more information on how *suǒ* functions here, see the Possessive and Descriptive - *De* (Extra-Mile)" lesson.

V le méiyǒu

5e

V *le méiyǒu* is a special way to ask a yes/no question specifically about **past** or **completed** actions. Notice the structure of the sentence:

Examples:

你 聽 到 了 沒有？
你 听 到 了 没有？

Nǐ tīng dào **le méiyǒu**?
You hear attain not have

Have you heard?

你 做 完 了 沒有？
你 做 完 了 没有？

Nǐ zuò wán **le méiyǒu**?
You do finish not have

Have you finished yet?

Let's Talk About It

Le méiyǒu is only used with **action verbs** (verbs describing an action) that have a completed action *le* indicating completion. Notice how the statements below are changed into questions using *le méiyǒu*. To make this kind of question, put the completed action *le* at the **end of the sentence**, directly followed by *méiyǒu*,

Examples:

她 參加 了 教會 聚會。 她 参加 了 教会 聚会。	她 參加 教會 聚會 了 沒有？ 她 参加 教会 聚会 了 没有？
Tā cānjiā le jiàohuì jùhuì. *She attend church meeting*	Tā cānjiā jiàohuì jùhuì **le méiyǒu**? *She attend church meeting not have*
She attended church.	*Has she attended church?*
他們 今天 讀 了 經文。 他们 今天 读 了 经文。	他們 今天 讀 經文 了 沒有？ 他们 今天 读 经文 了 没有？
Tāmen jīntiān dú le jīngwén. *They today study scripture*	Tāmen jīntiān dú jīngwén **le méiyǒu**? *They today study scripture not have*
They studied the scriptures today.	*Have they studied the scriptures yet today?*

Note: This question form is not as common as the others we have learned in this lesson, but you will hear it, and it can be useful in understanding those you speak with. You may find some native speakers that leave the completed action *le* in its place **after** the verb—this is a regional difference. Listen to native speakers in order to immitate their use of *le méiyǒu.*

Answering Yes/No Questions

5f

Unlike in English, there is no "yes" or "no" in Chinese. This seems like it would make it hard to answer yes or no questions! Actually, in Chinese we just use the **first verb** of the sentence to answer the yes/no questions. If the answer is affirmative, just state the verb (plus *le* for a *le méiyǒu* question). If the answer is negative, say the verb with the appropriate in front (either *bù* or *méi*). (You generally just say *méiyǒu* to answer a *le méiyǒu* question in the negative.)

Questions	Affirmative	Negative
耶穌 基督 是 神 的 兒子 嗎？ 耶稣 基督 是 神 的 儿子 吗？	是。 是。	不 是。 不 是。
Yēsū Jīdū shì Shén de Érzi **ma**? *Jesus Christ is God 's Son*	Shì. *Is*	Bú shì. *Not is*
Is Jesus Christ God's Son?	*Yes.*	*No.*
你 相(信) 不 相信 神 的 存在？ 你 相(信) 不 相信 神 的 存在？	相信。 相信。	不 相信。 不 相信。
Nǐ **xiāng(xìn) bù xiāngxìn** Shén de cúnzài? *You believe not believe God 's existence*	Xiāngxìn. *Believe*	Bù xiāngxìn. *Not believe*
Do you believe in the existence of God?	*Yes.*	*No.*

	她 參加 教會 聚會 了 沒有？ 她 参加 教会 聚会 了 没有？ Tā cānjiā jiàohuì jùhuì **le méiyǒu** ? *She attend church meeting not have* *Has she attended church?*	參加 了。 参加 了。 Cānjiā le. *Attended.* *Yes.*	沒有。 没有。 Méiyǒu. *Haven't.* *No.*
Book of Mormon Example:	你 是 那位 通曉 萬事 的 偉大 的 靈 嗎？ 你 是 那位 通晓 万事 的 伟大 的 灵 吗？ Nǐ shì nà wèi tōngxiǎo wànshì de Wěidà de Líng **ma**? *You are that have good knowledge of all things Great Spirit* *"Art thou that Great Spirit, who knows all things?" (Alma 18:18-19)*		我 不是。 我 不是。 Wǒ bú shì. *I not am* *"I am not."*

Remember This

As you read through *Preach My Gospel* and the Book of Mormon, you may notice that *ne* is often used as a sentence-final particle to emphasize or add expression. This is **not** the same use of *ne* that we have discussed here in this lesson.

Activities (see answers on p. 326)

Learn on Your Own

A. Create Questions – V *bù* V

Use the positive and negative forms of the verb to change the following statements into yes/no questions. Check your answers.

Example: Tā shì jiàoyòu. → Tā shì bú shì jiàoyòu?

1. Nǐ xǐhuān chàng gē.
2. Nǐ yǒu háizi.
3. Nǐ kěyǐ péi wǒmen qù shàng kè.
4. Nǐ xiāngxìn Shén.
5. Tā huì lái cānjiā nǐ de xǐlǐhuì.
6. Rúguǒ kěyǐ de huà, nǐ huì lái.

B. Create Questions – *Le méiyǒu*

Use *le méiyǒu* to change the following statements into yes/no questions. Then translate each question into English. Check your answers.

Example: Nǐ zhǔnbèi hǎo le. → Nǐ zhǔnbèi hǎo le méiyǒu?

1. Nǐ jīntiān dú le Mó'ěrménjīng.
2. Nǐ wèi tā zuò le shèngzhí zhùfú.
3. Nǐ zuòwán le.
4. Nǐ qù kàn Zhào Jiěmèi le.
5. Nǐmen zuò le jiātíng dǎogào.
6. Tā dédào dǎogào de dá'àn le.

C. Fill in the Blank

Insert the correct word(s) into each blank to complete the Chinese question. (Hint: Each question uses *ma*, *ne*, *le méiyǒu*, or the positive and negative form of the verb.) Check your answers.

1. Wǒ zěnme néng zhīdào Mó'ěrménjīng _ shì zhēnshí de?
   How can I know if the Book of Mormon is true or not?
2. Nǐ yǒu Shěn Jiātíng de dìzhǐ _?
   Do you have the Shen family's address?
3. Nǐmen míngtiān huì _ lái jiàohuì?
   Will you come to church tomorrow?
4. Nǐ chībǎo _?
   Have you eaten yet?
5. Wǒ bā suì de shíhòu xǐ lǐ. Nǐ _?
   I was baptized when I was eight years old. How about you?
6. Tā duì Zhìhuìyǔ yǒu _ yílǜ?
   Does she have concerns about the Word of Wisdom?
7. Nǐ gēn chuánjiàoshì jiànguò miàn _?
   Have you met with the missionaries yet?
8. Nǐ duì Shén yǒu shénme gàiniàn _?
   What concepts do you have about God?
9. Nǐmen yào _ wǒmen xiān shìfàn zěnme zuò dǎogào?
   Do you want us to first demonstrate how to pray?

D. Answer Questions

Answer the following questions. Write or say out loud a positive and negative answer in complete sentences for each question. Check your answers.

Example: Nǐmen yǒu xìngqù jìn yí bù liǎojiě wǒmen de xìnxī ma? Pos - Wǒmen yǒu xìngqù. Neg - Woměn méiyǒu xìngqù.

1. Nǐmen rènshí Zhū Dìxiōng ma?
2. Nǐmen néng bù néng cānjiā wǒmen de jiārén jiātíng wǎnhuì?
3. Nǐmen shì Mó'ěrménjiào de, duì bú duì?
4. Nǐ huì qù Xīnzhú rènshí Luó Dìxiōng ma?
5. Nǐ kàndào Chí Jiěmèi le méiyǒu?
6. Wǒ xiǎng qù. Nǐ ne?
7. Nǐ zhīdào tā yǒu méiyǒu péngyǒu shì chéngyuán ma?
8. Tā bàba shì chéngyuán. Tā māma ne?
9. Wǒ dài nǐmen qù, hǎo bù hǎo?
10. Tā dú Mó'ěrménjīng le méiyǒu?

E. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Nǐ yǐqián jiànguò chuánjiàoshì***?**
   Have you seen missionaries before?
2. Nǐmen ***yǒu bù yǒu** tèdìng de zōngjiào xìnyǎng?
   Do you have specific religious beliefs?
3. ***Kě bù kěyǐ** nǐ bǎ zhè duàn jīngwén niànchūlái?
   Could you read this scripture out loud?
4. Nǐ wèishénme bù xiāngxìn yǒu Shén de cúnzài ***ma**?
   Why do you not believe God exists?
5. Nǐmen ***yào bù xūyào** wǒmen lǐbàitiān zǎoshàng gěi nǐ dǎ diànhuà, tíxǐng nǐ lái jiàohuì?
   Do you need us to call you on Sunday morning to remind you to come to church?
6. Nǐ ***xǐ bù xǐhuān** Cízhùhuì huìzhǎng jīntiān zài shèngcān jùhuì zuò de yǎnjiǎng ma?
   Did you like the talk the Relief Society president gave in sacrament meeting today?
7. Nǐmen jīntiān wǎnshàng huì zuò jiātíng qídǎo ***le méiyǒu?**
   Are you going to do family prayer tonight?
8. Nǐ ***kěyǐ bù kěyǐ** bǎ zhè běn Móěrménjīng sòng gěi nǐ de yí gè péngyǒu huò jiārén?
   Can you give this Book of Mormon to one of your friends or family members?

F. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ xiǎngyào shéi zuò qídǎo ma?
2. Nǐ xiāngxìn Móěrménjīng shì zhēnshí de?
3. Nǐ zhīdào shénme jiàozuò xiānzhī ma?
4. Nǐ kāishǐ péiyǎng měitiān kàn jīngwén de xíguàn le ma?
5. Nǐ ma? Nǐ yě xiāngxìn Shén ài nǐ ma?
6. Nǐ juédé nǐ yě shì nà zhǒng zhèng zài xúnzhǎo zhēnlǐ de rén?
7. Nǐ kě bù kěyǐ duō gēn wǒmen fēnxiǎng yìxiē nǐ guīxìn Yēsū Jīdū de jīngyàn ma?
8. Yàoshì nǐ jiǎofù shíyīfèngxiàn, nǐ xiāngxìn Tiānfù huì zhùfú nǐ hái huì yǒu zúgòu de qián ma?
9. Nǐ kěyǐ gàosù wǒmen nǐmen wèishénme yuànyì gēn wǒmen jiànmiàn?
10. Nǐ zuótiān yǒu méiyǒu kànwán wǒmen shàngcì yāoqǐng nǐ kàn de nà zhāng jīngwén?

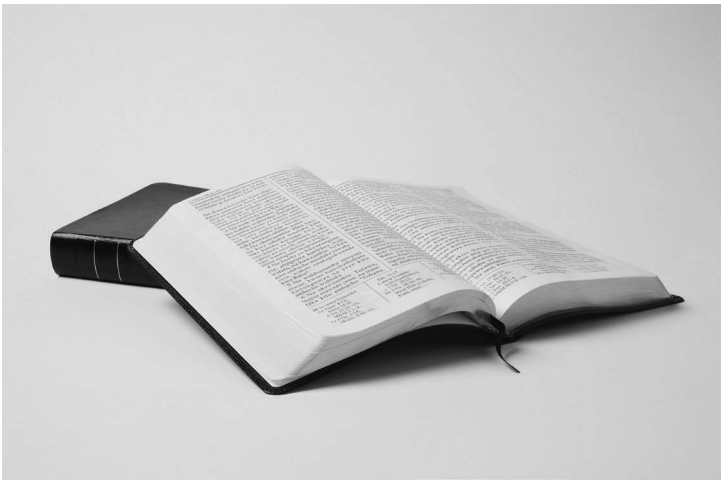
G. Language Study Plan Activity (~15 min.)

"Actively listen," bullet 3. Carry a notebook or note card with you as you go throughout the day. Listen carefully to people as you speak with them and write down five questions you hear them ask. During language study, practice asking those questions and responding to them in Chinese. This activity can be repeated often to help your listening comprehension improve.

Learn with Your Companion

H. *Preach My Gospel* Activity (~15 min.)

With your companion, turn to page 194 of *Preach My Gospel* and complete the first activity under Companion Study in Chinese, focusing on thinking of good yes/no questions. After identifying good yes/no questions to use in Chinese, practice teaching each other with these questions. Then make plans to use them in your next lesson.



I. Scripture Activity (~20 min.)

In the scriptures, it is common to see a more formal version of *shì bú shì* and *néng bù néng—shì fǒu* and *néng fǒu*, respectively. Read Ā'érmǎ Shū 5:14-20 to familiarize yourself with these two expressions. After reading these verses, write down 5-7 questions you typically use with *shì bú shì* and *néng bù néng.* Practice saying your sentences out loud, switching between using the two different forms. Try and use some of your sentences during the day, remembering that *shì fǒu* and *néng fǒu* are typically more formal and therefore not always used in everyday situations. Ask a native speaker which form is correct in different circumstances.

Learn with a Native Speaker

J. Teaching Activity (~15 min.)
After performing the second "Learn with Your Companion" activity above, take your sentences with you the next time you meet with a member. Explain to the member that you are trying to improve your ability to ask questions, and read aloud your questions to them. Have them give you suggestions on each question on how to improve. Practice asking them your questions and listen to how they respond. Afterwards, practice using those questions as you teach and testify of the message of the restoration to the member.

K. Follow Up (~20 min.)
Choose an investigator that may be struggling with a commitment invitation you have recently given them. Prepare 5 yes/no questions that you can use to follow up with them and check on their progress in keeping their commitments. Get feedback from your companion on your questions, and plan to visit the investigator and follow up. When you ask your questions, pay attention to how the investigator answers the questions you ask. Be prepared to encourage them and help them resolve any concerns they may have.

Learn with Your District

L. 20 Questions (~20 min.)
Have one member of the district think of a person, place, or thing from the scriptures (the mystery object). The other members of the district then take turns asking yes/no questions in Chinese about the mystery object. The missionary that thought of the mystery object must answer the questions. Keep track of the number of questions asked, and see if the district can guess the mystery object before they have used 20 questions. As you play, give each other feedback on how you ask and answer the questions in Chinese.

Both, All, and Every

Introduction

As a missionary, you are "expected to devote **all** your time and attention to serving the Lord, leaving behind **all** other personal affairs" (*Preach My Gospel* p. 137). You are also to give "**every** person the opportunity to accept or reject [the gospel]" (p.84). Wouldn't it be great to be able to tell others what is expected of you as a missionary? In this lesson you will learn how to express **both**, **all**, **every**, **any**, **none**, and **no matter how**.

Expressing Both and All

There are three ways to express **all**. Let's take a look at each of them.

Both and All (*Dōu*)

To express that all of the nouns being discussed (something), we use *dōu*. Where is *dōu* placed in these sentences?

6a

Examples:

我們		都	是	天父	的	孩子。	
我们		都	是	天父	的	孩子。	
Wǒmen		dōu	shì	Tiānfù	de	háizi.	
We		*all*	*are*	*Heavenly Father*	*'s*	*child*	

We are all Heavenly Father's children.

我們	兩 個	都	是	傳教士。	
我们	两 个	都	是	传教士。	
Wǒmen	liǎng gè	dōu	shì	chuánjiàoshì.	
We	*two*	*both*	*are*	*missionary*	

We are both missionaries.

The form for using *dōu* by itself is fairly simple, it just **follows the noun** that you are talking about, and **immediately preceeds** the **verb or helping verb**.

All (*Suǒyǒu...dōu*)

Suǒyǒu...dōu is used to express that all of some noun (something). For example, "**all** missionaries must obey (none are exempt)." Take a look at the examples below to learn how to use this pattern. What can we add *suǒyǒu* to?

6b

Examples:

所有	的	傳教士	都	得	服從。		
所有	的	传教士	都	得	服从。		
Suǒyǒu	de	chuánjiàoshì	dōu	děi	fúcóng.		
All		*missionary*	*all*	*must*	*obey*		

All missionaries must obey.

所有	願意	悔改	他們	罪	的	人	都	會	獲的	寬恕。	
所有	原议	悔改	他们	罪	的	人	都	会	获得	宽恕。	
Suǒyǒu	yuànyì	huǐgǎi	tāmen	zuì	de	rén	dōu	huì	huòdé	kuānshù.	
All	*willing*	*repent*	*them*	*sin*	*	*people*	*all*	*will*	*receive*	*forgiveness*	

All those who are willing to repent will eventually receive forgiveness.

耶穌	基督	愛	所有	的	人。
耶稣	基督	爱	所有	的	人。
Yēsū	Jīdū	ài	suǒyǒu	de	rén.
Jesus	*Christ*	*love*	*all*		*people*

Jesus Christ loves all people.

我們	會	在	所有	的	時間，	所有	的	地點	跟	所有	的	人	分享	福音。	
我们	会	在	所有	的	时间，	所有	的	地点	跟	所有	的	人	分享	福音。	
Wǒmen	huì	zài	suǒyǒu	de	shíjiān,	suǒyǒu	de	dìfāng	gēn	suǒyǒu	de	rén	fēnxiǎng	fúyīn.	
We	*will*	*at*	*all*		*time*	*all*		*place*	*with*	*all*		*people*	*share*	*gospel*	

We will share the gospel with all people, at all times and in all places.

*For more information on how *de* functions here, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.

Notice that *suǒyǒu* can be placed **before** your **subject**, **time**, **place** or **object**. *Suǒyǒu* is very versatile in this way. Also notice that *dōu* is **not** used in every sentence (it is **not** used in the sentences where *suǒyǒu* is conjoined with the **object**). *Dōu* works to **emphasize** that we are talking about **all** of each of the **subjects** being discussed.

All/Entire/Whole (*Quán...dōu*)

To express that every part of a subject (something), we use *quán...dōu*. For example, "the **whole** family is getting baptized." Following are some examples to help you see the form.

Examples:

全 家庭 都 要 接受 洗禮。
全 家庭 都 要 接受 洗礼。

Quán jiātíng **dōu** yào jiēshòu xǐlǐ.
All family all going to receive baptism

The whole family is getting baptized.

全 人類 都 會 有 接受 福音 的 機會。
全 人类 都 会 有 接受 福音 的 机会。

Quán rénlèi **dōu** huì yǒu jiēshòu fúyīn de jīhuì.
All human family all will have receive gospel opportunity

The entire human family will have the opportunity to receive the gospel.

When *quán...dōu* is used together, this is the form we will use:

Quán STP dōu (HV) VO

Remember that *quán* refers to all **parts** of a noun, and is used when you have a singular noun with many parts.

Every

We just learned how to express **all** of something, now we want to learn how to express **every** of something. There are two basic patterns to express **every**: *měi* + *number* + *classifier*, and through the use of double negatives. Let's look at the two forms.

Every (*Měi + Number + Classifier*)

The simplest pattern to express **every** is to preceed the noun you are talking about with *měi* + number + classifier. Look at the examples below. What can *měi* be used to modify?

Example:

每 一位 傳教士 都 是 耶穌 基督 的 代表。
每 一位 传教士 都 是 耶稣 基督 的 代表。

Měi yí wèi chuánjiàoshì **dōu** shì Yēsū Jīdū de dàibiǎo.
Every one missionary all are Jesus Christ 's representative

Every missionary is a representative of Jesus Christ.

我們 每 兩 天 都 會 來 拜訪 你。
我们 每 两 天 都 会 来 拜访 你。

Wǒmen **měi liǎng** tiān* **dōu** huì lái bàifǎng nǐ.
We every two day all will come visit you

We will visit you every other day.

我們 明天 會 在 每 一條 路 上 邀請 人 來 歸向 基督。
我们 明天 会 在 每 一条 路 上 邀请 人 来 归向 基督。

Wǒmen míngtiān huì zài **měi yì tiáo** lù shàng yāoqǐng rén lái guīxiàng Jīdū.
We tomorrow will in every one road on invite people come turn toward Christ

Tomorrow we will invite people to come unto Christ on every road in our area.

我們 應該 愛 每 一個 人。
我们 应该 爱 每 一个 人。

Wǒmen yīnggāi ài **měi yí gè** rén.
We should love every one person

We should love everyone.

*Tiān (day) acts as a classifier itself. See the "Classifiers" lesson for more information.

Notice that *měi* + number + classifier can be placed in front of almost anything in your sentence. In these examples we placed it **in front of** the **subject**, **time**, **place** or **object**. This is very similar to using *suǒyǒu*.

Every (Double Negative)

Another way to express **every** is to use a double negative. Remember how two negatives equal a positive? We use this same principle, combining *méiyǒu* (not have) and *bù* (not) to indicate **every**. Look at the examples below.

6e

Examples:

世 上 沒有 一個 人 丕 是 天父 的 孩子。
世 上 没有 一个 人 丕 是 天父 的 孩子。

Shì shàng **méiyǒu** yí gè rén **bú** shì Tiānfù de háizi.
Earth on not have one person not is Heavenly Father 's child

Everyone is a child of Heavenly Father. (There is no one on earth that is not a child of Heavenly Father.)

加入 教會 的 人 沒有 一個 時刻 丕 應該 效法 基督 的 榜樣。
加入 教会 的 人 没有 一个 时刻 丕 应该 效法 基督 的 榜样。

Jiārù jiàohuì de rén **méiyǒu** yí gè shíkè **bù** yīnggāi xiàofǎ Jīdū de bǎngyàng.
Join church people not have one moment not should emulate Christ 's example

Those who join the church should always (in every time) emulate Christ's example. (Of those who join the church, there are not any times that they should not emulate Christ's example.)

Like many of the other patterns we have learned so far in this lesson, the double negative can be used in conjunction with more than just the subject. It can be used with **time** and **place** as well (the second example above uses double negative with time).

Expressions with Question Words

One of the very unique things about questions words in Chinese is that not only can we use them to make questions, but when placed together with *dōu*, they combine to mean **every** or **any** time, place, person, etc. We will look at each of the question words that can be combined with *dōu* to give us this meaning.

6f

Everyone/Anyone (*Shéi dōu/yě*)

When used as a question word, *shéi* means "who?", but when used in combination with *dōu* or *yě*, it means "everyone" or "anyone." Look at the examples below. Where do we place *shéi dōu* in the sentence?

Examples:

誰 都 能 通過 真誠 的 祈禱 獲得 一個 見證。
谁 都 能 通过 真诚 的 祈祷 获得 一个 见证。

Shéi dōu néng tōngguò zhēnchéng de qídǎo huòdé yí gè jiànzhèng.
Who all able through sincere prayer obtain one testimony

Anyone can gain a testimony through sincere prayer.

誰 也 有 能力 抗拒 撒但 的 誘惑。
谁 也 有 能力 抗拒 撒但 的 诱惑。

Shéi yě yǒu nénglì kàngjù Sādàn de yòuhuò.
Who also have ability resist Satan 's temptation

Everyone has the ability to resist Satan's temptations.

You probably saw that *shéi dōu* was placed at the **beginning** of the sentence, acting as the **subject**. As you use this principle, just remember that *shéi dōu* goes at the **very beginning** of your sentence.

Everything/Anything (*Shénme dōu/yě* and *Nǎ* + classifier + *dōu/yě*)

As question words, *shénme* means "what?" and *nǎ* means "which?". When either are used with *dōu*, they mean "everything" or "anything". Below are a few examples. Where do these words go in the sentence?

6g

Examples:

他 什麼 都 喜歡 做。
他 什么 都 喜欢 做。

Tā **shénme** **dōu** xǐhuān zuò.
He what all like do

He likes to do everything/anything.

This could come in response to the question "What does he like to do?" *Shénme* and *dōu* are placed together. It is **not specific** what he likes to do, just that he likes to do anything or everything.

他 什麼 活動 都 喜歡 做。
他 什么 活动 都 喜欢 做。
Tā **shénme** huódòng **dōu** xǐhuān zuò.
He *what* *activity* *all* *like* *do*
He likes to do every/any activity.

This could come in response to the question "What activity does he like to do?" We have placed an object **between** *shénme* and *dōu*, giving us a **specific** thing that he likes to do anything of.

他 哪一個 都 喜歡 做。
他 哪一个 都 喜欢 做。
Tā **nǎ yí gè** **dōu** xǐhuān zuò.
He *which one* *all* *like* *do*
He likes to do every\any one.

This could come in response to the question "Which does he like to do?" We are saying that he likes to do any of them. It is **not specified** what we are talking about, just that he likes to do any, or every one of them. This would imply that **choices** were given.

他 哪一個 活動 都 喜歡 做。
他 哪一个 活动 都 喜欢 做。
Tā **nǎ yí gè** huódòng **dōu** xǐhuān zuò.
He *which one* *activity* *all* *like* *do*
He likes to do every/any one of the activities.

Unlike the example above, here we **know** what it is that he likes any/every one of because we put an object **between** *nǎ yí gè* and *dōu*. This could have come in response to, "Which activity does he like to do?"

Note: In each of the examples above, *yě* could be substituted for *dōu* with no change to the meaning.

The idea of using an object to make our statement more **specific** is also used when these two words function as question words. Review the "Content Questions" lesson for more information on adding an object for clarification.

Everywhere/Anywhere (*Nǎr/Nǎlǐ dōu/yě* and *Shénme dìfāng dōu/yě*)

When used as questions words, *nǎr/nǎlǐ* and *shénme difāng* both mean "where?", but when we put *dōu* on the end of either, it means "everywhere" or "anywhere". Let's look at the examples here. How do these words fit into the sentence?

6h

Examples:

你們 在 哪兒 都 可以 做 禱告。
你们 在 哪儿 都 可以 做 祷告。
Nǐmen zài **nǎr** **dōu** kěyǐ zuò dǎogào.
You *at* *where* *all* *can* *do* *prayer*
You can pray anywhere/everywhere.

傳教士 在 哪裡 都 應該 開口 分享 福音。
传教士 在 哪里 都 应该 开口 分享 福音。
Chuánjiàoshì zài **nǎlǐ** **dōu** yīnggāi kāikǒu fēnxiǎng fúyīn.
Missionary *at* *where* *all* *should* *open mouth* *share* *gospel*
Missionaries should open their mouth everywhere and share the gospel.

我們 在 什麼 地方 都 可以 感受到 神 的 愛。
我们 在 什么 地方 都 可以 感受到 神 的 爱。
Wǒmen zài **shénme dìfāng** **dōu** kěyǐ gǎnshòudào Shén de ài.
We *at* *what place* *all* *can* *feel* * *God* *'s* *love*
We can feel God's love anywhere/everywhere.

When looking at the examples above, we can see that these three question words (plus *dōu*) go in the **place** spot of our sentence. You may have also noticed that there is a *zài* **before** *nǎr/nǎlǐ* and *shénme dìfāng*. Remember, when you use this pattern, place the question word + *dōu* in the **place spot**, and preceed it with *zài*.

Anytime/Always/Whenever (*Shénme shíhòu dōu* and *jǐ diǎn dōu*)

As question words, *shénme shíhòu* means "when?" and *jǐ diǎn* means "what time". When these are used in conjunction with *dōu*, they mean "anytime", "always" or "whenever". Look at the examples. Where do these words go in the sentence?

Examples:

傳教士 什麼 時候 都 應該 開口 分享 福音。
传教士 什么 时候 都 应该 开口 分享 福音。
Chuánjiàoshì **shénme shíhòu** **dōu** yīnggāi kāikǒu fēnxiǎng fúyīn.
Missionary *when* *all* *should* *open mouth* *share* *gospel*
Missionaries should always open their mouth and share the gospel.

*For more information on how *dào* functions here, see the "Resultative Verbs" lesson.

6i

我	什麼 時候	做	禱告	都	知道	天父	在	聆聽。
我	什么 时候	做	祷告	都	知道	天父	在	聆听。
Wǒ	**shénme shíhòu**	zuò	dǎogào	**dōu**	zhīdào	Tiānfù	zài	língtīng.
I	*when*	*do*	*prayer*	*all*	*know*	*Heavenly Father*	*	*listen*

Whenever I pray, I know that Heavenly Father is listening.

我們	幾點	都	可以	見面。	
我们	几点	都	可以	见面。	
Wǒmen	**jǐ diǎn**	**dōu**	kěyǐ	jiàn	miàn.
We	*what time*	*all*	*can*	*meet*	

We can meet anytime.

Because *shénme shíhòu* and *jǐ diǎn* are question words referring to **time**, they naturally go in the **time** spot in our sentence. You may have noticed a little difference in the second example: *shénme shíhòu* and *dōu* are separated by a verb and object. This makes the time you are talking about specific, thus it means **whenever**.

No Matter How (*Zěnme + yě + bù*)

When *zěnme* functions as a question word, it means "how?", but when combined with *yě*, it means "no matter how." For example, "No matter how I write this character, I still write it wrong!" Let's look at a few examples to get a better feel for it.

6j

Examples:

這件	事，我	怎麼	做，	也	做	不	了。		
这件	事，我	怎么	做，	也	做	不	了。		
Zhè jiàn	shì, wǒ	**zěnme**	zuò,	**yě**	zuò	**bù**	liǎo.		
This	*thing I*	*how*	*do*	*also*	*do*	*not*	**		

No matter how I do this, it won't work!

In this example, we placed a **verb** between *yě* and *bù*. Not only is this common, but it will also usually be a resultative verb (as is the case here).

中國	菜，我	怎麼	做，	也	不	好	吃。		
中国	菜，我	怎么	做，	也	不	好	吃。		
Zhōngguó	cài, wǒ	**zěnme**	zuò,	**yě**	**bù**	hǎo	chī.		
China	*cuisine I*	*how*	*do*	*also*	*not*	*good*	*eat*		

No matter how I cook Chinese food, its not good.

In this sentence, there is no verb between *yě* and *bù*. This is because we are not talking about how the action can't be done, but how the result isn't good. (I can make Chinese food, it just doesn't taste good.)

Remember This

In the introduction of this lesson, we mentioned some of your responsibilities as a missionary. In order to share these responsibilities with others in Chinese, we need to use some of the principles learned in this lesson. Go to your Chinese Preach My Gospel and look these two phrases up. Which patterns did they use to get these ideas across? As you master Chinese, and the patterns learned in this lesson, you will be more able to fulfill these responsibilities.

Activities (see answers on pp. 326-327)

Learn on Your Own

A. Choose the Appropriate Word

Look at the following sentences and determine whether *suǒyǒu*, *quán*, *měi*, or none of them should be used to communicate the idea in Chinese. Write your answers on a separate sheet of paper. Check your answers.

1. So you're saying that everyone will be resurrected?
2. Immortality is a free gift to all of mankind.
3. Prophets teach the commandments to the whole world.
4. During the first hour, all of the members meet together.
5. All Heavenly Father wants is for us to gain eternal happiness.
6. No matter where we're from, everyone is a child of God.
7. All of the prophets have testified of Christ's divine role.
8. At conference, the whole church has the opportunity to sustain the prophet.
9. Through the Atonement, Christ took upon himself the sins of all who came before him, and all who would come after.
10. According to this scripture, who all will "ascend into the hill of the Lord?" (Psalms 24:3-4)

*For more information on how *zài* functions here, see the "Aspect" lesson.
**For more information on how *bù* and *liǎo* work together here, see the "Resultative Verbs" lesson.

B. Choose the Appropriate Word

Look at the following sentences and determine whether *shéi dōu*, *shénme dōu*, *nǎge dōu*, *nǎlǐ dōu*, or *shénme shíhòu dōu* should be used to communicate the idea in Chinese. Write your answers on a separate sheet of paper. Check your answers.

1. Because of the Fall, everyone is mortal.
2. The pure in heart are everywhere.
3. We can always pray to our Father in Heaven.
4. Elders, I think all religions are the same.
5. Christ suffered all things.
6. And no one need say they shall not come (Mormon 8:26).
7. It matters not whither I go (Mosiah 13:9).
8. They delight in everything save that which is good (Moroni 9:19).
9. This is my church, and I will establish it; and nothing shall overthrow it ... (Mosiah 27:13).

C. Choose the Location

Select the number where the word(s) in parentheses belong(s). Note that the order of the words in the parentheses may not match their correct order in the sentence. Check your answers.

Example: Tāmen 1 yě 2 xǐhuān 3 dú Mó'ěrménjīng. (dōu) → Correct Answer: dōu - 2

1. Nǐ de yìsī shì, 1 rén 2 huì 3 fùhuó ma? (měi gè, dōu)
2. Bù sǐ 1 shì 2 gěi 3 rénlèi de ēncì. (quán)
3. 1 xiānzhī 2 wèi Jīdū 3 zuò jiànzhèng. (dōu, suǒyǒu de)
4. Zài dì-yī gè xiǎoshí, 1 chéngyuánmen 2 jùjí zài yìqǐ. (dōu)
5. Zài chéngyuán dàhuì shàng, 1 jiàohuì 2 zhīchí 3 xiānzhī. (quán, dōu)
6. 1 yí gè 2 zuì 3 huì hài 4 wǒmen. (méiyǒu, bù/bú)
7. 1 yóuyú Zhuìluò, 2 3 huì 4 sǐ. (dōu, shéi)
8. Wǒmen 1 2 kěyǐ 3 4 xiàng Tiānfù qídǎo. (shénme shíhòu, dōu)
9. "1 wǒ qù 2 3 méiyǒu guānxì." (Mosiah 13:9, nǎlǐ, dōu)
10. Zhǎnglǎomen, wǒ 1 juédé 2 jiào 3 yíyàng. (dōu, shénme)
11. "Chúle hǎo shì, tāmen 1 shì 2 xǐhuān 3." (Mormon 9:19, shénme, dōu)
12. 1 2 bú yòng shuō 3 zhè jìlù 4 bú huì wèn shì. (shéi, dōu)
13. Wúlùn wǒmen láizì nǎlǐ, 1 rén 2 shì Shén de háizi. (dōu, měi gè)
14. Wúlùn wǒmen 1 zuò, Shén 2 3 huì 4 fàngqì wǒmen. (zěnme, bù/bú, yě)
15. "Zhè shì wǒ de 1 jiàohuì, wǒ bì jiànlì 2 3 tā ... 4 5 bù néng tuīfān 6 tā." (Mosiah: 27:13, dōu, shénme)
16. Tōngguò Shúzuì, Jīdū 1 chéngdān qǐlái le 2 zài Tā lái zhīqián, hé zài Tā zhīhòu 3 de rén de zuì. (suǒyǒu)

D. Translate Phrases

Translate the following short phrases and sentences from English to Mandarin or Mandarin to English. Check your answers.

1. every commandment
2. the whole family
3. Everyone needs hope.
4. Nobody doesn't like it.
5. We both can go.
6. all of the children
7. all worthy fathers
8. all of the churches
9. You can find it anywhere.
10. every single day
11. You should all listen.
12. every six months
13. Any time is fine.
14. all our investigators
15. the whole country
16. Any of the books will work.
17. měi yí gè guójiā
18. suǒyǒu de chuánjiàoshì
19. quán shíjiān
20. Shéi dōu néng lái.
21. měi liǎng tiān
22. Nǐ zěnme kàn yě bú huì...
23. Méiyǒu yì zhǒng fúwù bù zhídé zànyáng (*praise*).
24. Shénme zōngjiào dōu *quàn rén wéi shàn* (exhort mankind to do good).

E. Translate Sentences

On a separate sheet of paper, translate the following sentences into Mandarin.

1. Jesus Christ atoned for all mankind.
2. The Book of Mormon and the Bible are both the word of God.
3. Baptism and confirmation are both essential.
4. At that time, everyone will confess that Jesus Christ is the Savior.
5. Not all inspired (*shòu líng gǎnzhào*) individuals are prophets of God.
6. The Lord wants us to spread the gospel to the whole world.
7. God understands everything.
8. According to the plan of salvation, all people have agency.
9. God rewards everyone according to their deeds.
10. Wherever we are, we can communicate with God through prayer.

F. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Shén ài ***měi gè rén dōu**.
   God loves everyone.
2. ***Dōu rén** huì fùhuó.
   Everyone will be resurrected.
3. Shén ***dōu de háizi** yǒu qiánlì biàndé xiàng Tā yíyàng.
   God's children all have the potential to become like Him.
4. Shì shàng méiyǒu yí gè rén ***huì méiyǒu jiēshòu** fúyīn de jīhuì. *There is no one on earth who will not have an opportunity to receive the gospel.*
5. Yēsū Jīdū wèi ***rén dōu** shúzuì.
   Jesus Christ atoned for everyone.
6. ***Shéi wǒmen de mùdàoyǒu xīngqītiān dōu** shàng bān.
   Every one of our investigators work on Sunday.
7. Wǒmen xiǎng yāoqǐng nǐmen ***suǒyǒu de jiātíng** lái gēn wǒmen jiànmiàn.
   We would like to invite your whole family to meet with us.
8. Wǒmen zhège lǐbài de ***měi gè tiān** xiàwǔ dōu yǒu shíjiān bàifǎng nǐ.
   We have time everyday this week in the afternoon to visit you.
9. ***Nǎ yí gè rén dōu** xūyào huǐgǎi.
   Everyone needs to repent.
10. Yīnuòshì ***suǒyǒu de tiān** dōu xiàng Shén hūqiú.
    Enos cried unto God all day.

G. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ yuànyì fúcóng Zhìhuìyǔ shénme dōu de bùfèn ma?
2. Dōu jīngwén huì bāngzhù nǐ gèng liǎojiě Shén de jìhuà.
3. Jièzhe Shènglíng, wǒmen kěyǐ liǎojiě shénme shìqíng dōu de zhēnshíxìng.
4. Wǒmen de quán shíjiān yòng zài chuánjiào shàng.
5. Méiyǒu yí gè xiānzhī bú wèi Jiùzhǔ zuò jiànzhèng.
6. Mó'ěrménjīng néng bāngzhù dōu de rén jiējìn Shén.
7. Zài chéngyuán dàhuì shàng, quán chéngyuán yǒu jīhuì jǔ shǒu lái zhīchí xiānzhī.
8. Wǒmen jǐdiǎn dōu kěyǐ xiàng Shén qídǎo.
9. Zhǐyào wǒmen zài fúcóng Shén de mìnglìng, zěnme wǒmen zuò yě bù néng zǒu rù qítú.
10. Bùguǎn zài jīnshēng háishì láishēng, quán rénlèi dōu huì yǒu jīhuì tīng Yēsū Jīdū de fúyīn.

H. Scripture Activity (~25 min.)

Read 3 Nephi 11:10-17 from the English Book of Mormon. Write down each sentence that uses either **all**, **both**, **whole**, or **every** and which Chinese word you would use to translate it in that context. Then open your Chinese Book of Mormon and find the Chinese sentences that correspond to the sentences you wrote. Check your answers. In your own words, write the story of Jesus visiting the Nephites. Use the **all** phrases you just learned. Ask your companion for feedback, and make any necessary corrections.

I. Language Study Plan Activity (~15 min.)

"Learn grammar" - bullet 4. After completing the Scripture Activity above, practice describing the events in 3 Nephi 11 to your companion and bear testimony of Christ as the Savior of the whole world. Identify and use at least 3 sentences from the Scripture Activity. Create and use 3 more of your own sentences using the grammar from this lesson. Have your companion provide feedback on your grammar, and then repractice.

Learn with Your Companion

J. Audio Activity (~25 min.)

With your companion, listen to the clip "Yǒu yí wèi Shén" from *Fúyīn Yuánzé* p. 5. Identify the six sentences in the passage where the speaker uses the Chinese words for **all**, **both**, **every**, or **whole**. (Hint: some of the sentences use forms not taught in this lesson.) Both of you re-write those sentences in your own words. Use your sentences to bear testimony to each other of our Heavenly Father. Give and receive feedback, then repractice.

K. Description Activity (~15 min.)

With your companion, make a list of 8-10 investigators you have taught together. Identify and discuss in Chinese similarities that all of them had, or that just a few of them had. Think about their interests, personality traits, habits, concerns, where you met them, spiritual progress, etc.

Examples: *Lín Dìxiōng hé Hóng Jiěmèi dōu shì xuéshēng.*
Měi yí gè mùdàoyǒu dōu jiēshòu le kàn Mó'ěrménjīng de yāoqǐng.

L. Error Explanation Activity (~15 min.)

With your companion, go through the incorrect sentences in the Error Correction activity. Explain to your companion your understanding of why those sentences are incorrect. Have your companion correct any misunderstandings you may have. Then take turns making new sentences that use the grammar correctly.

Learn with a Native Speaker

M. "One-up" Activity (~25 min.)
Prepare five simple sentences that use **all**, **both**, or **every** to teach either Resurrection, Judgment, and Immortality or Kingdoms of Glory. Share your sentences with the native speaker and ask for feedback. Practice using the corrected sentences. Then ask the native speaker to take the first sentence and make it more advanced by adding additional words or grammar to the sentence. Try to "one-up" the native speaker by making his sentence more advanced as well. Continue to try and "one-up" each other until you either make a grammatical mistake or neither of you can think of a way to make the sentence more advanced. Then move on to the next sentence.

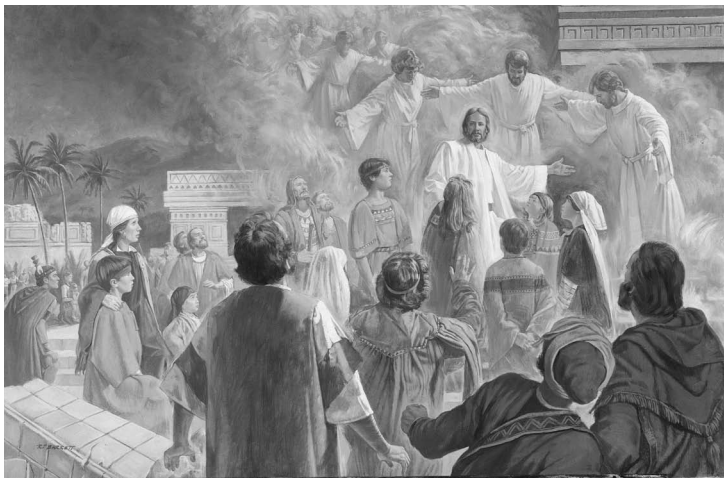
Example:

You: We will all be judged.
Native: We will all be judged by God.

You: We will all be judged by God after we are resurrected.
Native: We will all be brought to the judgement bar to be judged by God after we are resurrected.

You: We will all be brought to the judgment bar to be judged by God according to all our works after we are resurrected.
Native: Through Christ's atonement, we will all be brought to the judgement bar to be judged by God according to all of our works after we are resurrected.

N. Teaching Activity (~20 min.)
After completing the Language Study Plan activity above, visit a member and practice saying your sentences that involve **both**, **all**, and **every** to the member and ask for feedback. If one of your sentences is incorrect, ask the member to give you some examples of how to correct the sentence. Write down the member's feedback. Practice using the new, correct sentences to teach the member about the Savior's visit to the Americas in 3 Nephi 11 and bear your testimony of the Savior to them. Have the native speaker give more feedback on your use of the grammar structure and repractice. At the end, encourage the member to come up with a goal of how they will share the gospel with their friends.



Learn with Your District

O. *Preach My Gospel* Activity (~30 min.)
As a district, complete the following activity adapted from *Preach My Gospel,* p. 15, bullet 5. Read Acts 2:36–38, Acts 16:25–33, and Mosiah 18:8–11. Answer the question, "What did these missionaries (Peter, Paul, and Alma) do to help others increase in faith in Christ, repent, and receive baptism and confirmation?" Have each missionary use the grammar structures in this lesson to describe at least one action or characteristic that these missionaries have in common. Give the missionaries feedback on their grammar and have them repractice if necessary. Then have each missionary describe the actions and characteristics that the missionaries in the district have in common. Continue to give feedback and repractice until their descriptions are grammatically correct.

Examples: Alma, Peter, and Paul were all very bold.
Sister Sun and Sister Fang both get very excited about inviting people to be baptized.

It's not...It's...

Introduction

When learning about something new or unfamiliar, there are often misconceptions, especially about the Church. Many of the people you will meet will have heard something about the church, that is not true. As a missionary, you will need to help clear up these misconceptions and teach others what is true. In this lesson you will learn how to correct misconceptions.

Bú shì...ér shì

7a

In Chinese, to express that something is not one thing, but is another, we use *bú shì...ér shì*. *Bú shì* simply means "not is," and *ér shì* means "rather." When combined, *bú shì...ér shì* work to express that something is not (something), it is (something else). Look at the examples below. Where do *bú shì* and *ér shì* go in the sentence?

Examples:

這 本 經書 不是 聖經 而是 摩爾門經。
这 本 经书 不是 圣经 而是 摩尔门经。
Zhè běn jīngshū **bú shì** Shèngjīng **ér shì** Mó'ěrménjīng.
*This * scripture is not Bible rather Book of Mormon*

This book of scripture is not the Bible, its the Book of Mormon.

耶穌 基督 不是 普通 人 而是 神 的兒子。
耶稣 基督 不是 普通 人 而是 神 的儿子。
Yēsū Jīdū **bú shì** pǔtōng rén **ér shì** Shén de Érzǐ.
Jesus Christ is not average person rather God 's Son.

Jesus Christ was not just an average person, he was the Son of God.

You probably noticed that *bú shì* comes after the first subject of the sentence, and *ér shì* acts to connect the two parts of the sentence.

Let's Talk About It

Using this pattern is very simple. Look at the form below.

Subject bú shì VO_1 (what the subject is not), ér shì VO_2 (what the subject is)

Examples:

這個 教會 不是 一般 的 教會 而是 基督 原本 的 教會。
这个 教会 不是 一般 的 教会 而是 基督 原本 的 教会。
Zhège jiàohuì **bú shì** yìbān de jiàohuì **ér shì** Jīdū yuánběn de jiàohuì.
This church is not ordinary church rather Christ original church

This is no ordinary church, it is Christ's original church.

傳教士 的 目的 不是 旅遊 而是 宣講 基督 的 福音。
传教士 的 目的 不是 旅游 而是 宣讲 基督 的 福音。
Chuánjiàoshì de mùdì **bú shì** lǚyóu **ér shì** xuānjiǎng Jīdū de fúyīn.
Missionary 's purpose is not tour rather preach Christ 's gospel

A missionary's purpose is not to tour, it is to preach the Christ's gospel.

Note: Some native Chinese speakers will just say *shì* instead of *ér shì*. This is perfectly understandable, you will just need to listen for the variation to make sure you understand what is being said.

Búshì...jiù shì

7b

Another way you will hear *búshì* used is in conjunction with *jiù shì*, combining to mean "if not ..., then ..." or "is either ..., or ..." This will best be understood as you take time to study some example sentences and try some on your own. Look at the following examples. What is the structure?

Examples:

福音 復興 的 信息 不是 真實 的，就是 假 的。
福音 复兴 的 信息 不是 真是 的，就是 假 的。
Fúyīn fùxīng de xìnxī **bú shì** zhēnshí de, **jiù shì** jiǎ de.
Gospel restore message is not true then is false

Either the message of the restored gospel is true, or it is false.

*Běn is the classifier for books.

他 不是 在 跟 人 分享 福音， 就是 在 為 別人 服務。
他 不是 在 跟 人 分享 福音， 就是 在 为 别人 服务。

Tā **bú shì** zài gēn rén fēnxiǎng fúyīn, **jiù shì** zài wèi biérén fúwù.
*He is not * with people share gospel then is * for others serve*

If he's not sharing the gospel with people, then he is serving others.

Do you notice how these sentences are structured just like those you learned about in the first section of this lesson?

Let's Talk About It

Just like the pattern you learned in the first section of this lesson, you present one option, then the other. Here is the pattern.

Subject bú shì VO_1 (option 1), jiù shì VO_2 (option 2)

When using this pattern, you can talk about verbs, objects, or verb-objects. Look at the examples below to get a better feel for how these sentences are structured, and what they mean.

Examples:

我們 每天 的 午餐 很 簡單， 不是 三明治， 就是 餅乾。
我们 每天 的 午餐 很 简单， 不是 三明治， 就是 饼干。

Wǒmen měi tiān de wǔcān hěn jiǎndān, **bú shì** sānmíngzhì, **jiù shì** bǐnggān.
We every day lunch very simple is not sandwich then is cracker

Our lunches are very simple everyday, if its not sandwiches, its crackers.

林 弟兄 很 忙，他 每天 不是 在 上學， 就是 在 打 工。
林 弟兄 很 忙，他 每天 不是 在 上学， 就是 在 打 工。

Lín Dìxiong hěn máng, ta měi tiān **bú shì** zài shàng xué, **jiù shì** zài dǎ gōng.
*Lin Brother very busy he every day is not * attend school then is * do work*

Brother Lin is very busy, everyday he is either attending classes or working.

所有 的 事物 不是 從 神 而 來 的，就是 從 魔鬼 而 來 的。
所有 的 事物 不是 从 神 而 来 的，就是 从 魔鬼 而 来 的。

Suǒyǒu de shìwù **bú shì** cóng Shén ér lái de, **jiù shì** cóng móguǐ ér lái de.
*All thing is not from God ** come then is from devil ** come*

All things are either from God or from the devil.

When using this pattern, it is important to remember that you are saying "if not ..., then ..." or "either ..., or ..." This grammar pattern can be very useful in your desires to proclaim the gospel and invite all around you to come unto Christ.

Note: You may often hear natives say *yàobúshì* instead of *bú shì*. In this pattern, the meanings are the same. Take a look at the following example.

Example:

平時 健談 的 林 弟兄 今天 很 沉默。我 猜 他 要不是 有 心事，就是 生病 了。
平时 健谈 的 林 弟兄 今天 很 沉默。我 猜 他 要不是 有 心事，就是 生病 了。

Píngshí jiàntán de Lín Dìxiong jīntiān hěn chénmò. Wǒ cāi tā **yàobúshì** yǒu xīnshì, **jiù shì** shēngbìng le.
Normally talkative Lin Brother today very quiet I guess he is not have worry then is sick

Brother Lin is normally very talkative, but today is very quiet. I guess he either has some things on his mind, or he is sick.

Activities (see answers on pp. 327-328)

Learn on Your Own

A. Choose the Structure

Look at the following sentences and determine whether *bú shì...ér shì* or *bú shì...jiù shì* should be used to communicate the idea in Chinese. Write your answers on a separate sheet of paper. Check your answers.

1. We are not students; we are missionaries.
2. It's not what we gain, but it's what we give that matters.
3. Well, if you're not Catholic, then you're Protestant, right?
4. This verse is not from the Bible; it is from the Book of Mormon.
5. We are not Catholic or Protestant. We are the restored church of Jesus Christ.
6. If we're not working with members to find people to teach, then we're finding people to teach on our own.

*For more information on how *zài* functions here, see the "Aspect" lesson.
**Ér is often inserted in the phrase *cóng...(ér) lái* by natives.

7. "This message of the Restoration is either true or it is not." (*Preach My Gospel,* p. 39)
8. "It was not what they possessed that gave them strength but what they knew." ("A Defense and a Refuge," *Ensign*, November 2006.)
9. It was neither a harsh voice nor a loud voice; it was a still, small voice.
10. If it's not right now, then sometime in the future God will definitely answer your question.

B. Choose the Location

Look at the following sentences and determine the location of *bú shì* and *jiù shì / ér shì.* Write your answers on a separate sheet of paper. The English translations are above in activity A. Check your answers.

Example: Mó'ěrménjīng 1 Yuēsè Sīmì 2 xiě de, 3 gǔdài Měizhōu dàlù de xiānzhī 4 xiě de. (1 - bú shì, 3 - ér shì)

1. 1 wǒmen 2 xuéshēng, 3 chuánjiàoshì.
2. "1 fúyīn fùxīng de 2 xìnxī 3 zhēn de, 4 jiǎ de." (*PMG* p. 39)
3. Nà, 1 nǐmen 2 Tiānzhǔjiào, 3 Jīdūjiào, 4 duì ma?
4. Zhè jié 1 zài 2 Shèngjīng 3 lǐ, 4 zài 5 Mó'ěrménjīng lǐ.
5. 1 xiànzài, 2 zài 3 wèilái, Shén yídìng huì huídá nǐ de yíwèn.
6. Xúnzhǎo mùdàoyǒu de huà, 1 wǒmen 2 gēn chéngyuán 3 hézuò, 4 zìjǐ 5 nǔlì.
7. 1 wǒmen 2 Tiānzhǔjiào, yě 3 Jīdūjiào, 4 Yēsū Jīdū fùxīng de 5 jiàohuì.
8. "Dàigěi tāmen lìliàng de, 1 tāmen 2 suǒ yōngyǒu de, 3 tāmen 4 suǒ zhīdào de." ("A Defense and a Refuge," *Ensign*, November 2006.)
9. 1 yì zhǒng cìěr de 2 shēngyīn, yě 3 yì zhǒng xiǎngliàng de 4 shēngyīn, 5 yì zhǒng wēixiǎo de 6 shēngyīn.
10. Zuì zhòngyào de 1 shìqíng 2 wǒmen suǒ 3 dédào de, 4 wǒmen suǒ 5 fùchū de.

C. Translate

Translate the following sentences into Mandarin. Check your answers.

1. Joseph Smith is either a prophet of God, or he is just a normal person.
2. The place we go to after we die is either paradise (lèyuán) or spirit prison (líng de jiānyù).
3. Repentance is not done all at once; it is a life-long process of work.
4. When praying, we don't recite (bèisòng) the words of prayer; we converse (jiāotán) with God.
5. The prophet is not God, but is God's chosen messenger on the earth.
6. "Powerful testimony is not dependent on eloquence … but on the conviction of your heart." (*Preach My Gospel,* p. 198)
7. God gives us commandments not to restrict (xiànzhì) us, but to guide us to obtain happiness.
8. During the apostasy, if people weren't changing the doctrines, they were changing the ordinances.
9. What is most important in our Church responsibilities is not the meetings that are held, but helping others follow Christ.
10. In this ward, if the members aren't inviting their friends to hear the gospel, they're caring for the recent converts.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen de xìnxī bú shì duì de, ***ér shì** cuò de.
   Our message is either correct or it is wrong.
2. Tā ***bú shì** wǒ de tóngbàn, ér shì wǒ de péngyǒu.
   He's not just my companion, he's also my friend.
3. Fùhuó bú shì lúnhuí, ***jiù shì** shēntǐ hé língtǐ chóngxīn jiéhé, yǒngyuǎn bú zài fēnlí.
   Resurrection is not reincarnation, it is a reuniting of body and spirit, never to be separated again.
4. ***Bú shì** chuánjiàoshì dōu cóng Měiguó lái de, ér shì láizì shìjiè de gè gè guójiā.
   It's not that all missionaries are from America, but come from countries all around the world.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yēsū Jīdū de shúzuì bú shì wèile Xīfāngrén éryǐ, ér shì wèile quán rénlèi.
2. Wǒmen bú shì lái lǚyóu de, jiù shì lái chuánbō Yēsū Jīdū de fúyīn.
3. Qídǎo bú shì bàibài érshì yì zhǒng gēn Tiānfù gōutōng de fāngshì.
4. Chén Zhǎnglǎo hěn nǔlì, bú shì tā zài jiàodǎo, jiù shì zài cóng chéngyuán nà dédào huítiáo.
5. Nǐ xūyào bāngzhù nǐ de mùdàoyǒu liǎojiě, tāmen méiyǒu dédào jiànzhèng de yuányīn jiù shì yīnwèi Shén bù cúnzài, bú shì yīnwèi tāmen kěnéng bú gòu chéngyì.
6. Zōngjiào bú shì xīnlǐ shàng de jìtuō, ér shì shēnghuó zhōng bù kě quēshǎo de yí bùfèn.
   Religion is not a psychological crutch, it's an indispensable part of life.

F. *Preach My Gospel* Activity (~15 min.)
Open your English *Preach My Gospel* to the personal study activities at the end of chapter 10. Now look at the second quote from Harold B. Lee in the last activity under Personal Study ("Now you teachers ..."). Which part of the quote would require the *bú shì...ér shì* structure? Do your best to translate the quote into Chinese. Afterwards, open your Chinese *Preach My Gospel* and check your translation (pinyin, p. 191; character, p. 193).

G. Listening Activity (~10 min.)
Listen to the last 30 seconds of the clip [TALL Tithing Teaching Sample]. In this clip, Sister Sun uses the *bú shì...ér shì* structure while discussing tithing. Identify where she uses this structure. What does she say about tithing? Check your answers.

H. Language Study Plan Activity (~7 min.)
"Learn grammar" - bullet 4. Write down three sentences you could use in a specific teaching appointment today using *bú shì...ér shì* or *bú shì...jiù shì.* Practice teaching the lesson, using the sentences you just came up with.

Learn with Your Companion

I. Grammar Explanation Activity (~10 min.)
Using the grammar explanation above, explain to your companion when to use *bú shì...ér shì* and when to use *bú shì...jiù shì.* Ask your companion to give you examples of each that they find useful in teaching and contacting.

J. Making Distinctions (~25 min.)
Bú shì...ér shì and *bú shì...jiù shì* can be very useful in making distinctions. Here is a list of concepts that Chinese people might have a hard time distinguishing. Write down 2-3 sentences that use these structures for each situation, and then practice them with your companion.

- Resurrection, reincarnation
- Prophet, Savior
- Prayer, *bàibài*
- Mormon, Protestant
- Remembering ancestors, worshipping them
- Respecting parents (*xiàojìng*), doing anything they say (*xiàoshùn*)

Learn with a Native Speaker

K. Contacting Activity (~30 min.)
Invite a brother or sister in the ward to come contacting with you. Ask them to give you feedback on how you use *bú shì...ér shì / jiù shì* in between each contact. Prior to contacting, write down 3-5 sentences that you could use while contacting. Write down the suggestions the member has for you. Repractice using the suggestions the member gave you during your next contact. Also, you can help increase the member's faith by asking them to do the next contact. Notice how they use *bú shì...ér shì / jiù shì* and imitate what they do in your next contact.

Review: State of Being

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and expressing a state of being

- "To Be" Verb
- Yes/No Questions
- Both, All, and Every
- It's Not ... It's ...
- Intensifiers

Activities (see answers on pp. 328-329)

Review on Your Own

A. Error Correction

There are 13 errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Dí Zhǎnglǎo: Wǒmen shì Yēsū Jīdū Hòuqī Shèngtú Jiàohuì de chuánjiàoshì. Wǒ xìng Dí Zhǎnglǎo, tā shì Lài Zhǎnglǎo. Wǒmen kě bù kěyǐ hé nǐ fēnxiǎng wǒmen de xìnxī ma?
Lǐ Xiānshēng: Kěyǐ. Kěshì wǒ shì máng, gǎitiān ba.
Lài Zhǎnglǎo: Kěyǐ. Dànshì, wǒmen jīntiān zhǐ zhànyòng nǐ shíwǔ fēnzhōng de shíjiān, hé nǐ fēnxiǎng wǒmen zuì jīběn de xìnxī, hǎo ne?
Lǐ Xiānshēng: Nà...hǎo ba.
Dí Zhǎnglǎo: Nǐ yǒu tīngshuōguò wǒmen dōu shì Shén de háizǐ ma? Tā hěn ài wǒmen dōu. Chūshēng qián, wǒmen hé Tā zhù zài yìqǐ.
Lǐ Xiānshēng: Zhēn de? Jiǎ de? Nǐ zěnme huì suǒwèi Shén de háizi? Wǒ kàn a, nǐmen jiǎng de rúguǒ bú shì jiǎ de, ér shì nǐmen biānzào de dòng rén gùshì, xiǎng ràng rén jiārù nǐmen de jiàohuì bà le. Wǒ méi shíjiān hé nǐmen liáo zhèxiē wú zhōng shēng yǒu de dōngxī.
Lài Zhǎnglǎo: Nǐ shuō de shì duì! Wǒmen yào jièshào gěi nǐ de xìnxī, bú shì jiǎ de, jiù yídìng zhēn de. Nǐ hé bù gěi wǒmen yìxiē jīhuì, zài nǐ yǒu shíjiān de shíhòu, wǒmen dào nǐ jiā, hé nǐ fēnxiǎng wǒmen de xìnyǎng, ránhòu nǐ zài juédìng shì bú shì yào hé wǒmen jìxù jiàn miàn ma?
Lǐ Xiānshēng: Yě hǎo. Xīngqīliù xiàwǔ yì diǎn dào wǒ jiā, wǒ xiǎng tīngtīng nǐmen zěnyàng zì yuán qí shuō.
Lài Zhǎnglǎo: Shénme yǒuguān liǎng diǎn? Wǒmen yì diǎn yǒu shì.
Lǐ Xiānshēng: Hao. Xiàwǔ shénme diǎn dōu kěyǐ. Wǒ huì děng nǐmen.

Vocabulary
zhànyòng - to take up, to use ***suǒwèi*** - so-called ***bà le*** - only, that's all [only used at the end of a sentence] ***wú zhōng shēng yǒu*** - fabricated, to create something from nothing ***hé bù*** - why not ***zì yuán qí shuō*** - explain one's argument, make one's story sound plausible

B. Error Correction

This activity will help you see where you need to improve. Each sentence contains one error. Write down the corrected sentence and say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Wǒmen dōu shì gāoxìng.
2. Nǐ shì zài Rìběn chūshēng ma?
3. Měi gè fúyīnqī dōu huì bú huì yǐ pànjiào jiéshù ma?
4. Nǐmen dōu bù yǒu wèntí ma?
5. Dōu wǒmen shì Shén de érnǚ.
6. Suǒyǒu rén dōu yào huǐgǎi.
7. Jīngwén shuō de dōu shì zhēnshí.
8. Kāng Jiātíng de jiā shì nǎlǐ?
9. Shén zhēn de zhī bù zhīdào měi gè rén?
10. Shén gù bú gùyì yào wǒmen zāoshòu bú xìng?
11. Jīntiān bú shì qù kāi huì, shì qù bàifǎng Wēn Jiātíng.
12. Wǒ de tóngbàn shì hěn lèguān.
13. Wǒ zěnme zhīdào qiánshēng hé láishēng dōu shì zhēnshí cúnzài de ma?
14. Táiwan dào chù dōu yǒu chuánjiàoshì; nǐ zài nǎlǐ néng zhǎodào tāmen.
15. Shén huì huídá wǒ měi gè de dǎogào ma?
16. Měi yuè dōu yào jìnshí ma?
17. Suǒyǒu de jièmìng dōu shì Shén gěi wǒmen.
18. Tā jīntiān yǒu kàn jīngwén le méiyǒu?
19. Shén de jìhuà shì wánměi.
20. Nǐ zhīdào tā de péngyǒu shì shéi?
21. Nǐmen míngtiān huì dài lùyīngdài lái le méiyǒu?
22. Lāmàn hé Léimí'ěr de xīn shì yìng de.
23. Suǒyǒu de rénlèi dōu jiāng jiēshòu zuìhòu de shěnpàn.
24. Nǐmen jiǎng de shìqíng měi yí gè shì zhēnshí de ma?
25. Sādàn de yòuhuò bú shì ràng wǒmen tòngkǔ, ér shì ràng wǒmen yuǎnlí Shén.
26. Jiātíng jīnshēng hé yǒnghéng zhōng zuì zhòngyào de shèhuì dānwèi.

27. Shéi yě néng shú zìjǐ de zuì.
28. Suǒyǒu de xiānzhī dōu shì bèi jùjué le ma?
29. Wǒ bìxū zūnshǒu měi yí jièmìng ma?
30. Jièmìng bú yào jiào rén mièwáng, ér shì yào ràng rén dé jiù.
31. *甲: Nǐ hǎo ma? 乙: Bú cuò, xièxiè! Nǐ ne? 甲: Wǒ shì hěn hao!
32. 甲: Wǒ māma hěn jiànkāng, kuàilè. 乙: Nǐ bàba ma?
33. 甲: Nǐ gēn tāmen tánguò jiù'ēn jìhuà le méiyǒu. 乙: Bù tánguò.
34. 甲: Wā, nǐ de tóngbàn shì zhuàng! 乙: Tā shì hěn zhuàng, dàn tā de xīncháng hěn ruǎn.
35. Wǒ hěn xǐhuān dú Mó'ěrménjīng, tèbié Ā'ěrmǎ Shū.
36. Wǒmen suǒyǒu de tiān dōu zài bāng Qiū Jiātíng bān jiā.
37. Gēn jiātíng xiāngbǐ, qítā shìqíng xiǎndé bú tài zhòngyào.
38. Wǒmen shì zhùfú, yīnwèi wǒmen yǒu huózhe de xiānzhī.
39. Wǒmen bú shì bèi qiángpò lái chuán jiào de, jiù shì zìyuàn lái de.
40. Chúle nǐ de jiànzhèng hé nǐ de jiātíng yǐwài, dōngxī dōu bù néng dài dào láishēng qù.
41. Wǒ měi gè cì zhēnchéng de qídǎo dōu huì dédào dá'àn.
42. Fèi Zhǎnglǎo bú shì chuán fúyīn, jiù wèi tārén fúwù.
43. 甲: Nǐ hé nǐ de jiārén kěyǐ yǒngyuǎn zài yìqǐ. 乙: Wǒ yǐjīng qù shì de bàba māma? Wǒmen yě kěyǐ zài yìqǐ ma?

***Note:** When you list a group of things in Chinese (such as characters in a dialog), use the traditional Chinese numbering system of 甲 (jiǎ), 乙 (yǐ), 丙 (bǐng), 丁 (dīng) rather than A, B, C, or D.

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

1. It's hot today.
2. Our life on earth is a test.
3. We are representatives of Jesus Christ.
4. God is our loving Father.
5. Are both of you members?
6. Both baptism and confirmation are necessary.
7. Can everyone be saved?
8. Nobody is perfect.
9. Will you (all) be baptized and confirmed?
10. Have you read 3 Nephi 11 (or not)?
11. Jesus Christ took upon himself the sins of all people.
12. Everyone will experience personal trials.
13. Can I worship my ancestors with my family (or not)?
14. Do all of the members have to go up and bear testimony?
15. Satan's purpose is not to give us opportunities to choose, but rather to deprive (*bōduó*) us of our God-given agency.
16. Job experienced every kind of hardship. (Use *shénme dōu.*) (Hint: to experience hardship - *chī kǔ*)
17. Is getting angry a sin? What about gossip (*shuō xiánhuà*)?
18. We came to earth for a purpose.
19. How can I know that everything you've said is true?
20. Whatever God says is right.
21. At that time, every church said that its own doctrine was truth.
22. Will we really either go up to heaven or else down to hell?

D. Audio Activities

1. (~20 min.) Listen to the clip "Xiānzhī shì shénme?" What was the question that Sister Sun asked the missionaries when she first heard about prophets? Write down the question. Which structure did she use to ask the question? How did she use *shì*? (*Suàn guà* is a verb-object pair that means "to tell a fortune.") Then write down two other questions investigators might ask about prophets using the same or a similar structure. Have your companion ask you the questions and practice responding.
2. (~35 min.) Listen to the clip "Shénme shì zhēnlǐ?" Write down each time that Brother Du uses *shì* to express state of being. (There are 7 times in total.) Then answer the following questions and check your answers in the back.
   a. When does he use *shì...de* and when not? Each time he doesn't use *de*, why not?
   b. Does he use the *bú shì...jiù shì* structure that you studied as part of this function? What is the meaning of what he says?
   c. What is the yes or no question that he asks at the end of the clip?
   d. How would you respond in order to help Brother Du know how to find truth? Practice teaching your companion as if he were Brother Du. Define truth and teach him how to know spiritual truths. Use at least one *bú shì...ér shì* statement, and make sure to extend an invitation. Get feedback from your companion on your grammar and then repractice.

E. Scripture Activity (~20 min.)

Read Ā'ěrmǎ Shū 18: 22-34. Write down the 6 yes or no questions that Ammon and King Lamoni ask each other in this passage and how they answer each question. Then read the passage in English and find each time the word "all" is used. How is the concept of "all" expressed in Chinese in each case? Finally, look at how *shì* is used in verses 22, 30, 32, 33, and 34. What structure is used in each case, and why? Check your answers. Make a goal to ask an investigator, "Do you believe that there is a God?" sometime today. Prepare to respond to questions they may have and to testify simply of who God is, like Ammon did to King Lamoni. Practice with your companion.

F. Reading Activity (~25 min.)
Read one or two of the prophets' quotes about missionary work on pages 12-13 of *Xuānjiǎng Wǒ de Fúyīn*. Notice how they use *shì* and the ways they express the concepts of every, all, and any. (All of the quotes except one have at least one of these concepts in them. See especially the quotes from Joseph Smith, John Taylor, David O. McKay, Joseph Fielding Smith, Ezra Taft Benson, Howard W. Hunter, and Gordon B. Hinckley.) Choose one line from one of the quotes, memorize it, and plan to use it the next time you meet with a member to discuss their efforts to share the gospel. Make sure you learn the prophet's name in Chinese so that you can say who the quote is from.

G. Writing Activities
1. (~20 min.) Choose one of the lessons in *Preach My Gospel* Chapter 3 and look at the commitments that are listed at the beginning of the lesson. Write out how you would extend those invitations in Chinese, and then compare your invitations with those in *Xuānjiǎng Wǒ de Fúyīn*. Correct any mistakes you made, and choose at least one of those invitations to extend to someone today or tomorrow. (For advanced levels, do this activity with the invitations in Lesson 5, Laws and Ordinances.)
2. (~20 min.) Choose a current investigator and write a brief description of them and their progress that could go in your Teaching Record for that investigator. Then open up your area book and read the actual Teaching Record you have for that investigator. Think of three or four questions that you would have about that investigator after reading the record if you were a new missionary in the area. Write your questions in Chinese and have your companion or a native check them as well as your description. Be sure to update the Teaching Record with any missing information.

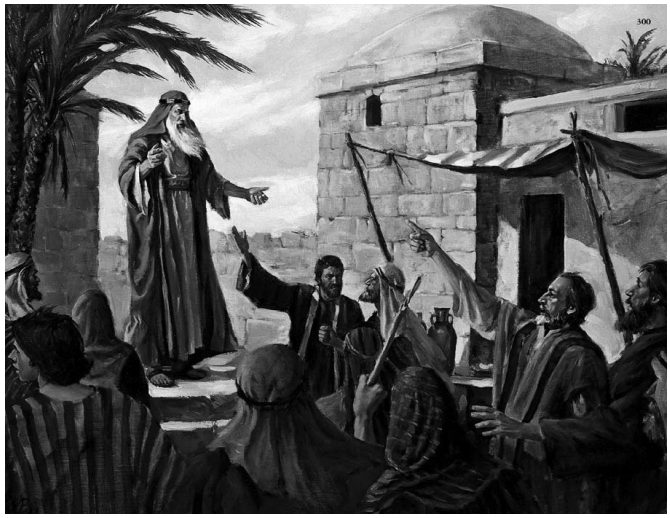
Review with Your Companion

H. Investigator Description Activity (~20 min.)
Choose one of your current investigators (or investigator families). Take turns giving each other a statement in English about who the investigator is or one of the traits that defines them. The other companion then translates the statement into Chinese and briefly explains why they used *shì*, *shì...de*, or an intensifier. When you finish, talk about what you don't know about the investigator. Write down two or three questions that you could ask them in order to better understand their concerns or progress in the gospel. Ask the questions the next time you see them.

Example:

- "The Luo Family is from Taibei." → *Luó Jiātíng shì cóng Táiběi lái de.* Use *shì...de* for emphasis. Can't use *shì* by itself because we are not saying one thing equals another.
- "They are children of God." → *Tāmen shì Shén de háizi.* They = children of God.
- "They are all very cheerful." → *Tāmen dōu hěn kāiláng.* Use *hěn* because there are varying levels of cheerfulness.
- "They read the Book of Mormon every day." → *Tāmen shì měi tiān dú Mó'ěrménjīng de*. Use *shì...de* for emphasis.

I. Lesson Plan Activity (~25 min.)
Using the principles studied in this function, write out a lesson plan for the principle "God Reveals His Gospel in Every Dispensation." Focus on defining what a prophet is and what all prophets and dispensations have in common. Highlight the pattern that has taken place thoughout the history of God's dealings with His children. Include an invitation in your plan. Have your companion check your lesson plan for grammar and vocabulary. Then practice teaching your plan to your companion or a native speaker as if he or she were a new investigator. Ask for feedback on how clearly you taught and/or any parts that might have been confusing, then repractice.



J. Question Activity (~25 min.)
"Prepare to answer questions" (*Preach My Gospel*, p. 21). With your companion, go through the first lesson and write down questions that an investigator might ask about each principle. Use the structures highlighted in this function, especially yes/no questions, *dōu*, *měi*, *suǒyǒu*, *shì*, and intensifiers. Practice asking each other the questions you created and then responding in a clear manner.

K. Contacting Activity (~20 min.)
Practice door or street contacts with your companion or a native speaker. Have the missionary playing the investigator come up with a background and choose a misconception or concern that you have encounted recently which they can roleplay (such as, "All religions are the same," "I am already Christian, you should spend your time with those who are not," or, "If you believe in God then you won't work hard and rely on yourself"). As the missionary, focus on clearly stating who you are and what your purpose is, as well as finding out who the people are and what is important to them. Use *shì,* intensifiers, and yes/no questions correctly. Try using *bú shì...ér shì* to correct any misconceptions they may have about your message while being sensitive to their feelings. Get feedback on how well you used each of the grammar principles and how clear your introduction was. Be sure to repractice.

Asking about and expressing

Possession

Purpose

This function will help you talk about to whom something belongs or what someone has; for example, whose baptism is coming up, or what blessings you have in your life. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- How have you felt **His** love in **your** life? (Possessive and Descriptive - *De*)
- God is **our** loving Heavenly Father. (Possessive and Descriptive - *De*)
- The **words of the prophets** are modern-day scripture. (Possessive and Descriptive - *De* (Extra Mile))

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God Is Our Loving Father in Heaven (What is our relationship to God?)
- The Gospel Blesses Families (How has the gospel blessed your family?)
- Our Life on Earth (What things do we have to help us in this life?)
- The Atonement (What did Christ suffer for us? What is our relationship to Christ?)
- Repentance (What do we need to repent of?)
- Baptism (What is our part of the covenant we make? What is God's part?)
- Pray Often (How do we receive answers to our prayers?)
- Study the Scriptures (How do the scriptures help us with problems in our lives?)
- The Law of Chastity (What does chastity include besides keeping our actions pure?)
- The Law of Tithing (From where does everything we have come? What do we pay 10 percent on?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Meet Someone (Who are their family members?)
- Obtain Referrals (Who are their friends? How do they know them?)
- Offer a Prayer (What are you grateful for?)
- Teach Others How to Pray (Who or what can you pray for?)

Possessive and Descriptive – *De*

Examples from *Vocabulary and Phrases*

Are you willing to invite **your neighbor** to come listen to our message?	Nǐ yuànyì yāoqǐng **nǐ de línjū** lái tīng wǒmen de xìnxī ma?
Worthy priesthood holders desire to follow God's commandments.	**Pèichèn de shèngzhí chíyǒurén** kěwàng fúcóng Shén de jièmìng.
Please share **your prayer experience** with me.	Qǐng gēn wǒ fēnxiǎng **nǐ qídǎo de jīnglì**.
The Spirit teaches us through **quiet feelings**.	Shènglíng tòuguò **ānjìng de gǎnjué** jiàodǎo wǒmen.

Introduction

De is used to help **modify** nouns. It can be used to **describe** a noun or show **possession** of a noun. In this lesson you will be learning about the following: (1) placement of *de* in a phrase and (2) placement of *de* in sentences.

Placement of *De* in Phrases

In the following examples, compare the Mandarin and English phrases. What differences are there?

Examples:

很	大	的	祝福
很	大	的	祝福
Hěn	dà	**de**	zhùfú
Very	*big*	*type*	*blessing*
Very big blessing			

好		的	主意
好		的	主意
Hǎo		**de**	zhǔyì
Good		*type*	*idea*
Good idea			

真實		的	教會
真实		的	教会
Zhēnshí		**de**	jiàohuì
True		*type*	*church*
True church			

神		的	計畫
神		的	计划
Shén		de	jìhuà
God		*'s*	*plan*
God's plan			

基督		的	贖罪
基督		的	赎罪
Jīdū		de	Shúzuì
Christ		*'s*	*Atonement*
Christ's Atonement			

我		的	見證
我		的	见证
Wǒ		de	jiànzhèng
I		*'s*	*testimony*
My testimony			

What did you see when comparing the Mandarin and English phrases? You may have noticed that *de* is placed **in between** the noun and the thing possessing or describing the noun. In English, "**'s**" shows the possessive; the closest thing we have in English to descriptive *de* is the word **type**.

Note: **Type** is not the actual translation of *de*. In Mandarin, *de* is put in between adjectives and nouns as a modifier; in English, nothing is put between adjectives and nouns. Here, **type** is just being used to help us understand the function of *de*.

Let's Talk About It

As observed above, *de* is always placed **after** the modifier. A modifier is a **word** or **phrase** that describes or possesses a noun. *De* goes between the modifier and the noun. Take another look at these examples with this in mind.

Examples:

Modifier		Noun
復興	的	福音
复兴	的	福音
Fùxīng	**de**	fúyīn
Restored	*type*	*gospel*
The restored gospel		

Modifier		Noun
先知	的	話
先知	的	话
Xiānzhī	de	huà
Prophet	*'s*	*word*
Prophet's words		

Placement of *De* in Sentences

Now look at *de* in a complete sentence. Try and notice where it fits into the whole picture.

Examples:

你 的 宗教 信仰 是 什么？
你 的 宗教 信仰 是 什么？
Nǐ de zōngjiào xìnyǎng shì shénme?
You 's religious belief is what
What are your religious beliefs?

耶穌 基督 是 我們 完美 的 榜樣。
耶稣 基督 是 我们 完美 的 榜样。
Yēsū Jīdū shì wǒmen wánměi **de** bǎngyàng.
Jesus Christ is us perfect type example
Jesus Christ is our perfect example.

那 是 我 的 書。
那 是 我 的 书。
Nà shì wǒ de shū.
That is me 's book
That is my book.

多馬 孟蓀 是 神 的 先知。
多马 孟荪 是 神 的 先知。
Duōmǎ Mèngsūn shì Shén de xiānzhī.
Thomas Monson is God 's prophet
Thomas S. Monson is God's prophet.

他 是 好 的 傳教士。
他 是 好 的 传教士。
Tā shì hǎo **de** chuánjiàoshì.
He is good type missionary
He is a good missionary.

我 的 家庭 很 大。
我 的 家庭 很 大。
Wǒ de jiātíng hěn dà.
I 's family very big.
My family is really big.

What did you notice about the use of *de* in these sentences? If you're thinking that it seems similar to English, you're right! Just like English, Mandarin modifiers come **before** the noun, but with the addition of *de* right between the noun and the modifier. The word order, in this case, is pretty much the same in both languages.

Note: Generally when there is a pronoun and an adjective, or lots of adjectives, only **one** *de* is needed to describe and show possession. The next example illustrates this point.

Example:

神 是 我們 在 天上 慈悲 永恆 的 父
神 是 我们 在 天上 慈悲 永恒 的 父
Shén shì wǒmen zài Tiānshàng cíbēi yǒnghéng de Fù.
God is our in Heaven merciful eternal type/possessive Father.
God is our merciful, eternal Father in Heaven.

For a more in-depth look at how to use *de* in these longer modifying phrases, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.

Activities for this section are after Possessive and Descriptive - *De* (Extra Mile)

Possessive and Descriptive – *De* (Extra Mile)

Introduction

This lesson will expound upon the first *de* lesson and show more complex uses of *de.* In addition to showing possession, *de* is also used in long phrases called modifying or adjective phrases. We will look at (1) use of *de* in long modifying phrases; and (2) use of *de* in long modifiying phrases in sentences.

9a Possession

Use of *De* in Long Adjective Phrases

Examples:	他 吃 的 飯	他 看 的 經文	我 做 的 事情
	他 吃 的 饭	他 看 的 经文	我 做 的 事情
	Tā chī **de** fàn	Tā kàn **de** jīngwén	Wǒ zuò **de** shìqíng
	He eat type rice	*He look type scripture*	*I do type thing*
	The meal he eats	*The scripture he read*	*The things I do*

How is the word order different in Mandarin than in English? You may have noticed that the English and Mandarin word order are almost opposite. Keep reading to learn why.

Lets Talk About It

In English, we sometimes put the modifiying phrase after the noun it's describing, but in Mandarin the modifying phrase comes **before** the noun it's describing. **Within** that modifying phrase, the word order is still **STPVO**. Look at the examples below to see again how the modifying phrase comes **before** the noun:

	Modifying Phrase						Noun	
Examples:	{在	今生	沒有	聽過	福音}		的	人
	{在	今生	没有	听过	福音}		的	人
	Zài	jīnshēng	méiyǒu	tīngguò	fúyīn		**de**	rén
	In	*this life*	*have not*	*heard*	*gospel*		*type*	*people*
	Those people who have not heard the gospel in this life							

	Modifying Phrase							Noun	
	{他	昨天	晚上	在	摩爾門經	裡面	找到}	的	經文
	{他	昨天	晚上	在	摩尔门经	里面	找到}	的	经文
	Tā	zuótiān	wǎnshàng	zài	Mó'ěrménjīng	lǐmiàn	zhǎodào	**de**	jīngwén
	He	*yesterday*	*night*	*in*	*Book of Mormon*	*inside*	*find*	*type*	*scripture*
	The scripture he found in the Book of Mormon last night								

Note: An **adjective** is something that describes a **noun**, that is why you may sometimes hear a **modifying phrase** called an **adjective phrase**.

Use of *De* in Long Modifying Phrases in Sentences

9b

Now we will look at how long, modifying phrases fit into the structure of a sentence. In the following examples, look for the long, modifying phrase in the main SVO structure of the sentence.

Examples:	摩爾門經	包含	耶穌 基督	拜訪	美洲	大陸	的	故事。	
	摩尔门经	包含	耶稣 基督	拜访	美洲	大陆	的	故事。	
	Mó'ěrménjīng	bāohán	Yēsū Jīdū	bàifǎng	Měizhōu	Dàlù	**de**	gùshì.	
	Book of Mormon	*contain*	*Jesus Christ*	*visit*	*American Continent*		*type*	*story*	
	The Book of Mormon contains the story of Jesus Christ's visit to the Americas.								

那些	願意	服從	神	誡命	的	人	會	得到	神	所	應許	的	見證。	
那些	愿意	服从	神	诫命	的	人	会	得到	神	所	应许	的	见证。	
Nàxiē	yuànyì	fúcóng	Shén	jièmìng	**de**	rén	huì	dédào	Shén	suǒ	yīngxǔ	**de**	jiànzhèng.	
Those	*willing*	*obey*	*God*	*commandment*	*type*	*people*	*will*	*obtain*	*God*	*that*	*promise*	*type*	*testimony*	
Those who are willing to obey God's commandments will obtain the testimony of the gospel that God promises.														

At first glance this may look intimidating, but if you focus on the main SVO phrase and go from there it is easy to build and understand more complex sentences.

A Closer Look

Example:	Subject	Verb	Modifying Phrase					Object
	摩爾門經	包含	{耶穌	基督	拜訪	美洲	大陸} 的	故事。
	摩尔门经	包含	{耶稣	基督	拜访	美洲	大陆} 的	故事。
	Mó'ěrménjīng	bāohán	Yēsū	Jīdū	bàifǎng	Měizhōu	Dàlù **de**	gùshì.
	Book of Mormon	*contain*	*Jesus*	*Christ*	*visit*	*American*	*Continent* *type*	*story*

The Book of Mormon contains the story of Jesus Christ's visit to the Americas.

Notice the long modifier in front of the object above. Long modifiers can also go in front of the subject as seen below:

Modifying Phrase					Subject	Verb	Modifying Phrase				Object
{那些	願意	服從	神	誡命}	的 人們	會 得到	{神	所	應許}	的	見證。
{那些	愿意	服从	神	诫命}	的 人们	会 得到	{神	所	应许}	的	见证。
Nàxiē	yuànyì	fúcóng	Shén	jièmìng	**de** rénmen	huì dédào	Shén	suǒ	yīngxǔ	de	jiànzhèng.
Those	*willing*	*obey*	*God*	*commandments*	*type people*	*will obtain*	*God*	*that*	*promised*	*type*	*testimony.*

Those who are willing to obey God's commandments will obtain the testimony of the gospel that God promises.

Note: You may have noticed the use of *suǒ* above. *Suǒ* sometimes appears in modifying phrases to **clarify** or **emphasize** the topic. *Suǒ* goes **before** a verb in a modifying phrase and usually **emphasizes** the noun being modified. Sometimes *suǒ* merely adds emphasis, sometimes you need it to maintain the meaning of your sentence. Look at the examples below to get a better feel for how to use *suǒ*. Notice also that *de* is still used as it would be even if *suǒ* were not in the sentence.

Examples:

你	覺得	耶穌	基督	所	做	的	如何	能	幫助	你的	生活？
你	觉得	耶稣	基督	所	做	的	如何	能	帮助	你的	生活？
Nǐ	juédé	Yēsū	Jīdū	**suǒ**	zuò	de	rúhé	néng	bāngzhù	nǐ de	shēnghuó?
You	*think*	*Jesus*	*Christ*		*did*		*how*	*able*	*help*	*your*	*life*

In your opinion, how can that which Christ did help your life?

先知		所	說	的	話	就	是	神	的	話。
先知		所	说	的	话	就	是	神	的	话。
Xiānzhī		**suǒ**	shuō	de	huà	jiù	shì	Shén	de	huà.
Prophet			*speak*		*words*	*	*are*	*God*		*words.*

The word's that the Prophet speaks are God's words.

Book of Mormon Example:

我	會	去	做	主	所	命令	的	事。
我	会	去	做	主	所	命令	的	事。
Wǒ	huì	qù	zuò	Zhǔ	**suǒ**	mìnglìng	de	shì.
I	*will*	*go*	*do*	*Lord*		*command*		*things*

I will go and do the things which the Lord hath commanded (1 Nephi 3:7).

Remember This

Although long, modifying phrases come **after** the noun in many languages, in Chinese, the modifying phrase comes **before**.

Activities (see answers on pp. 329-330)

Learn on Your Own

A. Usage of *De*

For each sentence, say whether the underlined phrase needs a *de*. If so, state whether each *de* is possessive, descriptive, or both. Check your answers.

1. Mr. Xiao actually met the missionaries five years ago.
2. People call God by different names, but we believe God is our Heavenly Father.
3. Do Brother Chen and his wife have any children?
4. We should always testify of Christ.

**Jiù* acts as an emphasizer here, for more information refer to the "Only" lesson.

5. The Atonement of Jesus Christ can help everyone find true peace.
6. This morning, I found a scripture that deeply influenced me.
7. God restored the gospel of Jesus Christ through Joseph Smith.
8. God restored many truths through the prophet Joseph Smith.
9. Heavenly Father will answer every one of your sincere prayers.
10. Having the spirit's constant (búduàn) companionship is essential to missionary work.
11. The message that we are going to share with you tomorrow will help you understand the plan God has prepared for you.
12. When you are obedient to God's commandments, you will feel the spirit guiding you in the moments you need help.
13. The gospel will have positive influences in every aspect (fāngmiàn) of your life.

B. Identification:
Draw a line down the middle of a piece of paper. For each phrase, write down the main object on the right side of the line, then everything that modifies it on the left side of the line. Check your answers.

Example: The peaceful feeling the gospel brings the gospel brings | peaceful feeling

1. The words he spoke
2. People that you know
3. Your heart's desires
4. The scriptures we shared
5. The love God has for us
6. Your family's Buddhist traditions
7. Heavenly Father's will for us
8. Those people that live honorable lives
9. The things you learned
10. The people you teach
11. The blessings that God promises
12. The simple doctrines the Savior taught
13. Ten percent of our increase
14. The pains that Christ took upon Himself

C. Translating the Phrases
Translate the phrases from Activity A that require *de* and all the phrases from Activity B. Use sŭo in 4-5 of the phrases in activity B to practice emphasis. Check your answers.

D. Placement of *De*
Choose the correct placement(s) of *de* in the following phrases. (Each space marked with a number in the Chinese translation is a possible placement for *de*.) The number of *de*'s needed in each sentence is specified after each English sentence in parentheses. Check your answers.

Example: Our ward mission leader has only joined the church for a year. (1)
Wŏmen 1 zhīhuì ***2*** chuándào lĭngxiù jiārù jiàohuì cái 3 yì nián. (*De* is needed at position 2)

1. I love my family a lot.(1) — Wŏ hĕn 1 ài 2 wŏ 3 jiātíng.
2. Baptism is the gate by which we enter that heads toward the Celestial kingdom. (1) — Xĭlĭ shì wŏmen 1 jìnrù tōngwăng gāo róng 2 guódù 3 ménhù
3. "For God so loved the world, that He gave His only Begotten Son, that whosoever should believe on Him should not perish, but have everlasting life" (John 3:16). (1) — "Shén ài shìrén 1, shènzhì jiāng Tā 2 Dúshēng Zi cìgĕi tāmen 3, jiào yíqiè 4 xìn Tā 5, bú zhì mièwáng 6, făn dé yŏngshēng."
4. "For my soul was harrowed up to the greatest degree and racked with all my sins" (Alma 36:12). (1) — "Wŏ 1 línghún 2 tòngkŭ zhì jí 3, wèi wŏ 4 suŏyŏu 5 zuì suŏ kŭ 6."
5. Heavenly Father also has a tangible, physical body. (1) — Tiānfù yĕ yŏu yí gè 1 kĕyĭ 2 chùmō 3 gŭròu shēntĭ.
6. The Holy Ghost will teach you the truthfulness of all things. (1) — Shènglíng jiāng jiàodăo nĭ 1 yíqiè 2 shìqíng 3 zhēnshíxìng.
7. The gospel of Jesus Christ will help you find the answers you are searching for. (2) — Yēsū Jīdū 1 fúyīn huì 2 bāngzhù nĭ zhăodào 3 nĭ zài xúnzhăo 4 dá'àn.
8. Only those that endure to the end can receive eternal blessings. (2) — Zhĭyŏu chíshŏu 1 dàodĭ 2 rén cái néng dédào 3 yŏnghéng 4 zhùfú.
9. The bishop of our ward is a very spiritual man. (2) — Wŏmen 1 zhīhuì 2 zhŭjiào shì yí gè 3 hĕn língxìng 4 rén.
10. Your family will develop stronger relationships as you apply the principles contained in the gospel of Jesus Christ. (5) — Dāng nĭmen 1 jiātíng lìyòng Yēsū Jīdū 2 fúyīn suŏ 3 bāohán 4 yuánzé 5 shíhòu, nĭmen jiārén 6 guānxī jiù huì gèng jiā 7 mìqiè.
11. We can obtain a lasting happiness through Jesus Christ if we will show faith in Him and receive baptism by immersion for the remission of sins. (4) — Rúguŏ wŏmen yùnyòng 1 duì Yēsū Jīdū 2 xìnxīn bìng jiēshòu wèi zuì 3 shèmiăn 4 jìnmò xĭlĭ, wŏmen jiù kĕyĭ tòuguò 5 Yēsū Jīdū dédào 6 chángjiŭ 7 xìngfú.
12. Every prophet in the scriptures was called of God. (1) — Jīngwén zhōng 1 mĕi yí wèi 2 xiānzhī dōu shì Shén 3 suŏ zhāohuàn 4.

13. God has promised us that one day, every man "shall hear the fulness of the gospel in his own tongue." (D&C 90:11) (2)

Shén yìngxǔ wǒmen, yǒu yì tiān měi gè rén dōu jiāng "yǐ tā 1 zìjǐ 2 yǔyán 3 tīngdào yuánmǎn 4 fúyīn." (D&C 90:11)

E. Translation

Translate the following sentences into Chinese or English. Check your answers.

1. Every person that you know is a child of our Heavenly Father.
2. Wǒmen xiànzài zhù zài xiānzhī suǒ yùyán de shídài.
3. Please help us to say the words that thou wouldst have us say.
4. Yēsū Jīdū suǒ zuò de shì dōu shì wèile wǒmen de hǎochù.
5. Christ's suffering in the Garden of Gethsemane and on the cross enables us to become clean.
6. Jiùzhǔ de jiàodǎo bāngzhù jiātíng nénggòu bìmiǎn shèhuì fùmiàn de yǐngxiǎng.
7. The priesthood is the power and authority to act in the name of God.
8. Wǒ yǒu gǎnjué wǒmen yīnggāi huíqù zuótiān chī de cāntīng, hé nàbiān de lǎobǎn jiǎng guānyú jiù'ēn jìhuà.

F. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒ zhīdào Mèngsūn Duōmǎ shì ***xiānzhī de Shén**.
   I know that Thomas Monson is a prophet of God.
2. Wǒ de hǎo ***de** péngyǒu yě shì nǐmen jiàohuì de chéngyuán.
   My good friend also is a member of your church.
3. Wǒmen kěyǐ gǎi wǒmen ***de yào** bàifǎng nǐ de shíjiān ma?
   Can we change the time we will visit you?
4. ***Huà nàge xiānzhī shuō** yě shì Shén de huà.
   The words that the prophet speaks are also God's words.
5. Wǒmen zài jiàohuì xuéxí guānyú Tiānfù wèi wǒmen suǒ zhǔnbèi ***jiùēn de jìhuà.**
   At church, we study about the plan of salvation that God has prepared for us.
6. Yēsū Jīdū de fúyīn duì jiātíng yǒu yìxiē ***de** xiǎn ér yìjiàn de hǎochù.
   The Gospel of Jesus Christ has some easy to see benefits for families.
7. Xūyào de huà, nǐ kěyǐ dédào jiàohuì ***chéngyuán bāngzhù**.
   If you need it, you can get the help of the church members
8. ***Nǐ de chuán jiào** zài nǎlǐ?
   Where did you serve your mission?
9. ***Wǒmen liǎng gè mùdàoyǒu** jīntiān dōu dìngxià le xǐlǐ mùbiāo.
   Both of our investigators set baptismal goals today.

G. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ juédé nǐ rúhé kěyǐ bǎ zuótiān dúguò de jīngwén yùnyòng zài nǐ shēnghuó de zhōng?
2. Nǐ suǒ kàndào de rén dōu shì háizi de Shén
3. Shènglíng shì shénzǔ dì-sān wèi de chéngyuán.
4. Huídào Shén de miànqián shì wǒmen měihǎo de yuànwàng.
5. Yēsū Jīdū Hòuqī Shèngtú Jiàohuì shì Shén zài dìmiàn shàng de wéiyī zhēnshí ér cúnzài de jiàohuì.
6. Yǒu qián hěn zhòngyào méi cùo, kěshì qián bìng bú shì shēnghuó zhōng de zuì zhòngyào dōngxī.
7. Hé jiārén zài yìqǐ shì wǒ zuì xǐhuān de shìqíng.
8. Wǒ bà qùnián de shòu xǐ, kěshì tā xiànzài bǐjiào shǎo lái jiàohuì.
9. Huáng Jiěmèi guīxìn de gùshì hěn tèbié. Yǒu shíjiān de huà, yídìng yào qǐng tā gēn nǐ fēnxiǎng.
10. Mó'ěrmēnjīng shì yí gè nǐ kěyǐ wǒ zài shǒu zhōng yǒulì zhèngjù.

H. Scripture Activity (~20 min.)

Open to Níféi Yī Shū chapter 8. In this chapter, *de* is used many times as Lehi describes the field (v. 9), the fruit (v. 10-11), the river (v. 13), the rod of iron (v. 19) the path (v. 20), the mist (v. 23), and the building (v. 26). On a separate sheet of paper, write down these objects and the words that are used to describe them. Check your answers. Notice one of these does not use *de* to describe it. Why do you think this might be? When you finish, practice describing Lehi's dream to your companion using the words you just wrote. For further application, do activity K below.

I. *Preach My Gospel* Activity (~25 min.)

Do the activity on page 8 of *Preach My Gospel* in English. After you have written your thoughts and feelings in English, translate them into Chinese on a separate sheet of paper. Pay attention to the sentences that require *de* and do your best to use it correctly. Have your companion check your sentences and give you feedback. Apply the feedback, then describe your thoughts and feelings about the restoration to your companion in Chinese, using your notes as a guide.

J. Language Study Plan Activity (~15 min.)
"Improve your ability to read and write," bullet 2. Open the Book of Mormon to your favorite verse or a verse that you like to use when you teach. Read the verse out loud along with the two verses preceding and following it (i.e., if you chose 1 Ne 3:7, then read 1 Ne 3:5-9). As you are reading, note *de* each time you read it. When you finish reading, go back and identify whether each *de* is descriptive, possessive, or both and what word each *de* modifies. Then practice sharing the scripture using *de* as it is used in the scripture.

Learn with Your Companion

K. Description Activity (~15 min.)
Identify a member family you would like to visit, preferably one with children. Before visiting them, practice teaching Lehi's dream with your companion, and prepare an invitation you will give to the family (i.e., daily scripture reading - hold to the rod). Visit them and describe Lehi's dream using the words and phrases you learned from
Activity H. Ask for feedback from the member on how well you described Lehi's dream.

L. Teaching Activity (~15 min.)
Teach your companion the principle of Lesson 1 that is most difficult for you to teach. Have them write down the phrase every time you use *de* on a sheet of paper. Afterwards, go through and correct any sentences where you may have used *de* incorrectly. For each incorrect sentence, find out the correct way to say it and then repractice with your companion.

Learn with a Native Speaker

M. Listen to an Experience Activity (~20 min.)
Visit a member and ask them to describe the day they got baptized. Write down 5-7 phrases in which you hear them use *De*. If you are having a hard time following along, ask them to speak a little slower. Afterwards, ask the member any questions you have about the phrases you wrote down. Then practice telling the member about the day you were baptized, trying to use any phrases you heard the member say that are applicable.

N. Definition Activity (~25 min.)
De is also useful in defining words. For example, in Activity E we defined priesthood as *"fèng Shén de míng xíngshì de quánnéng hé quánbǐng."* Identify 7 words that are somewhat difficult to define that you would like to learn simple definitions for. Take this list with you when you visit a member and ask the member how they would simply define the word. Write down what they say and thank them for their help. Practice using the definitions they give you in their appropriate situations. Ideas for words include: prophet, apostasy, the Spirit, the Atonement, revelation, the sacrament, scripture, gospel, sin, or any other Key Definitions at the end of the lessons in Chapter 3.

O. Description Activity (~15 min.)
After performing Activity H or Activity K, call a member and ask them to read about Lehi's dream and be prepared to describe it to you. Then visit them and listen to their description. How was theirs different from yours? Ask them to slow down or repeat things if necessary. Write down 2-3 differences between how you said it and how they said it, and apply those changes into your description.

Learn with Your District

P. Definition Game (~15 min.)
Have one member of the district start by defining a word that could be used when teaching. Then, the next missionary must pick a word that the previous missionary used in his definition and define it using *de* at least once. Keep going around the circle until you run out of words to define, then start a new round. Each word may only be defined once per round. Give each other feedback on Chinese and help each other use *de* correctly.
Example: Missionary 1 - Bùsǐ shì **fùhuó** hòu yǒngyuǎn huózhe de zhuàngtài.
Missionary 2 - Fùhuó shì líng hé shēntǐ **chóngxīn jiéhé** de shíhòu.
Missionary 3 - Chóngxīn jiéhé de yìsī shì zài **wánměi** de zhuàngtài zhōng zài cì jiéhé zài yìqǐ.
Missionary 4 - Wánměi de yìsī shì. etc.

Q. Parable Sharing (~20 min.)
Prior to district meeting, invite each member of the district to prepare to share a parable or analogy that they like to use while teaching. Then take turns having each missionary share what they prepared in front of the district. Also have each missionary share in which situations they would share their parable or analogy. Lastly, have each missionary choose a parable or analogy that was shared that they would like to use in their teaching this week.

Review: Possession

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking About and Expressing Possession and Description

- Possessive *De*
- Descriptive *De*
- Long Modifying Phrases
- *Suǒ*
- *De* 的, *De* 地, and *De* 得

Activities (see answers on pp. 330-331)

Review on Your Own

A. Error Correction

On a separate sheet of paper, rewrite the paragraph below, correcting the 9 errors in it. Check your answers.

Wǒmen shì Shén de érnǔ. Shén shì wǒmen cí'ài de Fùqīn. Wǒmen xiāngxìn bìng chóngbài zhè wèi de zhì gāo wú shàng Shén. Chūshēng qián, wǒmen líng hé Tā zhù zài tiān shàng. Wèile ràng wǒmen huòdé Tā de suǒyǒu róngyào hé zhùfú, Tā jīngxīn de wèi wǒmen yùbèi le yí gè xìngfú jìhuà. Tā yě tōngguò Tā de Érzi Yēsū Jīdū chuàngzào le kěyǐ tígōng wǒmen jūzhù hé huòdé jīngyàn dìqiú hé dìqiú de shàng de wànwù. Tā ànzhào Tā de zìjǐ de xíngxiàng chuàngzào le rénlèi, shǐ wǒmen yōngyǒu hé Tā yíyàng gǔrùo de shēntǐ. Wǒmen dàizhe zìjǐ de shēntǐ, zànshí líkāi tiānshàng de Fùqīn, wàngjì wǒmen de hé Tá guānxī, lái dào Tā wèi wǒmen chuàngzào de dìqiú shàng. Wǒmen xūyào yīkào wǒmen duì Tā de xìnxīn, xuéxí, chéngzhǎng hé jìnbù, yǐbiàn zuìzhōng huídào Tā de shēnbiān, xiǎngshòu yǒnghéng xìngfú. Nǐ yuànyì gèng liǎojiě Shén de jìhuà, yǐ bāngzhù nǐ hé nǐ de jiārén hùodé jīnshēng hé yǒnghéng de xìngfú ma?

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers.

1. Shén shì wǒmen zài tiān shàng de cí'ài de Fù.
2. Shén xīwàng wǒmen tōngguò zhēnchéng qídào yǔ Tā gōutōng.
3. Nǐ de wèntí hěn zhòngyào de yě hen shēnkè.
4. Xìngfú de jiātíng shì Shén gěi wǒmen zhùfú zhī yī.
5. Nǐ juédé Yēsū Jīdū suǒ zuò de yíqiè hé nǐ yǒu shénme de guānxī ne?
6. Xǐlǐ shì wèile nàxiē néng wèi zìjǐ de xíngwéi fùzé, yǒu fàn zuì nénglì érqiě yuànyì zhēnxīn huǐgǎi de rén ér tígōng.
7. Nǐ juédé wèishénme liǎojiě Shén de běnzhì (*nature*) fēicháng zhòngyào de?
8. Xiǎohái bù xūyào shòu xǐ, yīnwèi tāmen méiyǒu fàn zuì de nénglì, tāmen shì wúzuì.
9. Suǒyǒu de rén zài shēnghuó de zhōng dōu huì yùdào kǎoyàn: bǐrú jíbìng, shīwàng, shībài, tòngkǔ, bēishāng děng.
10. Fùhuó hòu, wǒmen jiù huì dédào xiàng Tīanfù de nàyàng bùxiǔ de shēntǐ.
11. Nǐ yuànyì zuò Shén suǒ mìnglìng nǐ zuò de yíqiè de shìqíng ma?
12. Fùxīng de fúyīn néng shǐ wǒmen měi gè jiātíng de měi yí gè rén méngshòu zhùfú bìng huòdé wǒmen suǒ de xūyào de bāngzhù.
13. Zhǎnglǎomen, nǐmen dú de jīngwén zěnme gēn biérén dú jīngwén bù yíyàng ne?
14. Nǐ zěnyàng néng yùnyòng Shén gěi nǐ de cáinéng lái gèng hǎo wèi tārén fúwù?
15. Chén Zhǎnglǎo nǐ shuō hěn dòngrén (*moving*), kěshì, wǒ zěnme zhīdào nǐ shuō de dōu shì zhēnshí de ne?
16. Shén suǒ zuò yíqiè dōu shì wèile bāngzhù Tā de érnǔ biàndé xiàng Tā yíyàng wánměi.
17. Sādàn měi tiān de dōu zài wǒmen zhōuwéi, lìyòng wǒmen de ruòdiǎn, yǐnyòu hé zòngróng (*indulge*) wǒmen zuò Tiānfù bù xīwàng wǒmen suǒ zuò de shì.
18. Yēsū Jīdū zìyuàn láidào shì shàng, wèi wǒmen shéqù (*give up*)Tā de zūnguì (*honorable*) ér wéidà de xìngmìng, bìng chéngdān wǒmen de zuì.
19. Yēsū Jīdū de fúyīn néng bāngzhù wǒmen jǐechú (*remove*) wǒmen de fánnǎo bìng zhànshèng (*conquer*) de wǒmen suǒ miànlín de tiáozhàn.
20. Yǒu le Yēsū Jīdū de shúzuì, wǒmen bùjǐn bú yòng chéngdān zhòngdàn de zuì, érqiě nénggòu shùlì xìnxīn, dédào lìliàng miànduì shì shàng de yíqiè kǎoyàn.
21. Wèile shǐ wǒmen zài shì shàng néng tōngguò wǒmen de nǔlì péiyǎng wǒmen de duì Shén de xìnxīn, Shén ràng wǒmen wàng le wǒmen zài tiān shàng de jiā.
22. Wǒmen tòuguò jǐnshèn (*careful*) de xuǎnzé biǎomíng wǒmen duì Shén de ài hé de zhōngxìn (*faithfulness*).
23. Tiānfù xīwàng wǒmen měi gè rén dōu néng xuédào wǒmen de yīnggāi xuéxí de dōngxī, bìng yòng wǒmen gè zì de cáinéng zuò hǎo shì.
24. Suīrán wǒmen bú jìdé wǒmen chūshēng qián hé Tiānfù de guānxī, dànshì, Tiānfù zhīdào wǒmen shì shéi yǐjí wǒmen láidào shì shàng de mùdì shì shénme de.

25. Shén wèishénme yòng yì céng mànzi (*a veil*) zhēzhù (*block*) wǒmen de jìyì, bú ràng wǒmen jìdé wǒmen de zài tiān shàng de jīatíng yǐjí hé Tā tóngzhù de shìshí (*reality*) ne?
26. Sǐwáng shí, wǒmen de líng jiù huì zànshí (*temporarily*) líkāi wǒmen de shēntǐ; ér fùhuó shí, wǒmen de líng yòu huì hé wǒmen de shēntǐ chóngxīn jiéhé de.
27. Shén zhī suǒyǐ zhèyàng zuò, shì yīnwèi Tā xiǎng ràng wǒmen yùnyòng wǒmen de xuǎnzéquán, ànzhào zìjǐ de yìzhì xuǎnzé shìfǒu gēnsuí Tā de.
28. Zhè jié jīngwén gàosù wǒmen, zhǐyào fèng Yēsū Jīdū de míng, *zhēnxīn shíyì* (*real intent*) de qiúwèn Shén, měi gè rén dōu néng huòdé Mó'ěrménjīng de zhēnshíxìng jiànzhèng.

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. God has a glorified, perfect body and perfect attributes (*pǐngé*).
2. In order for us to learn, grow, and progress, God gave us this experience on earth.
3. The purpose of God's great work is *to bring about* the immortality and eternal life of man.
4. Why do you think family is "the most important *social unit* (*shèhuì dānhuì*) in time and in eternity?" (*Preach My Gospel,* 32)
5. The Atonement of Jesus Christ is central to Heavenly Father's plan of salvation.
6. We would like to let you understand your true relationship with God.
7. What state will those that aren't willing to follow God's commandments attain?
8. Are you willing to choose to follow Heavenly Father's commandments and quit smoking and drinking?
9. Why do you think Heavenly Father wants us to become like Him?
10. "God is not only our ruler and creator; He is also our Heavenly Father" (*Gospel Principles*, 9).
11. Spirit prison has many people that didn't hear the gospel while they were alive.
12. Everyone on the earth has the freedom to choose, you can choose to follow Christ or not.
13. This scripture tells us how we can obtain a testimony of the truthfulness of the Book of Mormon.
14. Being willing to be baptized is an expression of your determination to repent.
15. "Thus we could obey Him because of our faith in Him, not because of our ... memory of Him" (*Gospel Principles*, 11).
16. "We possessed different talents and abilities, and we were called to do different things on earth" (*Gospel Principles*, 10).
17. "... if we placed our faith in Him, obeying His word and following His example, we would be exalted (dédào chāoshēng) and become like our Heavenly Father. We would receive a fulness of joy" (*Gospel Principles*, 11).

D. Reading Activity (~20 min.)

Read the quote by President Benson on missionary work in *Xuānjiǎng Wǒ de Fúyīn* p. 13. Identify the three sentences that use *de* and translate them into English. Check your translations. Then, visit a member and share the same quote with them as you discuss their feelings about sharing the gospel.

E. Listening Activity (~20 min.)

Listen to the clip, **"***Wǒmen zài shòu xǐ shí lì yūe."*
Write down the two phrases that use *de* as they are describing how we make covenants with God when we are baptized. After listening to the clip, write down 2-3 sentences in particular that you would like to use when teaching about baptism that use phrasing from the clip. Have your companion or a native check your sentences. Set a goal to use them the next time you teach and invite for baptism.

Review With Your Companion

F. Description Activity (~15 min.)

Think of a person from the scriptures (for example, Alma) that you would like to talk about with a specific investigator. Have your companion act as that investigator, and describe the person from the scripture in as much detail as possible. Use *de* at least 7 times. Relate the character to your investigator and explain what it has to do with him or her.

G. Scripture Activity (~10 min.)
Read Ā'ěrmă Shū 36:20-21 and note how Alma describes his feelings before and after repenting. Describe to your companion the feelings that people have before and after they have truly repented. Ask for feedback from your companion and repractice the same situation.

H. Description Activity (~15 min.)
Write down 5 things that you would like your companion to explain/describe to you (people, places, things, etc.). Have your companion do the same. Decide who will go first, and have that missionary choose a word for their companion to describe to them. Then have the other missionary pick a word from their list for their companion to describe to them. Keep going until neither of you has any more words left.

Review With a Native Speaker

I. Character Translation Activity (~20 min.)
Ask a native to write down their testimony on a piece of paper for you. Have your companion help you translate the characters you don't know into pinyin. Then translate the testimony, paying close attention to the sentences that use *de*. Set a goal to use at least 3 of their sentences today as you teach and testify of the restored gospel, or ones that follow the same pattern. You may also want to invite the member to write their testimony in a Book of Mormon to give to one of their friends or family members.

J. Writing Activity (~30 min.)
Similar to the activity above, write down your testimony on a piece of paper, using *de* 10 times. Have your companion or a native help you write down the characters you don't know. Then give the paper with your testimony to a member and have them read it. Ask them if you used *de* correctly and get feedback from them. Make the corrections, and then rewrite your testimony and give it to one of your investigators along with encouragement to keep their commitments.

Asking about and

Describing Objects, People, and Their Characteristics

Purpose

This function will help you talk about what something is like; for example, talking about what God is like and what His characteristics are. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- The glory of the celestial kingdom is **like unto** the sun. (Comparisons - Same and Similar)
- Happiness is **more important than** money. (Comparisons - More Than)
- Christ's atonement is **extremely** important. (Intensifiers)
- Exaltation is the **greatest** gift that God gives His children. (Simple Comparisons)
- Laman was **not as faithful as** Nephi. (Comparisons - As Much As and Less Than)
- God **is** just. ("To Be" Verb)
- Ammon was a **faithful and courageous** servant. (Possessive and Descriptive - *De*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God is Our Loving Father in Heaven (What are God's characteristics? What is He like?)
- The Gospel Blesses Families (What did God intend the family to be? How important is family?)
- The Savior's Earthly Ministry and Atonement (Who is the Savior? What is He like? How was He different from a normal person?)
- The Restoration of the Gospel of Jesus Christ through Jesus Christ (What was Joseph Smith like? How did he describe the pillar of light in the First Vision?)
- The Book of Mormon (How would I describe the Book of Mormon? How is it similar to the Bible?)
- Pray to Know the Truth (What does the Spirit feel like?)
- Spirit World (What is the spirit world like?)
- Kingdoms of Glory (How do the kingdoms of glory compare to one other? What is the glory of each kingdom likened to?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Extend Commitment Invitations (How important is this commitment? What specific blessings will come from keeping this commitment?)
- Get to Know Someone (What kind of person are they? What is their family like? How can I describe my family members to someone else?)
- Make a Purchase (How would I describe what I want to buy?)

Intensifiers

Examples from *Vocabulary and Phrases*

Families are **extremely** important to God.	Duì Shén ér yán, jiātíng shì **fēicháng** zhòngyào de.
We know this is **definitely** hard for you.	Wǒmen zhīdào zhè duì nǐ kěndìng **hěn** nán.
Our beliefs are **extremely** similar.	Wǒmen de xìnyǎng **fēicháng** lèisì.

Introduction

Intensifiers are words that are used to add **stress** or **emotion** to an adjective (a word that describes a noun) or adverb (a word that describes a verb). In this lesson you will learn where intensifiers go in the sentence.

Placement of Intensifiers

Look at the examples below. Where should you place intensifiers to add stress or emotion?

Examples:

啟示 非常 重要。
启示 非常 重要。
Qǐshì **fēicháng** zhòngyào.
Revelation ***extremely*** *important*
Revelation is extremely important.

天父 的 計畫 很 偉大！
天父 的 计划 很 伟大！
Tiānfù de jìhuà **hěn** wěidà!
God 's plan ***very*** *great*
God's plan is amazing!

The intensifiers are placed right between the subject and the adjective (the word describing the subject).

Let's Talk About It

Generally speaking, intensifiers will always go **right before the adjective or adverb** used to describe a noun or verb. You can learn more about using intensifiers to more clearly describe verbs in the "*De*, *De* and *De*" lesson.

The following intensifiers can all go **before** an adjective (or adverb). This list does **not** include all the intensifiers in Chinese, but it is a good place to start.

Chinese Intensifier	English
很 hěn	very
好 hǎo	quite, very
蠻/蛮 mán	rather, quite, very
挺 tǐng	rather, quite, very
真 zhēn	really, truly
太 tài	very, extremely, too
十分 shífēn	fully, very extremely
非常 fēicháng	extraordinarily, extremely

Chinese Intensifier	English
最 zuì	most
可 kě	very
特(別) tè(bié)	especially, unusually
超級/超级 chāojí	super, ultra
得很* dé hěn	very
透了* tòule	thouroughly, completely
不 得 了* bù déliǎo	extremely
極了/极了* jíle	to an extreme degree

***Exception:** These four intensifiers are placed **after** the adjective rather than before.

10b The examples below show how to use these intensifiers. Where does the verb go in each of these Chinese examples?

Examples:

S		Adj.
我	很	快樂。
我	很	快乐。
Wǒ	**hěn**	kuàilè.
I	*very*	*happy*

I am very happy.

孫 姊妹，這 道 菜	真	好 吃！
孙 姐妹，这 道 菜	真	好 吃！
Sūn Jiěmèi, zhè dào cài	**zhēn**	hǎo chī!
*Sun Sister this * dish*	*really*	*good eat*

Sister Sun, this dish is really delicious!

Preach My Gospel Examples:

我們 的 信息	非常	重要。
我们 的 信息	非常	重要。
Wǒmen de xìnxī	**fēicháng**	zhòngyào.
Our message	*extremely*	*important*

Our message is remarkable (p. 41).

耶穌 基督 的 福音	很	簡單。
耶稣 基督 的 福音	很	简单。
Yēsū Jīdū de fúyīn	**hěn**	jiǎndān.
Jesus Christ 's gospel	*very*	*simple*

The gospel of Jesus Christ is simple (p. 67).

某些	經文	章節	特別	重要，	包括	標題 頁，	緒言……
某些	经文	章节	特别	重要，	包括	标题 页，	序言……
Mǒuxiē	jīngwén	zhāngjié	**tèbié**	zhòngyào,	bāokuò	biāotí yè,	xùyán...
Some	*scripture*	*passage*	*especially*	*important*	*including*	*title page*	*introduction*

Some particularly important passages include the title page, the introduction .... (p. 110)

NOTE: You may have noticed that none of the examples above contain the verb *shì* even though most of the English translations contain the verb "**is**." That is because the Chinese adjective is doing all of the work for the verb in the sentences above. **No other verb is necessary**.

Activities (see answers on pp. 331-332)

Learn on Your Own

A. Intensifier Placement

Rewrite each sentence below, placing the intensifier in parentheses in the correct location in the sentence. Check your answers. Example: Chíyǒu shèngzhí shì yí gè zhòngyào de zérèn (tèbié). Answer - Chíyǒu shèngzhí shì yí gè **tèbié** zhòngyào de zérèn.

1. Tiānfù ài wǒmen. (fēicháng)
2. Wǒ xǐhuān hé wǒ de qīzi yìqǐ dú Mó'érménjīng. (zhēn)
3. Dǎogào qián, wǒ de xīnqíng (mood) zāo. (tòu le)
4. Nǐmen de Zhóngwén zhēn de shuō de bú cuò. (mán)
5. Nǐ shuō de hǎo le! (tài)
6. Tāmen xǐhuān yǒnghéng jiātíng de jiàoyì. (chāojí)
7. Wǒmen de xiǎohái shuō tāmen zài jiàohuì jùhuì xǐhuān chūjíbān. (hǎo - use like hěn)
8. "Yàbólāhǎn bú zài xūyào xiànjì (sacrifice) zìjǐ de érzi, yídìng gāoxìng." (dé bù dé liǎo, *Gospel Principles*, 152)
9. Hé jiārén zài yìqǐ shì shēnghuó zhōng tiánmì (sweet) de shíkè (moment). (zuì)

B. Translation

Translate the following sentences into Mandarin. Underline the intensifiers. Check your answers. Suggest an alternate intensifier for each sentence if possible.

1. Why is it very important to understand the nature of God?
2. If you call your investigators by their names, they will know you really value them.
3. "It is [an extremely] valuable temporal law" (*Gospel Principles*, 169)
4. The members of this ward are really too good to missionaries!

*In this sentence, *dào* is a classifier for dishes of food.

5. The feeling after sinning is often very painful.
6. “All things denote there [truly] is a God” (Alma 30:44).
7. From this scripture, we learn that trusting in God during trials is extremely important.
8. “A mustard seed is very small, but it grows into a large tree” (*Gospel Principles*, 104).
9. One of the most important topics in the premortal council was agency.
10. The greatest success in life is not career success, it is family success and happiness.
11. “But if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore” (D&C 19:17-18).

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒ yì tīngdào tā de gùshì, jiù ***hěn fēicháng yōuchóu**.
   The moment I heard his story I felt extremely sad.
2. Wǒmen yīnggāi ***shì** gǎnxiè Shén de ài hé Tā de kuānshù.
   We should be very grateful for God’s love and His forgiveness.
3. Tā shuō tā ***bù zhēn de dānxīn** fùzhài, yīnwèi tā juédé lái rì fāng cháng.
   He says he doesn’t really worry about his debt because he feels he still has a lot of time.
4. Táng Jiěmèi gēn Táng Dìxiōng zhēn shì hěn yōuxiù de chéngyuán; tāmen zhège yuè ***bāngzhù wǒmen hěn duō**.
   Sister Tang and Brother Tang truly are incredible members; they helped us a lot this month.
5. Wǒmen ***hěn mán xǐhuān** lái jiàohuì de, dànshì, xīngqītiān wǒmen tōngcháng yào huí wǒ niángjiā kàn zhǎngbèi.
   We quite like coming to church, but we usually go back to my home to visit my parents on Sundays.
6. Yàoshì wǒ xìn nǐmen de jiào, wǒ jiù huì yōngyǒu ***kuàilè de hěn de jiātíng** hé fēicháng chénggōng de rénshēng ma?
   If I believe in your church, then will I have a very happy family and an extremely successful life?
7. Wǒmen xūyào wèi chéngyuán hé fēi chéngyuán fúwù, shì ***tèbié** zài zāinàn fāshēng de shíhòu.
   We need to serve members and non-members, especially in times of disaster.
8. Nǐmen ***fēicháng yīnggāi** lái cānjiā Zēng Jiěmèi de xǐlǐ huì; nǐmen yídìng huì tǐng xǐhuān de.
   You really should come to Sister Zeng’s baptismal service; you will definitely like it.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen yīnggāi bìmiǎn tài hěn cháng chóngfù Shén de míngzi.
2. Zài shēnghuó zhōng bǎochí gōngzuò, yúlè hé xiūxī de pínghéng shì chāojí zhòngyào.
3. Nǐmen jiǎng de fúyīn nèiróng dōu xīyǐn rén hěn duō, kěshì wǒ zěnme zhīdào tāmen dōu shì zhēn de ne?
4. Tāmen shuō de hěn mán yǒu dàolǐ de, kěshì wǒ hái bú shì hěn néng xiāngxìn rén kěyǐ fùhuó.
5. Jīdū wèi wǒmen tígōng le yí gè tuōlí zùi’è hé huòdé yīzhì de fāngfǎ, shì zhēn tài hǎo le.
6. Zài qiánshēng de tiāntíng huìyì lǐ, zuì zhòngyào de yì tí zhīyī jiù shì xuǎnzéquán.
7. Lín Jiěmèi hé tā de nǚ’er kě xǐhuān lái jiàohuì le, dànshì, Lín xiānshēng qùe bù yǔnxǔ tāmen lái.
8. Jiǎofù shíyīfèngxiàn gāng kāishǐ kěnéng huì gǎnjué xiàng shì yí gè dà déhěn de xīshēng, kěshì duō liǎojiě zhī hòu jiù huì fāxiàn tā què shì yí gè fēicháng dà de zhùfú.

E. Scripture Activity (~20 min.)

Read the following excerpt from JSH 1:21 (possible unfamliliar vocab underlined):

“Wǒ huòdé zhè yìxiàng yǐhòu, guò le jǐ tiān, ǒurán yǔ yí wèi zài <u>qiánshù</u> de zōngjiào sǎodòng zhōng, fēicháng <u>huóyào</u> de <u>Wèilǐgōnghuì</u> de <u>mùshī</u> zài yìqǐ; zài yǔ tā tándào zōngjiào fāngmiàn de <u>huàtí</u> shí, wǒ <u>jiè jī</u> xiàng tā xùshù wǒ huòdé de yìxiang. Tā de <u>tàidù</u> lìng wǒ fēicháng jīngyà; tā duì wǒ shuō de huà búdàn <u>mò bù guānxīn</u>, hái fēicháng <u>qīngshì</u>, shuō nà wánquán shì <u>shǔyú</u> móguǐ de, xiàndài bú huì yǒu yìxiàng hé qǐshì zhè zhǒng shì; zhè zhǒng shì quánbù hé shǐtú yìqǐ <u>zhōngzhǐ</u> le, yǒngyuǎn bú huì zài yǒu zhè zhǒng shì le.”

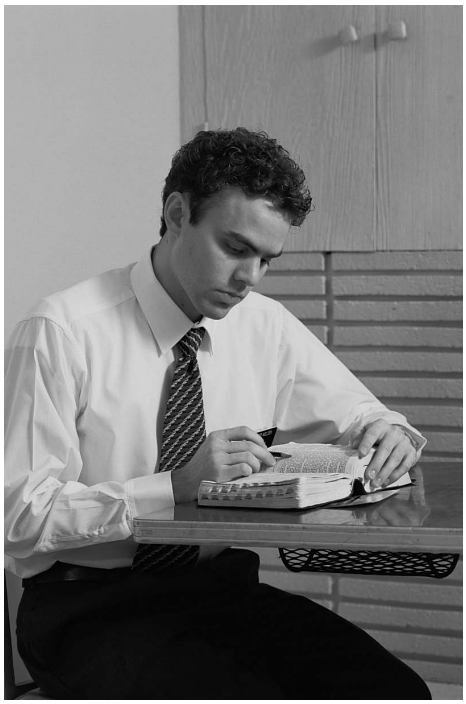
Identify the four intensifiers in the paragraph and write down the phrases in which they appear (one of them is not included in the lesson). Practice with your companion describing the opposition that Joseph Smith faced early on and then share your testimony of him as a prophet of God. Afterwards, identify a member or investigator that could benefit from hearing this message and plan to share it with them.

Advanced Vocabulary			
qiánshù - before mentioned	*mùshī* - preacher	*xùshù* - to describe	*qīngshì* - contempt
huóyào - active	*huàtí* - subject	*tàidù* - attitude	*shǔyú* - pertaining to
Wèilǐgōnghuì - Methodist	*jiè jī* - to take opportunity	*mò bù guānxīn* - indifferent	*zhōngzhǐ* - ceased

F. Scripture Activity (~15 min.)
Write down three scriptures that you would like to share in upcoming lessons. Look through them and identify the intensifiers that are used. What role do intensifiers play in each of the verses, if any? If none of your sciptures use intensifiers, keep looking until you find one that does. Afterwards, practice sharing each of those scriptures that contained intensifiers with your companion. Make an effort to use the intensifiers used in the scriptures. Ask for feedback.

G. Reading Activity (~15 min.)
Read the following paragraph and insert intensifiers into their appropriate places. There are 8 possible locations where intensifiers can be placed. Check your answers.

"Wō gāng dào Táiwān de shíhòu gǎnjué hàipài. Dì-yī gè lǐbài, wǒ pà gēn rènhé rén shuō huà. Yīnwèi wǒ nà shíhòu juédé wǒ de Zhōngwén bù hǎo, suǒyǐ wǒ pà rénmen tīngbùdǒng wǒ jiǎng shénme. Wǒ yě pà bèi tāmen jùjué. Kěshì, wǒ de tóngbàn duì wǒ yǒu xìnxīn, tā yìzhí gǔlì wǒ yǒnggǎn de qù gēn lù shàng de rén fēnxiǎng wǒ nèixīn de gǎnjué. Tā yě bāng wǒ míngbái zhòngyào de bú shì wǒ de Zhōngwén chéngdù, ér shì qiānbēi hé duì Zhǔ de xìnxīn."



H. Language Study Plan Activity (~20 min.)
Learn grammar - bullet 2. Think of an investigator you are currently teaching that is having a difficult time keeping a commitment (i.e., prayer, reading scriptures, Word of Wisdom, etc.). Come up with 1) three questions that will help you more fully understand their concern and 2) three other sentences that help you convey your feelings about the invitation (testimony, personal experience, promise blessings, etc.). Each of your sentences should contain at least one intensifier. Next, have your companion roleplay an investigator as you practice your questions and sentences. Ask for their feedback. Make plans to share your sentences with the investigator.

Learn with Your Companion

I. Scripture Activity (~15 min.)
Turn to Ā'ěrmǎ Shū 17:2-3. Write down the two instances intensifiers are used. Check your answers. Then describe to your companion how Alma felt when he saw the Sons of Mosiah, and why he felt that way. Receive feedback from your companion on your Chinese, especially your use of intensifiers. Think of an instance in the next week when you could share this scripture and make a goal to do so.

Learn with a Native Speaker

J. Common Intensifiers (~20 min.)
Bring this book with you as you visit a member. Talk to them about the different intensifiers and ask them which are more common in the area you are serving and which are less common. Ask the member to give you an example of each of the intensifiers that is more common to your area, and then provide an example of your own. Get feedback from the member. Reflect on your own use of intensifiers. Are the intensifiers you use most often the same as the ones the members told you are most common in your area? Do you use some intensifiers too often? Set goals to integrate the most common intensifiers into your daily language and teaching.

Learn with Your District

K. Compliment Activity (~15 min.)
On a chalkboard, write down as many intensifiers as there are missionaries in your district minus one (i.e., 8 missionaries, write down 7 intensifiers). Then have each missionary in the district write down a specific positive compliment about each of the missionaries in your district using a different intensifier for each compliment. At the end, take turns reading your sentences. Give each other feedback as necessary.

Simple Comparisons

Introduction

There are many ways to compare things in Chinese. This is the first of four lessons about comparisons. The most simple comparisons in Chinese are made using the words *bǐjiào*, *gèng*, and *zuì*. In this lesson you will learn when and how to use each of these words.

Simple Comparisons - *Bǐjiào*, *Gèng,* and *Zuì*

Bǐjiào means "comparatively" or "more," *gèng* means "more" or "even more", and *zuì* means "most." You can place these words **before adjectives** to form the **comparative** (-er) or **superlative** (-est) forms.

Look at the set of examples below. This is a missionary comparing the heights of those in his district. What is the difference between *bǐjiào* and *gèng*?

Examples:

陳　長老　不太　高。
陈　长老　不太　高。
Chén Zhǎnglǎo　bú tài　gāo.
Chen Elder　not very　tall
Elder Chen is not very tall.

Here, it is merely stated that Elder Chen isn't very tall (this is **not** a comparison, just setting the stage for the comparisons to follow).

他的　同伴　比較　高。
他的　同伴　比较　高。
Tā de tóngbàn　**bǐjiào**　gāo.
His companion　comparatively　tall
His companion is taller [than him].

Bǐjiào means "comparatively." Elder Chen's companion isn't necessarily very tall, he is just **comparatively taller** than Elder Chen (saying that neither of them are necessarily tall).

高　長老　更　高。
高　长老　更　高。
Gāo Zhǎnglǎo　**gèng**　gāo.
Gao Elder　more　tall
Elder Gao is even taller.

Unlike *bǐjiào*, *gèng* indicates that the thing being described **definitely** possesses the attribute being compared. In this case, it describes that Elder Gao is, **in fact**, tall, **and** "more" tall than the others (not just that he is taller than the others).

我們　的　老師　最　高。
我们　的　老师　最　高。
Wǒmen de lǎoshī　**zuì**　gāo.
Our teacher　most　tall
Our teacher is the tallest.

Zuì is placed **before** an adjective to create the superlative ("most" or "-est") form (worst, biggest, happiest, most beautiful, etc.) when comparing **more than two** things. Here it is indicating that the teacher is the **tallest**.

Let's Talk About It

The difference in use between *bǐjiào*, *gèng*, and *zuì* were all described to the right of the examples above. Be sure that you understand why each is used where it is. These examples all use *bǐjiào*, *gèng*, and *zuì* with **adjectives**. These words can also be used with **adverbs** and some **verbs**. They can be used **before adverbs** to show comparisons between how an action is done. Examine the examples below. As you look at these first two examples, remember what you figured out about *bǐjiào* and *gèng*. Why do you think *bǐjiào* is used in the first sentence and *gèng* in the second?

Examples:
(with adverbs)

傳教　以前，他的　中文　說得很不好。現在他講得　比較　好。
传教　以前，他的　中文　说得很不好。现在他讲得　比较　好。
Chuán jiào yǐqián, tā de Zhōngwén shuō de hěn bù hǎo. Xiànzài tā jiǎng de　**bǐjiào**　hǎo.
Mission before his Chinese speak very not good Now he speak comparatively good
His Chinese was really bad before his mission; now it's [at least somewhat] better.

傳教　以前，她的　中文　就講得不錯。現在她說得　更　好。
传教　以前，她的　中文　就讲得不错。现在她说得　更　好。
Chuán jiào yǐqián, tā de Zhōngwén　jiù　jiǎng de bú cuò. Xiànzài tā shuō de　**gèng**　hǎo.
Mission before her Chinese already speak not bad Now she speak more good
Her Chinese was pretty good even before her mission; now it's even better.

Isn't that a neat example! Something good (*hǎo*) has to be compared to something else good (*hǎo*) in order to say that it's even better (*gèng hǎo*). Even in English we don't say, "His Chinese is terrible. Mine is even better." From this example we can infer that there are **two conditions** for using *gèng*: 1) The thing being compared has to be good (or tall or fast or whatever adjective you're using) **in and of itself**, and 2) the thing you are comparing it to has to be good as well, or else you can't say that this thing is even better.

If you want to go the extra mile in understanding *bǐjiào* and *gèng*, look at each of the eleven examples using *bǐjiào* or *gèng* in the remainder of this lesson. Why was *bǐjiào* used instead of *gèng* in each example, or *gèng* instead of *bǐjiào*?

Here are two more **adverb** examples, including one with *zuì*.

Examples:

每 次 吃 飯，都 是 他 吃得 最 快。
每 次 吃 饭，都 是 他 吃得 最 快。

Měi cì chī fàn, dōu shì tā chī de **zuì** kuài.
*Every time eat rice, all is he eat * most fast*

Every time we eat, he always eats the fastest.

接受 洗禮 後，她 更 熱心 為 人 服務。
接受 洗礼 后，她 更 热心 为 人 服务。

Jiēshòu xǐlǐ hòu, tā **gèng** rèxīn wèi rén fúwù.
Receive baptism after she more warm-hearted for people serve

She serves even more enthusiastically since getting baptized.

Now that you see how to use these with adverbs, let's look at how to use them with **verbs**. *Bǐjiào*, *gèng*, and *zuì* can be used before **some** verbs to show comparisons in the degree to which an action is done. For example, how much someone likes something, wants something, understands something, worries about something or someone, gets close to something, etc. All of these uses are displayed in the next few examples. As you look over these examples, can you figure out what kind of verbs **cannot** be used with *bǐjiào*, *gèng*, and *zuì*?

Examples:

如果 我們 經常 和 天父 溝通， 我們 就 會 更 接近 祂。
如果 我们 经常 和 天父 沟通， 我们 就 会 更 接近 他。

Rúguǒ wǒmen jīngcháng hé Tiānfù gōutōng, wǒmen jiù huì **gèng** jiējìn Tā.
If we regularly with Heavenly Father communicate we then will more near Him

If we regularly communicate with Heavenly Father, we will come closer to Him.

心情 比較 沮喪 的 時候，他 最 喜歡 唱《我 時時 需要 主》。
心情 比较 沮丧 的 时候，他 最 喜欢 唱《我 时时 需要 主》。

Xīnqíng **bǐjiào** jǔsàng de shíhòu, tā **zuì** xǐhuān chàng "Wǒ Shíshí Xūyào Zhǔ."
Mood comparatively depressed at that time he most like sing I constantly need Lord

When his spirits are a little down, he likes to sing "I Need Thee Every Hour" the most.

***Note:** As in this example, zuì xǐhuān is often used to talk about favorites.*

Preach My Gospel Example:

你 對 這些 事情 會 更加 瞭解， 它們 會 更 清楚 地 向 你 顯明。
你 对 这些 事情 会 更加 了解， 它们 会 更 清楚 地 向 你 显明。

Nǐ duì zhèxiē shìqíng huì **gèngjiā** liǎojiě, tāmen huì **gèng** qīngchǔ de xiàng nǐ xiǎnmíng.
*You towards these thing will more understand they will more clear * toward you reveal*

You can enlarge upon them [the first pinciples of the Gospel] so as to comprehend them clearly (p. 6).

Note: In *Preach My Gospel* and more **formal** situations, you will often encounter the word *gèngjiā*. *Gèngjiā* has the **same** meaning and use as *gèng*.

Did you get any idea for which verbs you can and can't use with *bǐjiào*, *gèng*, and *zuì*? In general, you can **only** use *bǐjiào*, *gèng*, and *zuì* with verbs that show a **state** or that are **descriptive—**you either like something or you don't, and you can like it to varying degrees, but it is not really an action that you do. Loving, worrying, and understanding are all this kind of verb, thus they can be compared. However, you generally **cannot** use *bǐjiào*, *gèng*, and *zuì* with **action verbs**. You cannot say, for example, "*wǒ gèng chī fàn*" (literally, "I more eat rice.") You can compare how much rice you eat, how fast, how often, etc. (using adverbs), but "*wǒ gèng chī fàn*" **doesn't mean anything** at all.

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

11b

In order to avoid a common missionary mistake, keep this in mind: *Bǐjiào*, *gèng* and *zuì* **cannot** be placed before a noun to show quantity; for example, "*gèng* jīngyàn" **does not** mean "more experience." When you want to say "more" or "most" as in quantity, use *bǐjiào*, *gèng* and *zuì* before the adjective *duō* (much or many), as in the examples below:

Examples:

我 要 得到 更 多 的 經驗。
我 要 得到 更 多 的 经验。

Wǒ yào dédào **gèng** duō de jīngyàn.
I want gain more more experience

I want to gain more experience.

在 我們 的 支會，他們 家 的 孩子 最 多。
在 我们 的 支会，他们 家 的 孩子 最 多。

Zài wǒmen de zhīhuì, tāmen jiā de háizi **zuì** duō.
In our ward they family children most many

Their family has the most children in our ward.

Describing

11c

Negation

Some of the comparisons you will want to make will involve negating the comparison. Look at these examples using ***bù*** and ***méiyǒu*** with *bǐjiào*, *gèng* and *zuì*. What pattern(s) do you find?

Examples:

我 最 喜歡 這 一輛 自行車，但是 它的 車座 比較 不 舒服。
我 最 喜欢 这 一辆 自行车，但是 它的 车座 比较 不 舒服。

Wǒ zuì xǐhuān zhè yí liàng zìxíngchē, dànshì tā de chēzuò **bǐjiào** bù shūfú.
I most like this one bicycle but its seat comparatively not comfortable*

I like this bike the best, but the seat is less comforatble [than the other one or ones].

進 一步 了解 耶穌基督的 贖罪 之後，他 更 不 想 犯 罪。
进 一步 了解 耶稣基督的 赎罪 之后，他 更 不 想 犯 罪。

Jìn yí bù liǎojiě Yēsū Jīdū de Shúzuì zhīhòu, tā **gèng** bù xiǎng fàn zuì.
Forward one step understand Jesus Christ 's Atonement after he more not want commit sin

After understanding more about Christ's atonement, he wanted even less to sin.

這 句 話 最 沒有 道理。
这 句 话 最 没有 道理。

Zhè jù huà **zuì** méiyǒu dàolǐ.
This phrase word most not have sense

This sentence is the most unreasonable.

Preach My Gospel Example:

你 也 會 比較 不 擔心 要 如何 表達 心中 的 感受。
你 也 会 比较 不 担心 要 如何 表达 心中 的 感受。

Nǐ yě huì **bǐjiào** bù dānxīn yào rúhé biǎodá xīnzhōng de gǎnshòu.
You also will more not worry should how express heart-center feeling

You will be less worried about how to communicate the feelings that are in your heart (p. 128).

Did you notice the pattern? You can place *bù* or *méiyǒu* **after** *bǐjiào* or *gèng* to mean "more not" or "less." You can place *bù* or *méiyǒu* **after** *zuì* to mean "most not" or "least." The use of a negative **after** *bǐjiào*, *gèng* and *zuì* is extremely flexible in Chinese. However, you should **never** place *bù* directly **before** *bǐjiào*, *gèng* or *zuì* to mean "not more" or "not most."

Incorrect Example:

神 愛 每 一個 人。祂 不 更 愛 後期 聖徒。
神 爱 每 一个 人。他 不 更 爱 后期 圣徒。

Shén ài měi yí gè rén. Tā **bú gèng** ài Hòuqī Shèngtú.
God love every one person He not more love Latter-Day Saint

God loves everyone. He doesn't love Latter-day Saints more.

You cannot say this sentence like this in Chinese; it sounds very unnatural. You have to change it a little to separate *bù* and *gèng*. Here's one way to say it correctly:

**Liàng* is the classifier for vehicles and bicycles in China. In Taiwan, *tái* is generally used as the classfier for bicycles.

Correct Example:

神 愛 每 一個 人。祂 並 丕 是 更 愛 後期 聖徒。
神 爱 每 一个 人。他 并 丕 是 更 爱 后期 圣徒。

Shén ài měi yí gè rén. Tā bìng **bú** shì **gèng** ài Hòuqī Shèngtú.
God love every one person He at all not is more love Latter-Day Saint

God loves everyone. He doesn't love Latter-Day Saints any more [at all].

Méiyǒu **cannot** be placed before *bǐjiào*, *gèng* or *zuì* **unless** it refers to a noun or a verb that is coming afterwards, as in the examples below.

Examples:

我 沒有 比較 好 的 選擇。
我 没有 比较 好 的 选择。

Wǒ méiyǒu **bǐjiào** hǎo de xuǎnzé.
I not have comparatively good choice.

I don't have any better options. [This option isn't great either.]

Here *méiyǒu* refers to *xuǎnzé* ("no better options"); it does not modify *bǐjiào*. *Bǐjiào* is describing *hǎo* (*bǐjiào hǎo* = "better").

你們 為什麼 沒有 更 快 地 辦 這件 事？
你们 为什么 没有 更 快 地 办 这件 事？

Nǐmen wèishénme méiyǒu **gèng** kuài de bàn zhè jiàn shì?
You why have not more fast handle this thing*

Why didn't you handle the matter sooner?

In this example, *méiyǒu* modifies the action ("didn't handle"), not *gèng*. *Gèng* modifies *kuài* ("more quickly").

Remember This

Using *bǐjiào*, *gèng* and *zuì* is quite simple in Chinese; the sentence structure is very intuitive and much the same as simple English comparisons. In the "Comparisons - More Than" lesson, you will learn how to explicitly compare two things in the same sentence.

Activities (see answers on p. 332)

Learn on Your Own

***A. Bǐjiào*, *Gèng*, or *Zuì*?**

Should *bǐjiào*, *gèng*, *zuì*, or none of them be used to translate the underlined portion of the following sentences into Chinese? Check your answers.

1. Your home is actually closer to the chapel.
2. I had even less desire to do that which didn't please God.
3. My favorite hymn is "Love at Home."
4. We must be willing to receive even more trials.
5. You missionaries are younger; you might not understand ...
6. So far, he has liked family home evening the best.
7. After this experience, I wanted to understand even more about how you missionaries could believe in God.
8. Heavenly Father's love for His children surpasses our understanding.
9. The gift of the Holy Ghost is one of our Heavenly Father's most precious gifts.
10. Keeping the Sabbath Day holy has made my faith in Christ even stronger.

B. To Use *Duō* or Not to Use *Duō*

The following sentences use either *bǐjiào*, *gèng*, or *zuì*. Some of the sentences need *duō* after *bǐjiào*, *gèng*, or *zuì* and some do not. On a separate sheet of paper, write down whether each sentence needs *duō*. Check your answers.

1. Tōngguò fúwù, wǒmen biàndé **bǐjiào** wúsī.
2. Wǒmen xiǎng yāoqǐng nǐ dú **gèng**.
3. Chuánjiàoshì, wǒ juédé wǒ hái xūyào zuò **gèng** zhǔnbèi.
4. Wǒ yuànyì jiēshòu **gèng** kǎoyàn.
5. Shì shàng méiyǒu rén bǐ Tiānfù **gèng** ài wǒmen.
6. Shén ruò gěi wǒmen **bǐjiào**, wǒmen jiù gāi fèngxiàn **bǐjiào**.
7. Tiānfù shèjì cǐ jìhuà yǐ xiézhù **zuì** rén zhǔnbèi huòdé zhēnzhèng yǒnghéng de kuàilè.
8. "Tā zhīdào, wǒmen rúguǒ yǒu jiànkāng de shēntǐ, jiù huì **gèng** kuàilè, chéngwéi **gèng** hǎo de rén" (*Fúyīn Yuánzé*, 167).
9. Wǒmen yào xuéhuì yòng **zuì** shìhé mùdàoyǒu de fāngfǎ jiàodǎo tāmen fúyīn zhīshí.
10. Wǒmen de mùdì shì yào yāoqǐng měi gè rén **gèng** jiējìn Jīdū, biàndé **gèng** xiàng Tā yíyàng.
11. Jīngyóu qídǎo, wǒmen néng **gèng** shēnkè de gǎnshòudào Shén de ài.
12. "[Chéngyuán] yīnggāi bǎwò jīhuì...yāoqǐng tārén xuéxí **gèng** guānyú fùxīng fúyīn de xìnxī" (*Xuānjiǎng Wǒ de Fúyīn*, 84).

Advanced Vocabulary		
wúsī - selfish	*sìhū* - seem	*yuánzhù* - to assist
shēnkè - deep	*yàojǐn* - important, urgent	*wùpǐn* - material goods
shìhé - to suit		
bǎwò - to seize	*juānxiàn* - donation	*chìzé* - to rebuke

**Jiàn* is the classifier for *shìqíng* (intangible things).

13. “Wǒmen xiāngdào biérén de kùnnán shí, zìjǐ de kùnnán sìhū jiù **bǐjiào** bú yàojǐn le” (*Fúyīn Yuánzé*, 164).
14. “Tòuguò jìnshí juānxiàn, wǒmen yǔ Zhǔ gòngtóng yuánzhù shēnghuó **bǐjiào** kùnkǔ de dìxiōng jiěmèi” (*Fúyīn Yuánzé*, 147).
15. “Wǒmen yīngdāng jìzhù, zài Mó’ěrménjīng lǐ, nàxiē yīnwèi Shén cìgěi tāmen **bǐjiào** wùpǐn jiù pòhài línrén de rén dōu shōudào le chìzé” (Oaks, *Liahona*, May 2008, 29).

C. Translate
On a separate sheet of paper, translate the sentences from Activity A into Mandarin. Check your answers.

D. Common Errors
Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Nǐ nèixīn ***zuì duō shēnchù** de yuànwàng shì shénme?
   What is the deepest desire of your heart?
2. Gōngsī shì ***bú zuì zhòngyào** de shèhuì dānwèi.
   Companies are not the most important unit of society.
3. Zhèxiē gǎigézhě xúnzhǎo le ***gèng** fúyīn zhīshí.
   These reformers sought even more gospel knowledge.
4. Zhìhuìyǔ de nǎge bùfèn ***fúcóng bǐjiào nán**?
   Which part of the Word of Wisdom is more difficult to obey?
5. Nǐ dú de shíhòu, yǒu méiyǒu ***bǐjiào duō nán** lǐjiě de dìfāng?
   As you read, were there any parts that were more difficult to understand?
6. Wǒmen zài shèngdiàn lǐ lì ***gèng duō gāo** de shèngyuē.
   In the temple, we make higher covenants.
7. Yì jiārén yìqǐ kàn diànshì de shíhòu, ***zuì bú shìhé** xuéxí fúyīn.
   When a family is watching TV together, it isn’t the most conducive for learning the gospel.
8. Qídǎo huì tígōng ***gèng jīhuì** tīng Shènglíng de tǐshì.
   Prayer provides even more opportunities to hear the promptings of the Holy Ghost.
9. Jièzhe huǐgǎi, wǒmen néng ***bǐjiào** fēngfù de gǎnshòudào Shènglíng de lìliàng.
   Through repentance, we can even more abundantly feel the power of the Spirit.
10. Rúguǒ nǐ fàn nàxiē ***gèng** yánzhòng de zuì, jiù xūyào gēn zhǔjiào jiànmiàn.
    If you commit any of those more serious sins, you need to meet with the bishop.

E. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Zuì duō zhòngyào de shì, Tā wánchéng le shúzuì.
2. Yǒngshēng shì wǒmen suǒ néng dádào de zuì gāo jìngjiè.
3. Shén de zhìhuì bǐjiào rénmen de zhìhuì gāo.
4. Jièzhe xuéxí gèng guānyú Jīdū de fúyīn, nǐ de xìnxīn huì zēngjiā.
5. Zhèxiē rén huì zài zuì duō gāo de guódù huòdé yǒngshēng.
6. Bǐdé, Yǎgè, hé Yuēhàn shì zuì chū (*earliest*) Jīdū de sān wèi Shǐtú.
7. Zuò jiāpǔ shí, jiàohuì de zīliào néng bāngzhù nǐ zhǎodào nàxiē bǐjiào nán zhǎo de zǔxiān.
8. Fùxīng de fúyīn néng xiézhù jiārén péiyǎng gèng duō jiānqiáng de guānxì.
9. Jièzhe dú jīngwén, wǒmen kěyǐ liǎojiě gèng rúhé yǒuxiào de wèi tārén fúwù.
10. Dāng wǒmen liǎojiě Jīdū de shúzuì gèng shí, wǒmen huì gèng xiǎng fúcóng Tā.

F. *Preach My Gospel* Activity (~25 min.)
Complete the activity on p. 198 of *Preach My Gospel*. For each promised blessing you wrote down, write a sentence that uses either *bǐjiào, gèng,* or *zuì* to promise that blessing to those you teach. Have your companion give you feedback on the grammar of your sentences, and make any necessary corrections. Choose two of the commandments from the activity and practice inviting your companion to keep the commandments; promise blessings for keeping the commandments using the sentences you created. Ask your companion for feedback, and then repractice. Do Activity J if you would like more practice.

Example:

Commandment	Promise	My Sentence
Word of Wisdom	Find wisdom	Zhǔ cìgěi wǒmen Zhìhuìyǔ yǐbiàn bāngzhù wǒmen huòdé gèng gāo de zhìhuì.

G. Audio Activity (~30 min.)
Listen to the clip "Wèi rén fúwù" from p. 164 of *Fúyīn Yuánzé* (advanced vocabulary is provided below). Identify the two promised blessings where *bǐjiào* is used and the two promised blessings where *gèng* is used. According to the sentences, what is life like before we receive the blessings of service? What is it like after? Check your answers. Write three more sentences that use *bǐjiào, gèng,* or *zuì* to express the blesssings you've received from doing missionary service. Share your sentences with your companion and ask for feedback. Incorporate the feedback into your sentences and then repractice. Advanced Vocabulary:

mòdà - most important	*shízài* - concrete	*fēngshèng* - rich, full	*kě gōng* - can supply
jùtǐ - definite	*yì yú* - easy to	*nèizài* - internal aspect	*fājué* - to explore

Learn with Your Companion

H. Promise Specific Blessings (~20 min.)
With your companion, select one of your investigators that you feel needs additional help seeing how the restored gospel will affect their life. Each of you write six sentences that use *bǐjiào, gèng,* or *zuì* to **specifically** describe the effects of living the restored gospel in your own lives. Practice sharing these sentences with each other as though your companion is the investigator. After each practice, give each other feedback and repractice with your corrected sentences.

Unspecific Example:	Specific Example:
Without a doubt, I know that coming to know God helped me find more happiness.	Understanding that I'm a child of God has helped me to feel more valuable regardless of what others may have thought.

Learn with a Native Speaker

I. Language Study Plan Activity (~35 min.)
"Improve your ability to read and write," bullet 4. Use the sentences from the Learn with Your Companion activity above to write at least two paragraphs of your testimony (about the amount that would fit on the inside cover of a copy of the Book of Mormon). Take the paragraphs to a native speaker and ask him or her to make sure that your usage of *bǐjiào, gèng,* and *zuì* make sense given the context of the sentences they are in. Ask them for suggestions on how to make your sentences more accurately communicate the meaning you desire. Ask the native to help you write your testimony in characters in a copy of the Book of Mormon so that you can give it to one of your investigators.

J. *Bǐjiào* vs. *Gèng* (~15 min.)
Have a native speaker review your sentences from Activity F. For each sentence that uses either *bǐjiào* or *gèng*, switch the comparison word (Example: Tā huì bāngzhù wǒmen yǒu **gèng**...→Tā huì bāngzhù wǒmen yǒu **bǐjiào**...) and ask the native speaker how the switch affects the meaning of the promise. Determine which word most clearly communicates the meaning you wish to communicate, and select one or two commandments to invite the native speaker to keep. Extend the invitations and promise blessings using the sentences you just worked on. Ask for feedback and practice again.

K. Obtain a Referral (~25 min.)
Visit a member in your area and discuss with them specifically how the gospel has blessed their lives. Ask them about someone they love and what this person could do to find more happiness if they lived a gospel principle. Think of ways that the member might describe the blessings of living the principle. Use *bǐjiào, gèng,* and *zuì* as you offer your ideas on how to describe these blessings. Ask the member to continue to give you feedback on your usage of this grammar as you brainstorm. Make corrections as suggested. Finally, invite the member to share the blessings they've received from living the gospel principle with their friend or family member.

Learn with Your District

L. Scripture Activity (~20 min.)
Ask each missionary to name a scripture they like, one they like more, and the one they like most. Give each missionary an opportunity to share, and then ask them each to share how one of their selected scriptures has influenced their life. Encourage them to describe this influence by making comparisons with *bǐjiào, gèng,* and *zuì*. As they share, give them feedback on their usage of the grammar, and then give opportunities to repractice.

Examples: *Dú le shíjiǔ piān yǐhòu, wǒ duì wǒ hé Jiùzhǔ de guānxì yǒu le gèng hǎo de lǐjiě, wǒ yě gèng gǎnjī Tā de xīshēng.*
After reading section 19, I had a better understanding of my relationship with the Savior, and I'm more grateful for His sacrifice.

Wǒ cóng yándú Ā'ěrmǎ shū dì-shísān zhāng dédào de zuì dà zhùfú zhīyī shì wǒ bǐjiào qīngchǔ de zhīdào zěnme yàng zuò Jīdū de méntú.
One of the greatest blessings I've received from studying Alma 13 is a clearer knowledge of how to be a disciple of Christ.

Comparisons – More Than

Introduction

When we want to say one thing is **more** (adjective) than another thing in Chinese, we use the word *bǐ*. The character *bǐ* literally means to compete or to compare. In this lesson you will learn to use *bǐ* to create "more than" comparisons.

Comparing Two Things - *Bǐ*

12a

When *bǐ* is used to compare two things, you can think of *bǐ* as meaning "compared to." Looking at the following examples, how do you compare two things using *bǐ*?

Examples:

1. 周　長老　比　柯　長老　高。
   周　长老　比　柯　长老　高。
   Zhōu Zhǎnglǎo **bǐ** Kē Zhǎnglǎo gāo.
   Zhou Elder compared to Cluff Elder tall
   Elder Zhou is taller than Elder Cluff.

2. 菠蘿　比　草莓　便宜。
   菠萝　比　草莓　便宜。
   Bōluó **bǐ** cǎoméi piányí.
   Pineapple compared to strawberry cheap
   Pineapple is cheaper than strawberries.

3. 你的　解釋　比　我　的好。
   你的　解释　比　我　的好。
   Nǐ de jiěshì **bǐ** wǒ de hǎo.
   Your explanation compared to my good
   Your explanation was better than mine.

4. 台北　的　成員　比　北京　多。
   台北　的　成员　比　北京　多。
   Táiběi de chéngyuán **bǐ** Běijīng duō.
   Taipei member compared to Beijing many
   Taipei has more members than Beijing.

Describing

Let's Talk About It

When using *bǐ* to compare two things (we'll call them Thing A and Thing B), we use this simple structure to say that Thing A is more (adjective) than Thing B:

A bǐ B Adjective

Note: When comparing two of the same **thing** that have different **owners** (my book and your book), you don't have to include the name of the thing (book) twice, as shown in examples 3 and 4 above. This is because **the context for Thing B has already been established**.

12b

When using *bǐ* to compare two things, you can also add *gèng* (more) or *háiyào* (still more) **before** the adjective to mean "even more." Let's take another look at examples 1 and 2 from above and see how inserting *gèng* or *háiyào* changes the meaning slightly.

Example #1 (Original):
周　長老　比　柯　長老　高。
周　长老　比　柯　长老　高。
Zhōu Zhǎnglǎo **bǐ** Kē Zhǎnglǎo gāo.
Zhou Elder compared to Cluff Elder tall
Elder Zhou is taller than Elder Cluff.

We don't have any information about whether Elder Zhou and Elder Cluff are tall or not (they may both be short), we only know that Elder Zhou is **taller** than Elder Cluff.

Example #1 (Modified):
周　長老　比　柯　長老　還要　高。
周　长老　比　柯　长老　还要　高。
Zhōu Zhǎnglǎo **bǐ** Kē Zhǎnglǎo **háiyào** gāo.
Zhou Elder compared to Cluff Elder still more tall
Elder Zhou is even taller than Elder Cluff.

Inserting *háiyào* into the sentence implies that **both are tall elders**, but Elder Zhou is taller than even the already tall Elder Cluff.

Example #2 (Original):
菠蘿　比　草莓　便宜。
菠萝　比　草莓　便宜。
Bōluó **bǐ** cǎoméi piányí.
Pineapple compared to strawberry cheap
Pineapple is cheaper than strawberries.

Both pineapple and strawberries might be expensive right now. This sentence only tells us that pineapple is cheaper than strawberries.

Example #2 (Modified):

菠蘿 比 草莓 更 便宜。
菠萝 比 草莓 更 便宜。
Bōluó **bǐ** cǎoméi **gèng** piányí.
Pineapple compared to strawberry more cheap

Pineapple is even cheaper than strawberries.

Now the sentence says that the pineapple is **even cheaper** than the strawberries. We can infer that they must both be cheap.

By adding *gèng* or *háiyào* **before** the adjective, you imply that both things are very (adjective), but one is **even more** (adjective). This is very similar to the difference between *bǐjiào* and *gèng* that we discussed in the "Simple Comparisons" lesson.

Pearl of Great Price Example:

我 看見 一道 光柱， 正 在我 頭 上， 比 太陽 的 光 還 亮。
我 看见 一道 光柱， 正 在我 头 上， 比 太阳 的 光 还 亮。
Wǒ kànjiàn yí dào guāngzhù, zhèng zài wǒ tóu shàng, **bǐ** tàiyáng de guāng **hái** liàng.
I see one light-pillar exactly at my head above compared to sun light still bright*

I saw a pillar of light exactly over my head, above the brightness of the sun ... (JS-H 1:16).

Preach My Gospel Examples:

我們 擁有 比 世 上 所有 財富 及 科學 知識 更 有 價值 的 事物。
我们 拥有 比 世 上 所有 财富 及 科学 知识 更 有 价值 的 事物。
Wǒmen yōngyǒu **bǐ** shì shàng suǒyǒu cáifù jí kēxué zhīshí **gèng** yǒu jiàzhí de shìwù.
We possess compared to world on top all treasure and science knowledge more have worth thing

We have that which is of more value than all the wealth and the scientific information which the world possesses (p.12).

再 沒有 任何 工作 比 傳道 事工 更為 迫切。
再 没有 任何 工作 比 传道 事工 更为 迫切。
Zài méiyǒu rènhé gōngzuò **bǐ** chuán dào shìgōng **gèngwéi** pòqiè.
*Again not have any work compared to mission work more** urgent*

There is no more compelling work than this ... (First Presidency Message, page v).

Did you notice that *gèng* and *háiyào* are used in the same way? They are interchangeable in this context, but when in more formal situations, the word of choice would be *gèng* (though it can also be used in informal situations). Also notice that *háiyào* can be shortened to *hái* when used in this way. Listen to natives to get a feel for when to use the shortened versions of words.

12c

Note: You **cannot** use *zuì* in a sentence with *bǐ*. This is the same as English; we cannot say "I am tallest than him." You also **cannot** use adverbs that show degree (like *hěn* or *fēicháng*) before the adjective in a sentence with *bǐ*:

Incorrect Example:

我 個人 認為 鍋貼 比 水餃 很 好 吃。
我 个人 认为 锅贴 比 水饺 很 好 吃。
Wǒ gèrén rènwéi guōtiē **bǐ** shuǐjiǎo **hěn** hǎo chī.
I oneself think potsticker compared to water-dumpling very good eat

In my opinion, potstickers are more very delicious than dumplings. [Doesn't make sense.]

Correct Example:

我 個人 認為 鍋貼 比 水餃 好 吃 多了。
我 个人 认为 锅贴 比 水饺 好 吃 多了。
Wǒ gèrén rènwéi guōtiē **bǐ** shuǐjiǎo hǎo chī **duō le**.
I oneself think potsticker compared to water-dumpling good eat much

In my opinion, potstickers are a lot more delicious than dumplings.

We will learn more about *duō le*, and how to say something is a lot or a little more (adjective) than something else, in the section "Specifying How Much More with *Bǐ*."

* *Dào* is the classifier for things in the form of a line (like a pillar), but is only used with specific nouns.
***Gèngwéi* is a very formal form of *gèng* that has the same meaning and can be used in some specific types of situations.

12d

Describing

Comparing Adverbs and Verbs

You can also use the *bǐ* structure to compare adverbs and some verbs. Watch how we make these statements into comparative sentences using *bǐ*. Can you figure out the pattern?

Statement	Comparative Sentence
我們 的 慕道友 愛 說 話。 我们 的 慕道友 爱 说 话。	我們 的 慕道友 比 我 愛 說 話。 我们 的 慕道友 比 我 爱 说 话。
Wǒmen de mùdàoyǒu ài shuō huà. *Our investigator love speak word*	Wǒmen de mùdàoyǒu **bǐ** wǒ ài shuō huà. *Our investigator compared to me love speak word*
Our investigator loves to talk.	*Our investigator loves to talk more than I do.*
我 的 同半 總是 走 得 很 快。 我 的 同伴 总是 走 得 很 快。	我 的 同半 總是 比 我 走 得 快。 我 的 同伴 总是 比 我 走 得 快。
Wǒ de tóngbàn zǒngshì zǒu de hěn kuài. *My companion always walk * very fast*	Wǒ de tóngbàn zǒngshì **bǐ** wǒ zǒu de kuài. *My companion always compared to me walk * fast*
My companion always walks quickly.	*My companion always walks faster than I do.*

Let's Talk About It

In general, the rule is to say the sentence as you normally would, but add "*bǐ* Thing B" **before the verb** to compare the subject (Thing A) with Thing B. Here are some examples of possible structures:

STPVO	becomes	**"A" TP bǐ "B" VO**
SV de Adv	becomes	**"A" bǐ "B" V de Adv**
SVO V de Adv	becomes	**"A" VO bǐ "B" V de Adv**

Note: When comparing **adverbs**, "*bǐ* Thing B" can also go **directly after** the verb (but before the adverb, i.e., **A V *de bi* B Adv**). There is **a great deal** of variation when using *bǐ* with adverbs and verbs, the above forms are just general rules.

You can still use *gèng* or *háiyào* as before; they should be placed **directly before** the adverb or verb that is being compared.

Examples:

我 妹妹 比 我 更 喜歡 吃 中餐。
我 妹妹 比 我 更 喜欢 吃 中餐。
Wǒ mèimei **bǐ** wǒ gèng xǐhuān chī Zhōngcān.
My little sister compared to me more like eat Chinese food
My little sister likes eating Chinese food even more than I do.

我 真的 很 佩服 她, 因為 她 比 我 能 忍受 迫害。
我 真的 很 佩服 她, 因为 她 比 我 能 忍受 迫害。
Wǒ zhēn de hěn pèifú tā, yīnwèi tā **bǐ** wǒ néng rěnshòu pòhài.
I really very admire her because she compared to me able endure persecution
I really admire her because she endures persecution better than I can.

你 做 飯 比 那家 餐館 的 廚師 做 得 還要 好。
你 做 饭 比 那家 餐馆 的 厨师 做 得 还要 好。
Nǐ zuò fàn **bǐ** nà jiā cānguǎn de chúshī zuò de háiyào hǎo.
*You make rice compared to that restaurant cook make * still more good*
You cook even better than that restaurant's cooks do.

Preach My Gospel Example:

現在 他 比 以往 更 想 知道 是否 有 神 的 存在。
现在 他 比 以往 更 想 知道 是否 有 神 的 存在。
Xiànzài tā **bǐ** yǐwǎng gèng xiǎng zhīdào shìfǒu yǒu Shén de cúnzài.
Now he compared to before more want know whether or not have God existence
He wonders more now than ever whether God exists (p. 178).

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

Negation

12e

Now that we have learned a few comparisons, we are going to use a **negative comparison** to say that one thing **is not** more of a specific quality than the second thing. Look at the examples below. What is the pattern?

Examples:

柯 長老 不 比 周 長老 高。 柯 长老 不 比 周 长老 高。 Kē Zhǎnglǎo **bù** **bǐ** Zhōu Zhǎnglǎo gāo. *Cluff Elder not compared to Zhou Elder tall* *Elder Cluff is not taller than Elder Zhou.*	The translation of *bù bǐ* is "**not more than**," so Elder Cluff and Elder Zhou could be the **same** height.
他 不 比 我 走得 快。 他 不 比 我 走得 快。 Tā **bù** **bǐ** wǒ zǒu de kuài. *He not compared to me walk fast* *He doesn't walk faster than me.*	In this example, we are not saying that one walks faster than the other, just that "he" is not faster than me, so "he" might walk at the **same** pace as me.

To make a negative comparison, use *bù* **directly before** *bǐ.* It is usually **incorrect** to place the bù anywhere else in the sentence in an attempt to make a negative comparison.

Note: *Gèng* and *háiyào* **cannot** be used with *bù bǐ*.

Specifying How Much More with *Bǐ*

12f

In the previous examples using *bǐ*, we have only said that one thing is **more** (something) **than** another thing. However, we haven't specified **how much** faster, taller, or better the first thing is. Look at the next three examples. What is the structure for specifying **how much more**?

Examples:

周 長老 比 柯 長老 高 三 公分。 周 长老 比 柯 长老 高 三 公分。 Zhōu Zhǎnglǎo **bǐ** Kē Zhǎnglǎo gāo sān gōngfēn. *Zhou Elder compared to Cluff Elder tall three centimeter* *Elder Zhou is three centimeters taller than Elder Cluff.*	An exact amount (three centimeters) indicates the **difference** between the two Elders.
周 長老 比 柯 長老 高 多 了。 周 长老 比 柯 长老 高 多 了。 Zhōu Zhǎnglǎo **bǐ** Kē Zhǎnglǎo gāo **duō le**. *Zhou Elder compared to Cluff Elder tall much* *Elder Zhou is much taller than Elder Cluff.*	Here it is not specified exactly how much taller the first elder is. *Duō le* indicates a large difference, but still not exact.
他 比 我吃 得 快 一 倍。 他 比 我吃 得 快 一 倍。 Tā **bǐ** wǒ chī de kuài yí bèi. *He compared to me eat fast one time** *He eats twice as fast as me.*	Like the first example, this gives a specific amount.
我 比 我 二妹 大 四 歲。 我 比 我 二妹 大 四 岁。 Wǒ **bǐ** wǒ èrmèi dà sì suì. *I compared to my number two little sister big four years old* *I am four years older than my second little sister.*	How could you change this sentence to give a general difference rather than a specific difference (four years)?

In order to say "how much more," place the amount at the **end** of the sentence, directly **after** the adjective or adverb.

Let's Talk About It

This form works to indicate the **exact** difference, or a **general** difference. When we don't want to specify exactly how much more the first thing is compared to the second thing, but do want to **emphasize** that the difference is quite large or very small, use the phrases *de duō* (much), *duō le* (much), *yìxiē* (some), or *yìdiǎn* (a little) **instead of a specific quantity**.

**Bèi* is a classifier that means "times" or "-fold." For more information, see the "Numbers" lesson.

Below is a dialogue between two missionaries discussing the reactions of their investigators to the lesson they just taught. What else can you learn about specifying "how much more" from these examples?

我 覺得 王 弟兄 這 一次 比 上次 熱情 得 多。你 覺得 呢？
我 觉得 王 弟兄 这 一次 比 上次 热情 得 多。你 觉得 呢？

Wǒ juédé Wáng Dìxiōng zhè yí cì **bǐ** shàng cì rèqíng **de duō**. Nǐ juédé ne?
I feel Wang Brother this one time compared to last time enthusiastic much You feel

I thought Brother Wang was a lot more enthusiastic this time than last time. What did you think?

我 同意，但是 我 覺得 他 的 太太 比 上次 沉默 一些。
我 同意，但是 我 觉得 他 的 太太 比 上次 沉默 一些。

Wǒ tóngyì, dànshì wǒ juédé tā de tàitai **bǐ** shàng cì chénmò **yìxiē**.
I agree but I feel his wife compared to last time silent some

I agree, but I thought his wife was somewhat quieter than she was last time.

你 說 得 沒 錯！她 上次 問 的 問題 直接 多 了。
你 说 得 没 错！她 上次 问 的 问题 直接 多 了。

Nǐ shuō de méi cuò! Tā shàng cì wèn de wèntí zhíjiē **duō le**.
You say not have mistake She last time ask question direct much

You're right! The questions she asked last time were a lot more direct.

Note: In this example we **didn't** include the phrase ***bǐ zhè cì*** ("compared to this time"). It is obvious from the context that the missionary is comparing last time to this time, so it is not necessary to include *bǐ*. We just put *duō le* ("much more") after the adjective to **imply** a comparison.

可能 是 因為 我們 今天 提出 的 邀請 對 她 來 說 比 以前 難 接受 一點。
可能 是 因为 我们 今天 提出 的 邀请 对 她 来 说 比 以前 难 接受 一点。

Kěnéng shì yīnwèi wǒmen jīntiān tíchū de yāoqǐng duì tā lái shuō **bǐ** yǐqián nán jiēshòu **yìdiǎn**.
Maybe is because we today pose invitation to her compared to before hard accept a little*

Maybe it's because the invitations we extended today were a little harder for her to accept than last time.

Now that you've got the basic idea, there is one more interesting thing to learn. When you use *duō* (many), *shǎo* (few), *zǎo* (early), or *wǎn* (late) **as an adverb** (to describe how or when an action is done) **and specify how much** more (less, earlier, later), the structure changes a little bit. Read the last part of this dialogue. What is the change?

可能 是，她 今天 也 比 以前 少 讀了 好 幾節 經文。她 好像 不太 樂意 參與。
可能 是，她 今天 也 比 以前 少 读了 好 几节 经文。她 好像 不太 乐意 参与。

Kěnéng shì, tā jīntiān yě **bǐ** yǐqián shǎo dú le hǎo jǐ jié jīngwén. Tā hǎoxiàng bú tài lèyì cānyù.
Maybe is she today also compared to before less read good several verse scripture She seem not too willing participate

That might be it. She also read a lot fewer scriptures than she has before—it seemed like she wasn't very happy to participate.

而且， 我們 邀請 他們 參加 教會 時， 王 姐妹 比 王 弟兄 晚 回答了十 多 秒。
而且， 我们 邀请 他们 参加 教会 时， 王 姐妹 比 王 弟兄 晚 回答了十 多 秒。

Érqiě, wǒmen yāoqǐng tāmen cānjiā jiàohuì shí, Wáng Jiěmèi **bǐ** Wáng Dìxiōng wǎn huídá le shí duō miǎo.
Moreover we invite them attend church at that time Wang Sister compared to Wang Brother late answer ten more seconds

Also, when we invited them to come to church, Sister Wang answered ten or more seconds later than Brother Wang.

那么，我們 下次 需要 [比 這次] 多 問 一些 問題， 了解 她的 疑慮。
那么，我们 下次 需要 [比 这次] 多 问 一些 问题， 了解 她的 疑虑。

Nàme, wǒmen xià cì xūyào [**bǐ** zhè cì] duō wèn yìxiē wèntí, liǎojiě tā de yílǜ.
Then we next time need [compared to this time] more ask some question understand her concern

Then, next time we need to ask more questions [than we did this time] so that we can understand her concerns.

In this situation with *duō, shǎo, zǎo*, or *wǎn* **and** a specific amount, you switch the order of the **verb** and the **adverb**. *Duō*, *shǎo*, *zǎo*, or *wǎn* go **before** the verb, and the specific amount comes **after** the verb. Following is an example with the STPVO marked:

90 *"*Duì* (someone) *lái shuō*" (literally "towards [person] come speak") is a common phrase in Chinese that means "to that person" or "for that person"; it refers to their personal opinion or preferences.

Example:

	P	V	O		S	HV	*bǐ*	Thing B	Adv	V	Amount	
在	教堂	教	課	的時候，	我們	應該	比	慕道友	早	到	十	分鐘。
在	教堂	教	课	的时候，	我们	应该	比	慕道友	早	到	十	分钟。
Zài	jiàotáng	jiāo	kè	de shíhòu,	wǒmen	yīnggāi	**bǐ**	mùdàoyǒu	zǎo	dào	shí	fēnzhōng.
At	*chapel*	*teach*	*lesson*	*at that time*	*we*	*should*	*compared to*	*investigator*	*early*	*arrive*	*ten*	*minute*

When we teach lessons at the chapel, we should arrive ten minutes before our investigators do.

In this lesson we have used *bǐ* to say that one thing is more (something) than another thing or used *bù bǐ* to say that one thing is **not** more (something) than another thing. In the next lesson, "Comparisons - Same and Similar," you will learn how to say one thing is the same as or similar to another thing. Finally, in the last comparisons lesson, "Comparisons - As Much As and Less Than," you will learn how to make "as much as" and "less than" comparisons.

Remember This

Comparing two things and saying that one is more than another is relatively simple in Chinese. The basic principle is easily mastered and can be applied to adjectives, adverbs, and verbs alike. As with everything else, listen to and learn from native speakers in order to polish your ability to make more complex comparisons.

Activities (see answers on pp. 332-333)

Learn on Your Own

A. Word Placement

Choose the correct placement of each word in parentheses within the sentence, **if necessary**. Check your answers.

1. Mó'ěrménjīng rènhé yì běn shū dōu zhèngquè. (bǐ)
2. Jiātíng de shībài bǐ rènhé shībài bēicǎn. (gèng)
3. Méiyǒu rènhé shì bǐ wǒmen de jiātíng zhòngyào. (gèng)
4. Wèishénme xuǎnzé xié'è de rén bǐ xuǎnzé liángshàn de rén ne? (duō)
5. Wǒ bǐ yǐqián gèng xiǎng liǎojiě nǐmen jiàohuì. (xiànzài)
6. Jiùzhǔ Yēsū Jīdū bǐ wǒmen rènhé yí gè rén dōu qiānbēi. (zuì)
7. Hè Dìxiōng bǐ Hè Jiěmèi gèng wánchéng wǒmen yāoqǐng tāmen zuò de chéngnuò (yuànyì)
8. Wǒmen bǐ Tiānfù gèng zhīdào wǒmen xūyào shénme. (bù)

B. Sentence Labeling

Within each English sentence, identify 1) the two things being compared - Thing A and Thing B, 2) the adjective, adverb, or verb, and 3) the amount (if applicable). Check your answers.

Example: The restored gospel can bring greater peace to our spirits than any other thing.
(Thing A - The restored gospel, Thing B - any other thing, Verb - bring)

1. The temple is more sacred and dignified than any other place on the earth.
2. "Papa, this is so much better than what I am learning at school!" (*Preach My Gospel,* 157)
3. Brother Lin's progress today was greater than yesterday.
4. Brother Gao's desire to know if God exists is a little greater now than before.
5. Sister Xia's interest in having a religion is somewhat greater than her husband's.
6. If you have confidence then you will realize your Mandarin is better than you thought.
7. An important part of establishing a relationship with God is admitting that Heavenly Father knows what you need more than you do.
8. "The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior" (*Preach My Gospel,* 19).

C. Translate

Now that you have labeled the sentences in Activity B, translate them into Chinese. Check your answers.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Qiānbēi de yí bùfèn shì wǒmen bú yào yǐwéi zìjǐ bǐ qítā rén ***hěn hǎo**.
   Part of being humble is not thinking we are better than others.
2. Yēsū Jīdū hé Tiānfù ***bǐ Shènglíng yǒu gǔròu shēntǐ**.
   Jesus Christ and Heavenly Father have bodies of flesh and bone, as compared to the Holy Ghost, who does not.

3. Wúsī fúwù de rén huòdé de bǐ fùchū de ***bǐjiào duō.***
   Those who selflessly serve receive even more than they give.
4. Měi tiān dú yì diǎn jīngwén bǐ wánquán bù dú jīngwén ***háiyào hǎo**.*
   It is better to read a little bit of scripture every day than none at all.
5. Wǒmen yōngyǒu de dōngxī bǐ shì shàng suǒyǒu cáifù jí kēxué zhīshí ***jiàzhí.***
   What we have is of more value than all the wealth and the scientific knowledge of the world.
6. Zūnshǒu Zhìhuìyǔ suǒ dàilái de língxìng zhùfú ***shì** bǐ shēntǐ shàng de zhùfú gèng bǎoguì.*
   The spiritual blessings that come from keeping the Word of Wisdom are more precious than the physical blessings.
7. Nǐ yǎngchéng le dú Mó'ěrménjīng de xíguàn yǐhòu, huì fāxiàn kàn Mó'ěrménjīng de nàxiē rìzi bǐ méiyǒu kàn de ***dūo hǎo.***
   After you have developed a habit of reading the Book of Mormon, you will realize the days you the read the Book of Mormon are much better than the days you don't.

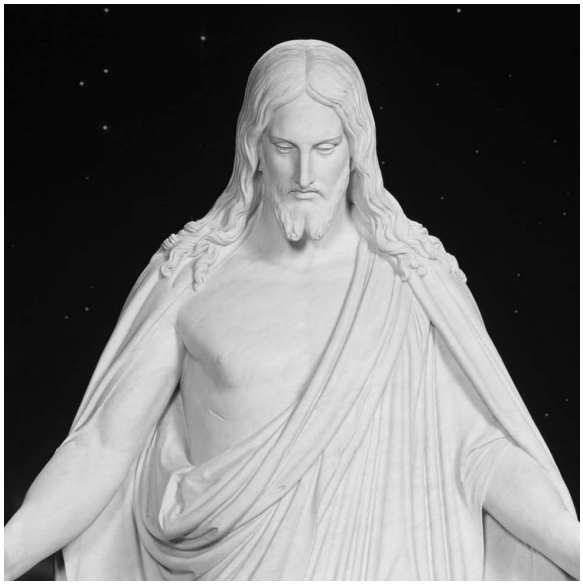
E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǔlì dàn shībài le bǐ cóngwèi chángshìguò zhēn de hěn hǎo.
2. Língtīng bǐ *kuākuā qí tán* (*chatting*) zhòngyào duō de hěn.
3. Jìn nǐ suǒ néng shǐ nǐ fúwù de zhīhuì bǐ nǐ lái de shíhòu gèng jiānqiáng.
4. Shénme dōu bǐ rén hé Shén zhījiān de guānxì zhòngyào.
5. Wǒ juédé rènshí le fúyīn yǐhòu, shēnghuó bǐ yǐqián gèng duō chōngshí.
6. Méiyǒu shòu xǐ bǐ shòu xǐ dàn măshàng líkāi jiáohuì gèng hǎo.
7. Suīrán tā bǐ tā dìdi yǒu qián, dànshì tā què méiyǒu bǐjiào dìdi kuàilè.
8. Shì shàng méiyǒu gèng wěidà, gèng zhòngyào de shì bǐ chuándào.

F. Scripture Activity (~25 min.)

Read Ā'ěrmǎ Shū 26:3, 9, 14, 15, and 24. Then read 26:31-34. Pay attention to how the Lamanites change throughout these scriptures. How were the Lamanites different as a result of accepting the gospel? Make a list of 6-8 sentences that contain *bǐ* **on your own** comparing how they were before and after they accepted the gospel. Next repeat the same exercise for one of your investigators. How were they before they accepted the gospel? How did they change? After writing your sentences, have your companion or a native check them and give you feedback.



***G. Preach My Gospel* Activity** (~20 min.)

Read "Bùtóng Róngyào de Guódù*"* from lesson two in *Xuānjiǎng Wǒ de Fúyīn.* Write down the three sentences that contain *bǐ.* What do these sentences mean in English? What are the two ways found in these sentences of comparing things using analogies? Check your answers. Then write three sentences about "Bùtóng Róngyào de Guódù*"* for both structures and practice teaching them to your companion. Use these sentences the next time you teach.

Learn with Your Companion

H. Family Description Activity (~30 min.)

Make a list of each of your family members and their different traits. Then, using bǐ, describe each of your family members to your companion and make comparisons between them. For example, you might say "*Wǒ mèimei bùjǐn bǐ wǒ huà de hǎo, erqiě tā bǐ wǒ xǐhuān wán diàndòng.*" Have your companion help you and give you feedback based on your usage of *bǐ.* Then visit a member family and use your sentences to describe your family to them, and share with them a short message about how family members' differences can help a family become stronger.

Learn with a Native Speaker

I. Describe an Experience (~25 min.)
Visit a member family whose members are converts and ask them the following question: "*Nǐ xiànzài gēn jiārù jiàohuì yǐqián bǐqǐlái yǒu shénme bù yíyàng?*" Listen to their answer. Write down at least one phrase where they use *bǐ.* Create sentences using *bǐ* to restate the phrases they said in the form of a question to make sure you understood them correctly. Also, come up with two follow-up questions you could ask to help the member expound. Ask the member for feedback on your use of *bǐ.*
Example**:** Member - *Wǒ juédé wǒ xiànzài bǐ yǐqián néng gèng lèguān de miànduì shēnghuó zhōng suǒ yùdào de fánnǎo.*
Missionary - *Nǐ shuō nǐ juédé nǐ xiànzài bǐ yǐqián hái..., shì ma?*

Learn with Your District

J. Sentence Brainstorming (~15 min.)
In preparation for the next time each companionship teaches lesson two, have your district make as many sentences as possible in 7 minutes that use *bǐ.* Give each other feedback on sentences, and seek for ways to improve each sentence to be more coherent. If possible, have a native speaker check them. Have each missionary apply what they learn the next time they teach an investigator the second lesson.

Comparisons – As Much As and Less Than

Introduction

In this lesson, you will learn how to make "as much as" and "less than" (literally, "not as much as") comparisons, using the structure (*méi*)*yǒu*...*nàme/zhème*....

As Much As (*Yǒu...Nàme/Zhème...*)

13a

In the "Comparisons - Same and Similar" lesson we learned that we can use *hé*/*gēn*...*yíyàng* to say that two things **are the same**. Chinese uses a different structure to say that one thing is as (some attribute) as another thing. This structure uses the words *yǒu* ("to have") and *nàme/zhème* ("so" or "that/this much").

Note: Chinese people in most areas **do not** use this structure **except to ask questions** (as in the second and third example below); however, it is important that we learn it in order to understand the commonly used negative form.

Describing

Look at the examples below. How is this structure used?

Examples:

李 長老 有 他 同伴 那麼 高。
李 长老 有 他 同伴 那么 高。
Lǐ Zhǎnglǎo **yǒu** tā tóngbàn **nàme** gāo.
Lee Elder have his companion that much tall
Elder Lee is as tall as his companion.

摩爾門經 有 聖經 那麼 重要 嗎？
摩尔门经 有 圣经 那么 重要 吗？
Mó'ěrménjīng **yǒu** Shèngjīng **nàme** zhòngyào ma?
Book of Mormon have Bible that much important
Is the Book of Mormon as important as the Bible?

下個 星期 會 有 這個 星期 這麼 忙 嗎？
下个 星期 会 有 这个 星期 这么 忙 吗？
Xiàge xīngqī huì **yǒu** zhège xīngqī **zhème** máng ma?
Next week will have this week this much busy
Will next week be as busy as this week?

It will probably be easiest to understand the structure of these comparisons by looking at the form outlined below.

Let's Talk About It

The basic structure is:

Object A yǒu Object B nàme/zhème Adjective

In this structure, *nàme* and *zhème* are **optional**. They just provide **emphasis** to the quality being compared ("he is that tall" or "is it that important?"). You should generally use *nàme* when the second object is away from you, or when you would refer to something as "that"; use *zhème* when it is close to you, or when you would refer to something as "this."

Note: It may be helpful to think of these sentences as saying "Elder Lee **has** (*yǒu*) as much tall-ness as his companion," or "Does the Book of Mormon **have** as much importance as the Bible?"

Less Than (*Méiyǒu...Nàme/Zhème...*)

13b

Before we look at any examples using *méiyǒu...nàme/zhème*, can you guess how it is used in a sentence? Let's look at some examples now. Were you right?

Examples:

我們 都 沒有 神 那麼 聰明。
我们 都 没有 神 那么 聪明。
Wǒmen dōu **méiyǒu** Shén **nàme** cōngmíng.
We all not have God that much smart
None of us is as smart as God.

屬世 的 祝福 沒有 屬靈 的 祝福 那麼 重要。
属世 的 祝福 没有 属灵 的 祝福 那么 重要。

Shǔshì de zhùfú **méiyǒu** shǔlíng de zhùfú **nàme** zhòngyào.
Temporal blessing not have spiritual blessing so important

Temporal blessings are not as important as spiritual ones.

Let's Talk About It

All of the rules that apply to *yǒu...nàme/zhème* **also apply to** *méiyǒu...nàme/zhème*. *Méiyǒu...nàme/zhème* literally means "not have ... that/this much" and is used in comparisons where one thing is **less** (some attribute) than another thing. Let's take a look at the following examples.

Examples:

她 這次 做 演講 沒有 上次 那麼 緊張。
她 这次 做 演讲 没有 上次 那么 紧张。

Tā zhè cì zuò yǎnjiǎng **méiyǒu** shàng cì **nàme** jǐnzhāng.
She this time do talk not have last time that much nervous

She wasn't as nervous giving a talk this time as she was last time.

他 受洗 以前 沒有 現在 這麼 快樂。
他 受洗 以前 没有 现在 这么 快乐。

Tā shòu xǐ yǐqián **méiyǒu** xiànzài **zhème** kuàilè.
He baptized before not have now this much happy

He wasn't as happy before he was baptized as he is now.

13c When comparing **quantities** using *méiyǒu...nàme/zhème*..., use the adjective duō ("much/many") or shǎo ("few"). Chinese generally prefer to use the **positive** form (duō).

Examples:

我 今天 下午 分享 的 經文 沒有 昨天 多。
我 今天 下午 分享 的 经文 没有 昨天 多。

Wǒ jīntiān xiàwǔ fēnxiǎng de jīngwén **méiyǒu** zuótiān duō.
I today afternoon share scripture not have yesterday many

This afternoon I didn't share as many scriptures as I did yesterday.

This is an example of a "less than" comparison without using *nàme* **or** *zhème*. If we added *nàme*, it would imply that I shared a lot of scriptures yesterday.

我 今天 下午 分享 的 經文 沒有 昨天 那麼 少。
我 今天 下午 分享 的 经文 没有 昨天 那么 少。

Wǒ jīntiān xiàwǔ fēnxiǎng de jīngwén **méiyǒu** zuótiān **nàme** shǎo.
I today afternoon share scripture not have yesterday so few

This afternoon I didn't share so few scriptures as I did yesterday.

Using *shǎo* in this sentence (instead of *duō*) emphasizes that the number of scriptures shared yesterday was very **low**.

我 覺得 辛 姐妹 的 疑慮 沒有 她 丈夫 多。
我 觉得 辛 姐妹 的 疑虑 没有 她 丈夫 多。

Wo juédé Xīn Jiěmèi de yílǜ **méiyǒu** tā zhàngfū duō.
I feel Xin Sister concern not have her husband many

I feel like Sister Xin doesn't have as many concerns as her husband.

Here is another example sentence without *nàme* or *zhème*. If we added *nàme*, it would imply that Brother Xin has **a lot** of concerns.

我們 沒有 這些 人 那麼 多 的 生活 經驗。
我们 没有 这些 人 那么 多 的 生活 经验。

Wǒmen **méiyǒu** zhèxiē rén **nàme** duō de shēnghuó jīngyàn.
Our not have these people that much much life experience

We don't have as much life experience as these people do.

The item whose quantity is being compared is "life experience," which is placed at the end of the sentence, **after** duō. *Nàme* (or *zhème*) is **required**.

13d The rules for using *méiyǒu...nàme/zhème* with adverbs and verbs almost exactly mirror the rules for *hé/gēn...yíyàng*. *Nàme* or *zhème* (if used) **always** goes **directly before** the verb or adverb that is being compared.

Example:
我 没有 她 那麼 喜歡 坐 地鐵。我 比較 喜歡 騎 自行車。
我 没有 她 那么 喜欢 坐 地铁。我 比较 喜欢 骑 自行车。
Wǒ **méiyǒu** tā **nàme** xǐhuān zuò dìtiě. Wǒ bǐjiào xǐhuān qí zìxíngchē.
I not have she that much like take subway I comparatively like ride bicycle
I don't like taking the subway as much as she does. I like riding my bike more.

The basic rule when using an adverb that shows degree (V *de* Adv) is to place "*méiyǒu* Thing B" **before the verb** that the adverb describes. However, usage varies somewhat from region to region. You probably know the solution by now: listen and talk to native speakers to learn which form you should use.

Example:
我 没有 她 唱 得 那麼 好。
我 没有 她 唱 得 那么 好。
Wǒ **méiyǒu** tā chàng de **nàme** hǎo.
I not have she sing that much good
I don't sing as well as she does.

Note: You may hear *nàyàng* or *zhèyàng* instead of *nàme* or *zhème* used in these comparison structures. The meaning is the same.

Remember This

Méiyǒu...nàme is generally used more than *yǒu...nàme*, and this is the closest Chinese approximation to a "less than" comparison. *Zhème* may be substituted for *nàme*, or both may be left out.

Activities (see answers on pp. 333-334)

Learn on Your Own

A. Create Sentences
Use the parts provided and *yǒu...nàme* or *méiyǒu...nàme* to write out the equivalent Chinese sentence. Check your answers.

Example: I (*wǒ*) am not as short (*ǎi*) as Sister Ai (*Ài Jiěmèi*). → *Wǒ méiyǒu Ài Jiěmèi nàme ǎi.*

1. Is the Book of Mormon (*Mó'ěrménjīng*) as ancient (*gǔlǎo*) as the Bible (*Shèngjīng*)?
2. Does an elder (*zhǎnglǎo*) have as much authority (*dà de quánlì*) as a bishop (*zhǔjiào*)?
3. Fame (*míngyù*) isn't as important (*zhòngyào*) as family (*jiātíng*).
4. I (*wǒ*) am not as familiar with our area (*shúxī wǒmen de qūyù*) as Elder Meng (*Mèng Zhǎnglǎo*).
5. Thomas (*Duōmǎ*) didn't have as strong faith (*qiáng de xìnxīn*) as Jesus hoped for him to have (*Yēsū xīwàng tā de*).
6. None of our other investigators (*wǒmen de qítā mùdàoyǒu dōu*) have as many questions (*duō wèntí*) as Sister Li (*Lǐ Jiěmèi*).
7. Brother Wu (*Wú Dìxiōng*) wasn't as interested (*yǒu xìngqù*) as his wife (*tā tàitai*)?

B. True or False
Decide if the following statements are true or false. If they are false, rewrite them so they are true. Write your answers on a separate sheet of paper and check them against the answers in the answers section.

Example**:** Níféi méiyǒu Lāmàn nàme zhèngyì. → False; Lāmàn méiyǒu Níféi nàme zhèngyì.

1. Wǒmen dōu méiyǒu Yēsū Jīdū nàme wánměi.
2. Jiǔ méiyǒu guǒzhī nàme jiànkāng.
3. Měiguórén yìbān méiyǒu Zhōngguóren nàme gāo.
4. Wǒmen de Zhōngwén méiyǒu běndìrén shuō de nàme hǎo.
5. Lāmànrén méiyǒu Níféirén nàme duō. (see Mosiah 25:3)
6. Chuándàobù huìzhǎng méiyǒu chuánjiàoshì nàme duō zérèn.
7. Mó'ěrménjīng duìyú Shúzuì de jiàodǎo méiyǒu Jiùyuē nàme qīngchǔ.

C. Translation
Translate the following English sentences into Chinese, then check your answers.

1. Corianton wasn't as faithful as his brother.
2. I don't like that hymn quite as much as my companion does.
3. Was yesterday as busy as today?
4. My faith isn't as strong as yours yet.
5. I need to repent because I am not as humble as Heavenly Father would hope.
6. Do all Mormons have as many children as your parents do?

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. ***Shì shàng hěn duō rén méiyǒu wǒmen** nàme qióng.
   We are not as poor as many people on the earth.
2. Wǒ méiyǒu ***nàme tā huì chàng gē**.
   I don't sing as well as she does.
3. Wǒ jīntiān ***yǒu** zuótiān xǐng de zǎo.
   I woke up as early today as I did yesterday.
4. Wǒmen méiyǒu ***wǒmen mùdàoyǒu de yōulǜ** nàme duō.
   We don't have as many worries as our investigators do.
5. Wǒmen ***bù bǐ Shén de xiānzhī háiyào** míngzhì.
   We are not as wise as the prophet of God.
6. Wǒ de yánjiǎng ***bù gēn nǐ de yíyàng** cháng.
   My talk is not as long as yours.
7. Nǐ gāng kāishǐ chuán jiào shí, yǒu wǒ xiànzài ***nàme jǐnzhāng** ma?
   When you first started your mission, were you as nervous as I am now?

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒ de Zhōngwén wèishénme méiyǒu tā hǎo?
2. Wǒmen jīntiān méiyǒu zuótiān qiāo mén duō.
3. Zhè cì kè méiyǒu xiàng shàng cì kè xiàoguǒ hǎo.
4. Zhè cì cānjiā Yīngwén kè de mùdàoyǒu yǒu méiyǒu shàng cì duō?
5. Wǒ méiyǒu bèi tā nàme duō de jīngwén.
6. Wǒmen gèrén méiyǒu Shènglíng de shuōfúlì nàme dà.
7. Fúyīn yǒu shì shàng suǒyǒu de cáifù nàme bǎoguì.
8. Wǒ yǐqián de língxìng jīnglì dōu méiyǒu zhè cì de nàme qiángliè.
9. Wèishénme shì shàng de yíqiè, bǐrú shìyè, jīnqián, míngyù, dōu méiyǒu nàme zhòngyào xiàng jiātíng?
10. Àiméng gàosù Lāmónà de wánghòu, Níféirén dōu bù céng yǒu tā nàme dà de xìnxīn.

F. Create Comparisons (~20 min.)

For each pair of words, write a comparison sentence using *méiyǒu...nàme* or else ask a question that requires comparison using *yǒu...nàme*. Have your companion or a native speaker check your sentences. Ask the native speaker how he or she would answer each question you wrote and record their answers. Think together if any of the comparisons would be more appropriate or clearer using one of the other comparison structures in this function. If so, change your sentence to use the other structure.

1. wǒ / wǒ de tóngbàn
2. Sādàn / Yēsū Jīdū
3. jīngwén / qítā de shū
4. Shén / rén
5. wǒ chuán jiào yǐqián / xiànzài
6. Ānxīrì / qítā de rìzi
7. shèngyuē / rén yǔ rén zhījiān de xiéyì (*contract*)
7. zhège lǐbài / shàngge lǐbài
8. zhǔjiào de háizi / cízhùhuì huìzhǎng de háizi

F. Language Study Plan Activity (~5 min.)

"Actively listen," bullet 3. Make a goal to listen for the *yǒu/méiyǒu...nàme/zhème* structure throughout your activities today. Each time you hear a native use this structure, write down the form they used and what was compared. See if you can recognize the structure at least 3 times throughout the day. By the end of the day, had you heard the structure more or less than expected?

Learn with Your Companion

G. Less, Less, Less Game (~25 min.)
Pick an adjective or another attribute that can be compared (such as "important," "tall," "selfless," "precious," or "ancient"). Then pick two things that are the best examples of that attribute that you can think of. To start the game, ask your companion in Chinese if one of the things is as (that attribute) as the other. ("Is Taipei 101 as tall as the Sears Tower?") Your companion answers with a "not as" comparison. ("The Sears Tower is not as tall as Taipei 101.") From then on, take turns thinking of something even less (attribute) than what has already been said. ("Well, the Hong Kong Temple is not as tall as the Sears Tower"; "But our chapel is not as tall as the Hong Kong Temple," etc.) Continue to "one-down" each other until you can go no further. Then have your companion start out a new round by picking a different attribute and asking you if one thing is as (attribute) as another. Give each other feedback on your grammar and point out if any of the sentences don't make logical sense based on the grammar structure. (For example, you shouldn't say, "*Shén méiyǒu rén nàme zìsī*" because that makes it sound like God is selfish).

Chinese Example: *Hē shuǐ yǒu jiātíng nàme zhòngyào ma? → Hē shuǐ méiyǒu jiātíng nàme zhòngyào. → Nà, chī fàn méiyǒu hē shuǐ nàme zhòngyào. → Dànshì, xǐ zǎo méiyǒu chī fàn nàme zhòngyào.* etc.

Learn with a Native Speaker

H. Exploring Possible Structures (~15 min.)
Take the incorrect sentence from E.2 above (*Wǒmen jīntiān méiyǒu zuótiān qiāo mén duō.*) and rewrite the same sentence in as many correct ways as possible, with or without *nàme*. There are **at least** 4 ways to write the sentence and still have it be grammatically correct. Check your answers in the back, but don't throw away any of your answers that you think might be correct. Take your sentences to a native speaker and ask them which ones sound correct to them. Find out how they would naturally say this sentence. Then use their preferred structure to create two other "not as ..." comparison sentences and get their feedback. You may find that natives speakers from different areas have different preferences.

I. Native Feedback (~25 min.)
Think of 5 "not as ..." (or "as much as") comparisons that you could use in upcoming teaching opportunities. Use the structures learned in this lesson to write a Chinese sentence expressing each of your comparisons. Take your sentences to a native speaker and ask them to check your sentences. Especially ask them if there is a better way to say your sentences. For the comparisons that they express differently, try to figure out why, and share what you learned with your companion. Use the native's preferred way to express at least 3 of the comparisons in teaching or finding situations within the next two days.

Comparisons – Same and Similar

Introduction

In this lesson, you will learn learn how to say two things are the **same** or **similar**, using the words *yíyàng* and *xiàng*. Both words are used in very similar structures.

Same As (*Yíyàng*)

Yíyàng is the Chinese word for "the same." It literally means "one type" or "one manner." Look at the examples below. What are some of the ways *yíyàng* can be used?

Examples

1. 你的 問題 和我 以前 想 的 一樣。
   你的 问题 和我 以前 想 的 一样。
   Nǐ de wèntí hé wǒ yǐqián xiǎng de **yíyàng**.
   Your question and I before think same
   Your question is the same as a question I thought of before.

2. 羅 弟兄 和 羅 姐妹 對 福音 一樣 忠信。
   罗 弟兄 和 罗 姐妹 对 福音 一样 忠信。
   Luó Dìxiōng hé Luó Jiěmèi duì fúyīn **yíyàng** zhōngxìn.
   Luo Brother and Luo Sister toward gospel same faithful
   Brother and Sister Luo are equally faithful in the gospel.

3. 我 父親 和 母親 一樣 愛 我。
   我 父亲 和 母亲 一样 爱 我。
   Wǒ fùqīn hé mǔqīn **yíyàng** ài wǒ.
   My father and mother same love me
   My father and mother love me equally.

4. 你們 兩個 人 說得 一樣 順。
   你们 两个 人 说得 一样 顺。
   Nǐmen liǎng gè rén shuō de **yíyàng** shùn.
   You two people speak same smooth
   The two of you speak equally smooth.

The sentences above each illustrate a different way *yíyàng* can be used. Let's look at each of those ways individually.

1. With Plural Nouns/More Than One Thing

The most basic use of *yíyàng* is to place it at at the **end** of a sentence to specify that the aforementioned nouns are the same as each other. It can go directly **after** a subject that refers to multiple things (first example below), or directly after the last listed subject (second example below).

Examples: (Plural Noun)

這些 經文 的 意思 都 一樣。
这些 经文 的 意思 都 一样。
Zhèxiē jīngwén de yìsī dōu **yíyàng**.
These scripture meaning all same
The meaning of these scriptures is the same.

"*Zhèxiē jīngwén de yìsī*" refers to the meaning of **more than one** scripture, so we can place *yíyàng* **after** this phrase to mean that they are all the same.

Note: In this kind of sentence, we often place *dōu* (all) **before** *yíyàng* to specify that the things referred to in the subject **all** are the same.

Example: (Multiple Things)

我們 的 目標 和 他們 的 目標 一樣。
我们 的 目标 和 他们 的 目标 一样。
Wǒmén de mùbiāo hé tāmen de mùbiāo **yíyàng**.
Our goal and their goal same
Our goal is the same as theirs.

Note: In all of the examples in this lesson *hé* and *gēn* have the **same** meaning and are **interchangeable**.

2. Attributes

14b

We can also use *yíyàng* to express that two objects possess the same **attribute**. We use the same structure as above, but with a specific adjective (descriptive word) added **after** *yíyàng*. The third example on the previous page is this kind of comparison. Here are some more examples.

Examples:

讀 經文 跟 作 祈禱 一樣 重要。
读 经文 跟 作 祈祷 一样 重要。

Dú jīngwén gēn zuò qídǎo **yíyàng** zhòngyào.
Read scriptures with do prayer same important

Reading the scriptures and praying are equally important.

我 跟 李 長老 一樣 高。
我 跟 李 长老 一样 高。

Wǒ gēn Lǐ Zhǎnglǎo **yíyàng** gāo.
I with Lee Elder same tall

Elder Lee and I are the same height. [I am the same height as him.]

一 開始，什一奉獻 律法 和 貞潔 律法 對 王 弟兄 一樣 難 接受。
一 开始，什一奉献 律法 和 贞洁 律法 对 王 弟兄 一样 难 接受。

Yì kāishǐ, shíyīfèngxiàn lǜfǎ hé zhēnjié lǜfa duì Wáng Dìxiōng **yíyàng** nán jiēshòu.
Once start tithing law and chastity law toward Wang Brother same hard accept

At first, the law of tithing and the law of chastity were equally difficult for Brother Wang to accept.

3. With Verbs and Adverbs

14c

Similary, we can say that two things (separated by *hé* or *gēn*) do something equally (or in the same way) by putting *yíyàng* **before** a verb or adverb, as in example four on the first page ("equally love me"). Here are some more examples.

Verb Examples:

死人 和 我們 一樣 需要 接受 洗禮。
死人 和 我们 一样 需要 接受 洗礼。

Sǐrén hé wǒmen **yíyàng** xūyào jiēshòu xǐlǐ.
Dead person and we same need receive baptism

The dead need to be baptized the same as we do.

我 和 我 同伴 一樣 喜歡 唱 聖詩。
我 和 我 同伴 一样 喜歡 唱 圣诗。

Wǒ hé wǒ tóngbàn **yíyàng** xǐhuān chàng shèngshī.
I and my companion same like sing hymn

My companion and I are the same in that we both like singing hymns.

Adverb Example:

我們 要 跟 艾蒙 一樣 熱情 地 分享 福音。
我们 要 跟 艾蒙 一样 热情 地 分享 福音。

Wǒmen yào gēn Àiméng **yíyàng** rèqíng de fēnxiǎng fúyīn.
*We need as Ammon same enthusiastically * share gospel*

We need to share the gospel as enthusiastically as Ammon did.

Preach My Gospel Example:

我們 跟 每 個 人 一樣 都 有 弱點。
我们 跟 每 个 人 一样 都 有 弱点。

Wǒmen gēn měi gè rén **yíyàng** dōu yǒu ruòdiǎn.
We with every person same all have weakness

We have weaknesses, as everyone does (p. 177).

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

4. Complement of Degree

14d

The principles we just learned for using *yíyàng* with verbs and adverbs also apply in sentences with an adverb that shows **complement of degree**, like the sentence below. *Yíyàng* always goes directly **before** the adverb.

Example:

我 和 我 同伴 今天 早上 讀 得 一樣 多。
我 和 我 同伴 今天 早上 读 得 一样 多。

Wǒ hé wǒ tóngbàn jīntiān zǎoshàng dú de **yíyàng** duō.
I and my companion today morning read ***same*** *much*

My companion and I studied the same amount this morning.

The only variation comes in where to place "*hé/gēn* Thing B." Some Chinese place it **before** the verb, some place it **after** the verb and **before** the adverb. All of the following examples are grammatically correct; which way you should use depends on what you are trying to say and local preference. The second and third sentences below have a slightly different implicaton than the first one. Can you figure out what the difference is? Hint: notice where the *hé/gēn* phrase is placed.

Examples:

孫 姐妹 跟 蕭 姐妹 說 中文 說 得 一樣 清楚。
孙 姐妹 跟 萧 姐妹 说 中文 说 得 一样 清楚。

Sūn Jiěmèi gēn Xiāo Jiěmèi shuō Zhōngwén shuō de **yíyàng** qīngchǔ.
Sorenson Sister with Xiao Sister speak Chinese speak ***same*** *clear*

Sister Sorenson and Sister Xiao speak Chinese equally clearly.

孫 姐妹 說 中文 跟 蕭 姐妹 說 得 一樣 清楚。
孙 姐妹 说 中文 跟 萧 姐妹 说 得 一样 清楚。

Sūn Jiěmèi shuō Zhōngwén gēn Xiāo Jiěmèi shuō de **yíyàng** qīngchǔ.
Sorenson Sister speak Chinese with Xiao Sister speak ***same*** *clear*

Sister Sorenson speaks Chinese as clearly as Sister Xiao does.

孫 姐妹 說 中文 說 得 跟 蕭 姐妹 一樣 清楚。
孙 姐妹 说 中文 说 得 跟 萧 姐妹 一样 清楚。

Sūn Jiěmèi shuō Zhōngwén shuō de gēn Xiāo Jiěmèi **yíyàng** qīngchǔ.
Sorenson Sister speak Chinese speak with Xiao Sister ***same*** *clear*

Sister Sorenson speaks Chinese as clearly as Sister Xiao does.

The meaning of these three sentences is exactly the same (the sisters' Chinese is equally clear), but the the last two examples slightly emphasize that Sister Sorenson speaks as clearly as Sister Xiao, not just that that both sisters speak equally clear Chinese. (In other words, we are measuring Sister Sorenson's Chinese against Sister Xiao's in the second two examples.) To choose which of the second constructions to use, listen to how the natives speak in your mission.

Negation with *Yíyàng*

14e

Look at the following examples. How do we negate sentences using *yíyàng*?

Examples:

不 同 國家 的 習俗 不 一樣。
不 同 国家 的 习俗 不 一样。

Bù tóng guójiā de xísú **bù yíyàng**.
Different country custom ***not*** ***same***

The customs in different countries are not the same.

傳教士 每 天 做 的 事情 跟 普通 人 很 不 一樣。
传教士 每 天 做 的 事情 跟 普通 人 很 不 一样。

Chuánjiàoshì měi tiān zuò de shìqíng gēn pǔtōng rén hěn **bù yíyàng**.
Missionary every day do thing with normal person very ***not*** ***same***

The things missionaries do each day are different from normal people.

活躍 和 較 不 活躍 成員 的 需要 也許 丕 一樣。
活跃 和 较 不 活跃 成员 的 需要 也许 丕 一样。

Huóyuè hé jiào bù huóyuè chéngyuán de xūyào yěxǔ **bù yíyàng**.
Active and relatively not active member needs perhaps not same

The needs of active and less active members may not be the same.

Preach My Gospel Example

然而， 我們 和 天父 丕 一樣。
然而， 我们 和 天父 丕 一样。

Rán'ér, wǒmen hé Tiānfù **bù yíyàng**.
However we and Heavenly Father not same

We were not, however, like our Heavenly Father (p. 48).

Did you notice how to negate sentences that use *yíyàng*? You just add the negative *bù* in **before** *yíyàng* to mean "not the same." Chinese people sometimes place *bù* **before** *hé* or *gēn* **rather than in front of** *yíyàng*. Other native speakers feel this is **incorrect**. It will depend largely on the local dialect of the area you serve in. Below is an example of this alternate placement of bù. (There is also a slightly different inferred meaning when using this structure—can you figure out what it is?)

Describing

Example:

陳 姐妹 的 宗教 背景 丕 跟 王 姐妹 的 宗教 背景 一樣。
陈 姐妹 的 宗教 背景 丕 跟 王 姐妹 的 宗教 背景 一样。

Chén Jiěmèi de zōngjiào bèijǐng **bù** gēn Wáng Jiěmèi de zōngjiào bèijǐng **yíyàng**.
Chen Sister religious background not with Wang Sister religious background same

Sister Chen's religious background is not the same as Sister Wang's religious background.

This sentence very explicitly states that Sister Chen does not have the same religious background as Sister Wang. Instead of just saying that their backgrounds are not the same, it emphasizes that Sister Chen's religious background is being compared to that of Sister Wang. However, unless they wanted to specifically use such emphasis, most Chinese people would just say that the two sisters' religious backgrounds are different, using *bù yíyàng*.

Note: You generally **cannot** place *bù yíyàng* **directly before** a verb.

Similar (*Xiàng*)

14f

Xiàng literally means "like." We can use it to say that two or more things are **similar**, or that **one thing resembles another**. Look at the following examples. Notice how these sentences are structured.

1. 那 兩個 傳教士 看起來 很 像。
   那 两个 传教士 看起来 很 像。
   Nà liǎng gè chuánjiàoshì kànqǐlái hěn **xiàng**.
   Those two missionary appear to be very similiar.
   Those two missionaries look very much alike.

2. 她 和 她 丈夫 的 性格 很 像。
   她 和 她 丈夫 的 性格 很 像。
   Tā hé tā zhàngfū de xìnggé hěn **xiàng**.
   She and her husband nature very similiar
   Her and her husband's nature are very similar.

3. 她 像 她 媽媽。
   她 像 她 妈妈。
   Tā **xiàng** tā māma.
   She like her mom
   She resembles her mother.

4. 這些 傳教士 明顯 不 像 學生。
   这些 传教士 明显 不 像 学生。
   Zhèxiē chuánjiàoshì míngxiǎn bú **xiàng** xuéshēng.
   These missionary clear not like student
   These missionaries obviously don't look like students.

Let's Talk About It

Examples 1 and 2: You can place *hěn xiàng* ("very similar") **after** a **plural** subject or **two objects separated by hé or gēn** to say that those things are similar. **Example 3:** *Xiàng* can also go **between** two objects to say that the first is **similar to, or resembles**, the second. **Example 4:** To negate a sentence with *xiàng*, place bù **before** *xiàng*.

14g

Just Like (*Xiàng...Yíyàng*)

Xiàng is often used together with *yíyàng* to mean "just like." From the examples below, see if you can figure out how to use *xiàng* and *yíyàng* together. Also, do you think there is a difference between using *xiàng...yíyàng* and *hé/gēn...yíyàng*?

Examples:

她 像 她的父親 一樣 喜愛 研讀 經文。
她 像 她的父亲 一样 喜爱 研读 经文。

Tā **xiàng** tā de fùqīn **yíyàng** xǐ'ài yándú jīngwén.
She like her father same fond of study scripture

She is as fond of studying the scriptures as her father.

摩爾門經 像 聖經 一樣， 包含 神 所 賜給 古代 先知 的 啟示。
摩尔门经 像 圣经 一样， 包含 神 所 赐给 古代 先知 的 启示。

Mó'ěrménjīng **xiàng** Shèngjīng **yíyàng**, bāohán Shén suǒ cìgěi gǔdài xiānzhī de qǐshì.
*Book of Mormon like Bible same contain God * bestow ancient prophet revelation*

The Book of Mormon contains revelations that God gave to ancient prophets, just the same as the Bible.

Preach My Gospel Example

只有 透過 這個 方式， 神 的 兒女 才 可以 成長， 變得 像 祂 一樣。
只有 透过 这个 方式， 神 的 儿女 才 可以 成长， 变得 像 他 一样。

Zhǐyǒu tòuguò zhège fāngshì, Shén de érnǚ cái kěyǐ chéngzhǎng, biàndé **xiàng** Tā **yíyàng**.
Only through this method God 's children only then can grow become like Him same

Only in this way could God's children progress and become like Him (p. 48).

Let's Talk About It

As you may have noticed from these examples, there is a slight difference between this and the other principles we have learned so far in this lesson. Whereas "*hé/gēn...yíyàng*" means the two things are the **same**, "*xiàng...yíyàng*" only means that they are **very similar**. Moreover, "*xiàng...yíyàng*" more clearly shows that you are comparing the first thing to the second, not just saying two things are the same. X*iàng* is often used to create **metaphors** and **analogies**. Below are two examples of analogies that can be used with the scriptures associated with them.

Examples:

我們 都 像 浪子 一樣， 我們 需要 運用 基督的 贖罪。
我们 都 像 浪子 一样， 我们 需要 运用 基督的 赎罪。

Wǒmen dōu **xiàng** làngzi **yíyàng**, wǒmen xūyào yùnyòng Jīdū de Shúzuì.
We all like prodigal son same we need use Christ 's Atonement

All of us are like the prodigal son, we all need to apply Christ's Atonement.

我們 都 像 迷失的 羊 一樣 走入 歧途。
我们 都 像 迷失的 羊 一样 走入 歧途。

Wǒmen dōu **xiàng** míshī de yáng **yíyàng** zǒurù qítú.
We all like lost sheep same to walk into wrong path

All of us, like lost sheep, have gone astray.

"*Xiàng...yíyàng*" can also be used to form a phrase meaning "like (something else)." This phrase is placed in a sentence to say that what is talked about is just like something else. Jiù is also often placed **before** *xiàng* to emphasize the similarity of a comparison.

Preach My Gospel Examples:

神 愛 他們，就 像 祂 愛 你 一樣。
神 爱 他們，就 像 他 爱 你 一样。

Shén ài tāmen, jiù **xiàng** Tā ài nǐ **yíyàng**.
God love them just like He love you same

God loves them just as He loves you (p. 1).

耶穌 基督 真實 教會 再度 復原， 就 像 耶穌基督 最 初 建立 的 教會 一樣。
耶稣 基督 真实 教会 再度 复原， 就 像 耶稣基督 最 初 建立 的 教會 一样。

Yēsū Jīdū zhēnshí jiàohuì zàidù fùyuán, jiù **xiàng** Yēsū Jīdū zuì chū jiànlì de jiàohuì **yíyàng**.
Jesus Christ true church once again restitute just like Jesus Christ most first establish church same

[T]he true church of Jesus Christ ... was brought back as it originally existed when organized by Jesus Christ (p. 44).

Describing

*For more information on how *suǒ* functions here, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.

我們 需要 深思熟慮， 然後 和 主 說 話，就 像 一個 人 和 另 一個 人 說 話 一樣。
我们 需要 深思熟虑， 然后 和 主 说 话，就 像 一个 人 和 另 一个 人 说 话 一样。

Wǒmen xūyào shēnsī-shúlǜ, ránhòu hé Zhǔ shuō huà, jiù **xiàng** yí gè rén hé lìng yí gè rén shuō huà **yíyàng**.
We need careful deliberation then with Lord speak word just like one person and other one person speak word same

We need to ponder, meditate, ... and then speak to the Lord as one man speaketh to another (p. 48).

When you want to say that someone (or something) **does** something in the **same manner** as someone (or something) else, you can use *xiàng* together with *zhèyàng* (this way) or *nàyàng* (that way) **instead of** *yíyàng*. Look at the following examples to see the pattern.

Examples:

中國 人 不 像 我們 這樣 用 刀叉 吃飯。
中国 人 不 像 我们 这样 用 刀叉 吃饭。

Zhōngguó rén bú **xiàng** wǒmen **zhèyàng** yòng dāochā chī fàn.
China people not like us this way use knife and fork eat rice

Chinese people don't eat with a knife and fork like we do.

我 希望 有 一天 能 一直 像 耶穌基督 那樣 對待 別人。
我 希望 有 一天 能 一直 像 耶稣基督 那样 对待 别人。

Wǒ xīwàng yǒu yì tiān néng yìzhí **xiàng** Yēsū Jīdū **nàyàng** duìdài biérén.
I hope have one day able always like Jesus Christ that way treat others

I hope that someday I can always treat others like Jesus Christ does.

Preach My Gospel Example:

讓 我們 像 彼得 那樣 祈求：「叫 你 僕人 大 放 膽量 講 你的 道」。
让 我们 像 彼得 那样 祈求：「叫 你 仆人 大 放 胆量 讲 你的 道」。

Ràng wǒmen **xiàng** Bǐdé **nàyàng** qíqiú: "Jiào Nǐ púrén dà fàng dǎnliàng jiǎng Nǐ de dào".
Allow us like Peter that way request Call You servant large place courage speak Your way

Let us ... pray, as did Peter, "... Grant unto thy servants that with all boldness they may speak thy word" (p. 13).

The structure is pretty simple, right? "*Xiàng...zhèyàng*/*nàyàng*" forms a phrase that goes **before** the verb (the action that is done in a similar manner).

Remember This

One of the most important things to remember when using comparisons is make sure you know what you are comparing, then put it in the right place in the sentence. Practice using the different structures explained in this lesson, and remember to listen to how the natives speak.

The structure of the comparisons you will learn in the"Comparisons - As Much As and Less Than" lesson is **very similar** to that used here with *yíyàng*. Reviewing and understanding this lesson will help you better understand other comparisons that you will learn in that lesson.

Activities (see answers on pp. 334)

Learn on Your Own

A. Word Placement

Rewrite each sentence and insert *yíyàng* or *bù yíyàng* in its correct location within the sentence. Check your answers.

1. Wǒmen hé bié de jiàohuì quèshí. (bù yíyàng)
2. Wǒmen de zōngjiào bèijǐng. (bù yíyàng)
3. Mó'ěrménjīng hé Shèngjīng dōu shì láizì Shén de jīngwén. (yíyàng)
4. Měi gè rén dōu yòng de fāngfǎ qídǎo ma? (yíyàng)
5. Nǐmen de jiàohuì wèishénme hé bié de Jīdūjiào? (bù yíyàng)
6. Xiàng Shén qídǎo jiù xiàng yí gè rén hé lìng yí gè rén jiǎng huà. (yíyàng)
7. Fúyīn yuánzé zài guòqù, xiànzài hé jiānglái dōu shì de. (yíyàng)
8. Wǒmen bù néng xiàng Sādàn hé tā de zhuīsuízhe (followers) yuǎnlí Shén. (yíyàng)
9. Wǒmen yào xiàng Jiùzhǔ ài wǒmen de xiōngdì jǐemèi. (yíyàng)
10. Tīngdào Shen yě ài tā, Zhū Nǎinai xiàng háizi kū le. (yíyàng)

B. Translate

Translate the following sentences into Mandarin. Check your answers.

1. How can I develop faith like you?
2. Just as you love your children, Heavenly Father also loves you.
3. Modern prophets hold the same authority as ancient prophets did.
4. How can we become like Heavenly Father?
5. Only when our life goals are the same as the ones God has prepared for us can we find true happiness.
6. You are different from other churches; you are Mormon, not Christian right?
7. Sister Ye's needs are different from her husband's; their views about God are different too.
8. Even though our church and yours both believe in Christ, our church still has some important differences.
9. We are different from God. The greatest difference between us and Him is that He is perfect and we are imperfect.
10. God's restored church is the same as the Christ's church when He was on the earth.

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen de jiātíng bèijǐng bù yíyàng ***cóng tāmen de**.
   Our family background is different from theirs.
2. Wǒmen língtǐ de yàngzi ***shì** xiàng wǒmen xiànzài de yàngzi.
   Our spirit looks similiar to how we look now.
3. Shòu xǐ hòu, nǐ de língxìng shēnghuó jiù zài yě bú huì ***yíyàng gēn nǐ yǐqián de shēnghuó le**.
   After you are baptized, your spiritual life will not be the same as it was before.
4. Wǒ de fùqīn shì wǒ zài shì shàng zuì pèifú de rén, wǒ xiǎng biàndé ***xiàng tā**.
   My father is the person I look up to most in the world, I want to become like him.
5. Wǒmen zài shì shàng de jiātíng bèijǐng ***bǐ nǐmen de bù yíyàng**, dànshì wǒmen zài tiān shàng de jiātíng bèijǐng shì yíyàng de.
   Our earthly family backgrounds are different than yours, but our Heavenly family's background is the same.
6. Shén gěi wǒ de kǎoyàn ***bù yíyàng gēn nǐ de kǎoyàn**, dànshì kǎoyàn de mùdì què shì yíyàng de: jiù shì xuéxí, jìnbù, bìng huòdé zhìshí.
   The trials God gives me are different from your trials, but the purpose of trials is the same: to learn, progress, and obtain knowledge.
7. Rúguǒ nǐ biǎodá xìnxīn ***xiàng Yǎliè de gēge nàyàng**, Tiānfù yíyìng huì huídá nǐ de dǎogào.
   If you show faith like the Brother of Jared, Heavenly Father definitely will answer your prayer.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yēsū hé Tiānfù zhǎng (look) yíyàng ma? Tāmen zhǎng de xiàng ma?
2. Bù tóng róngyào de guódù xiǎngyǒu de zhùfú shì bù yíyàng de.
3. Yíyàng gǔdài xiānzhī, Yuēsè Sīmì bèi Shén zhàohuàn wéi zhè zuìhòu fúyīnqī de xiānzhī.
4. Yàdāng he Xiàwā zhuìluò hòu de qíngkuàng hé zhuìluò qián de shì hěn bù yíyàng.
5. Nǐmen de jiàohuì zhēn de shì bù yíyàng cóng bié de jiàohuì, nǐmen dú Mó'ěrménjīng ér biérén zhǐ dú Shèngjīng.
6. Hěn duō rén juédé zōngjiào dōu hěn yíyàng, kěshì wǒmen juédé zōngjiào què yǒu yìxiē zhòngyào de bù tóng.
7. Yīnwèi wǒmen hé Jiùzhǔ bù yíyàng, suǒyǐ wǒmen cái yào nǔlì xiàofǎ Tā de bǎngyàng, biàndé xiàng Tā yíyàng.
8. Suīrán wǒmen de jīnglì shì bù tóng, dànshì wǒmen de mùbiāo shì yíyàng de: chíshǒu dàodǐ, huídào Shén de miànqián.
9. Zhǐyào yǒu xìnxīn hé biérén fēnxiǎng fēngmǎn de fúyīn, Jiùzhǔ jiù huì bāngzhù nǐ, shǐ nǐ fāxiàn yuànyì jiēshòu fúyīn de rén jiù yíyàng rú diào yú shí néng dédào hěn duō yú.

E. Scripture Activity (~15 min.)

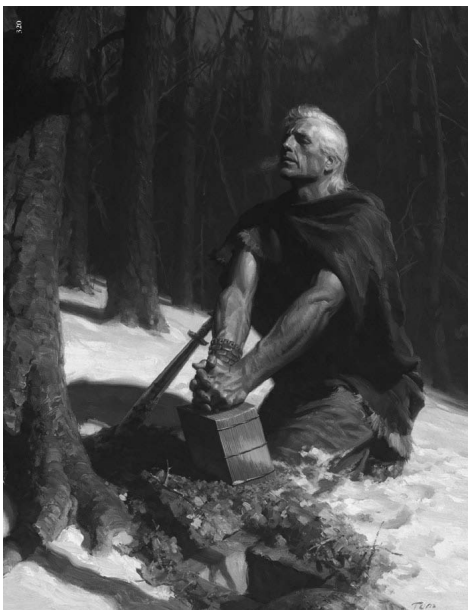
Choose a person in the Book of Mormon that you would like to emulate. Write down 5-7 sentences that include *xiàng***,** *xiàng ... yíyàng,* and *zhèyàng/nàyàng* explaining why you want to be like them. Then read your sentences to your companion and receive feedback on how well you used the principles in this lesson. Re-write sentences accordingly.

Example: *Wǒ yào biàndé xiàng Móluónǎi yíyàng. Wǒ yào péiyǎng hé tā yíyàng de xìnxīn. Wo yě yào xiàng tā yíyàng hěn yǒnggǎn Wǒ xīwàng xiàng tā nàyàng hěn yǒu nàixīn de miànduì kǎoyàn.* etc.

F. Parable Activity (~20 min.)

Read through the following parable in Mǎtài Fúyīn 13:44-48:

(v. 44) *Tiānguó hǎo xiàng bǎobèi* (treasure) *cáng* (hidden) *zài dì lǐ, rén yùjiàn le jiù bǎ tā cángqǐlái, huānhuān xǐxǐ de qù biànmài* (sell) *yíqiè suǒyǒu de, mǎi zhè kuài dì.* (v. 45) *Tiānguó yòu hǎo xiàng mǎimài rén* (merchant) *xúnzhǎo hǎo zhūzi* (pearl)*,* (v. 46) *yùjiàn yì kē zhòngjià* (great price) *de zhūzi, jiù qù biànmài tā yíqiè suǒyǒu de, mǎi le zhè kē zhūzi.* (v. 47) *Tiānguó yòu hǎoxiàng wǎng* (net) *sàn* (spread) *zài hǎi lǐ, jùlǒng* (gather) *gè yàng shuǐzú, wǎng jì mǎn* (full) *le, rén jiù lā shàng àn* (shore) *lái, zuòxià, lián hǎo de shōu zài qìjù* (vessel) *lǐ, jiāng bù hǎo de diūqì* (cast away) *le.*



What are the three things the kingdom of heaven is compared to in these verses? Check your answers. Practice explaining this parable to your companion using *xiàng.* Get feedback on your Chinese. Think of a situation in which you could share one of these comparisons. For example, you could help a member have desire to share the gospel by sharing one of the first two comparisons. Make plans to share this parable in that situation with your companion.

Learn with Your Companion

G. Comparing Paul and Alma (~20 min.)

Discuss the stories of Paul (Saul) in the New Testament and Alma the Younger in the Book of Mormon in Chinese with your companion. Then, try to come up with three ways in which they were similar, and three ways in which they were different. Write down the similarities and differences on a piece of paper and have your companion or a native speaker check them. Then, identify a member to which you may apply the stories of these two missionaries and set a goal to share it with them. Be sure to include an invitation in your lesson. Have them give you feedback on your usage of the grammar in this lesson.

Learn with a Native Speaker

H. Asking Questions with *Xiàng* (~45 min.)

Identify two members that you would like to visit that have recently experienced a big change in their lives, such as someone that has recently been baptized, married, had a child, moved, or had a death in the family. Prior to visiting these members, discuss with your companion and identify 4-5 questions you will ask the members that will allow them to express to you how their lives have been impacted by these changes, focusing on which things are the same and which are different. Pay attention to their answers and how they use these structures. Then relate what they say to the gospel and help increase their faith in whatever situation they may be in. For example, you may bear testimony of the unchanging nature of the gospel.

Learn with Your District

I. Making Distinctions (~20 min.)

Xiàng...yíyàng and Thing A *hé/gēn* Thing B *bù yíyàng* can be very helpful in describing things that are similar in some ways but different in others. Discuss with your district ways in which the following words are similar and different. Be sure to use the grammar in this lesson in each sentence. You may want to split these ideas between companionships in your district. After each companionship has had sufficient time to write down similarities and differences, take turns reading sentences and explaining your thoughts. Give feedback and integrate suggestions into a repractice.

- the Book of Mormon, the Bible
- resurrection, reincarnation
- the Pope, the Prophet
- sin, mistake, crime
- karma, judgement
- bishop, pastor
- Mormon, Christian, Catholic
- eternal life, immortality, exaltation

J. District Parable Activity (~20 min.)

Split your district up into two teams. Put 5 topics on the board that relate to missionary work that the missionaries would be able to come up with an analogy about (such as faith, baptism, the Book of Mormon, the influence of the Holy Ghost, investigators' concerns, etc.). Then give each team 10 minutes to come up with an analogy for each of those five things. For example, they might relate investigators' concerns to an onion because they might have many layers, or they might compare the influence of the Holy Ghost to the sun because although there is only one, we can all feel its influence. Remind them to speak as much Chinese as they can as they discuss with their groups. At the end of ten minutes, have the members from each team share in Chinese the analogies their team came up with. Remind them to use grammar from this lesson as they share. Then have each missionary choose one of the analogies that was shared that they would like to apply to their teaching this week.

Review: Describing Objects and People

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and describing objects, people, and their characteristics

- Intensifiers
- Simple Comparisons
- Comparisons - More Than
- Comparisons - As Much As and Less Than
- Comparisons - Same and Similar
- "To Be" Verb
- Possessive and Descriptive - *De*

Activities (see answers on pp. 334-336)

Review on Your Own

A. Error Correction

There are 13 errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Yēsū Jīdū wèile shú wǒmen de zuì, zāoshòu le bǐjiào rènhé rén suǒ zāoshòu de fēicháng duō, gèng dà de kǔnàn hé tòngkǔ—nà tòngkǔ shì rúcǐ hěn jùliè, yǐzhìyú tā de měi gè máokǒng dōu liú le xuè. Tā zuò le zhè yíqiè, jiù shì wèile bāngzhù wǒmen biàndé wánměi xiàng Tā yíyàng. Rúguǒ wǒmen fēicháng hěn nǔlì de xiàofǎng Tā de bǎngyàng, bìng chíshǒu dàodǐ, wǒmen jiù huì dédào yǒngshēng. Yǒngshēng shì Shén de ēncì, tā zhǐ cìgěi ànzhào fúyīn shēnghuó rén. Tā shì rénlèi suǒ néng dádào de gèng gāo jìngjiè. Měi gè rén dōu huì sǐ, yě huì fùhuó. Dāng wǒmen fùhuó shí, wǒmen huì jiēshòu Shén de shěnpàn. Shěnpàn hòu, wǒmen huì bèi dàidào bù tóng de guódù. Gāoróng guódù wèi nàxiē xìn Shén, huǐgǎi bìng zūnshǒu shèngyuē de rén zhǔnbèi de. Tāmen huì zhù zài Shén de miànqián, biàndé yíyàng xiàng Shén bìng hé tāmen de jiārén yǒngyuǎn tóngzhù. Zhōngróng guódù shì bǐ gāoròng guódù yì diǎn dī de guódù, tā shì wèi nàxiē méiyǒu jiēshòu Jīdū de fúyīn, dàn guò gāoshàng shēnghuó de rén zhǔnbèi. Dīróng guódù shì zuì dī róngyào de guódù, shì wèi nàxiē huó zài zuì zhōng ér méiyǒu huǐgǎi rén zhǔnbèi de. Zhǐyào nǐ jiēshòu Yēsū Jīdū de fúyīn, gēnsuí Tā de bǎngyàng, bìng chíshǒu dàodǐ, nǐ jiù néng dédào Shén wèi nǐ zhǔnbèi de zuì duō róngyào de zhùfú.

B. Error Correction

This activity will help you see where you need to improve. Each sentence contains one error. When an English translation is provided, it reflects what the sentence is supposed to say. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Wǒ hěn mán tóngyì nǐ zhège shuōfǎ.
2. Shén bǐ rènhé rén ài wǒmen měi yí gè rén gèng duō.
3. Nǐ rènwéi Shén de yíqiè ēncì zhōng gèng wěidà de ēncì shì shénme?
4. Shì shàng hái yǒu bǐjiào wǒmen jiārén de jiànkāng, xìngfú gèng zhòngyào de dōngxī ma?
5. Nǐ duì nǐ de háizimen zuì dà qīwàng shì shénme?
6. Shòudào Shènglíng de qǐfā yǐhòu, wǒ de xīnlǐ shì shūfú.
7. Fúyīn jiù yíyàng xiàng yì kē wújià de zhēnzhū.
8. Tiānfù guānxīn wǒmen de měi yì diǎn jìnbù fēicháng duō.
9. Wǒmen fēicháng yào xiézhù Lán Jiātíng bǐjiào hǎo de yīngyòng tāmen yǐjīng zhīdào de zhēnlǐ.
10. Méiyǒu shénme bǐ xuānjiǎng fúyīn gèng duì wǒmen yǒu jiàzhí.
11. Àiméng zuò le Lāmónà Wáng yí gè hěn wēnshùn hé zhōngxìn de púrén.
12. Xìnxīn duì wǒmen zài fúyīn zhōng de jìnbù shì fēicháng zhòngyào.
13. Tā xiànzài xūyào Jīdū de ēndiǎn hěn duō.
14. Nǐmen yǒu Fójiào duō de qīngguī jièlǜ (*restrictions*) ma?
15. Shì shàng de rènhé chénggōng dōu bù bǐ jiātíng de xìngfú nàme zhòngyào.
16. Méiyǒu shénme néng bǐjiào fúyīn gěi wǒmen dàilái gèng dà de mǎnzú hé kuàilè.
17. Nǐ xiànzài xīwàng dédào shénme zuì duō?
18. Wǒmen yào tóngyàng làzhú (*candle*) zhàoliàng biérén.
19. Shén shì wánměi, wǒ zěnme kěnéng biànde xiàng Tā yíyàng wánměi ne?
20. Fúyīn zuì duō tiánměi de guǒshí zhī yī shì Shén de kuānshù.
21. Wǒmen zhīdào zhè duì nǐ kěndìng nán.
22. Tā māma yì shuō yào jiēshòu xǐlǐ, tā jiù bùdéliǎo gāoxìng.
23. Jiù xiàng Yēsū Jīdū zài shì shí, fúyīn de shǒuyào yuánzé hé jiàoyí shì wǒmen bìxū jiēshòu de.
24. Tā bù bǐjiào xǐhuān wǒmen shùnbiàn lái bàifǎng tā; wǒmen yīnggāi xiān dǎ gè diànhuà gěi tā.
25. Wǒ zhīdào rúguǒ wǒmen dìqū de chuánjiàoshì yùnyòng gèng xìnxīn, wǒmen jiù huì kàndào qíjì.
26. Cónglái méiyǒu yì jié jīngwén bǐ Yǎgè Shū 1:5 zài Yuēsè de xīn zhōng suǒ chǎnshēng de lìliàng bǐjiào dà.
27. Wǒ bù xǐhuān Jīdūjiào páichì qítā zōngjiào de tàidù; wǒ gèng xǐhuān Fójiào de bāoróng tàidù.
28. Wǒmen kěnéng bǐ Yīsèliè méiyǒu nàme duō de háizi, dàn wǒmen yě kěyǐ zuò zhèngyì de jiāzhǎng.

29. Jiàndào Jīdū jiù xiāngxìn Tā de rén yǒu fú le; méi jiàndào Tā què hái shì xiāngxìn de bǐjiào yǒu fú le.
30. Wǒ méiyǒu wǒ de tóngbàn nàme wèn hěn qīngchǔ de wèntí.
31. Wǒmen hé nǐmen xūyào Yēsū Jīdū de Shúzuì yíyàng.
32. Wǒ juédé wǒmen de zhǔjiào kànqǐlái wǒ de yéye hěn xiàng.
33. Wǒmen dōu yào gèng shíxiàn (*implement*) wǒmen cóng *Xuānjiǎng Wǒ de Fúyīn* lǐ xuédào de dōngxī.
34. Wǒmen bùjǐn yào nǔlì xuéxí, bǐjiào xūyào chíxù búduàn de jiāng wǒmen xuédào de nàxiē duì de shìqíng fùzhū xíngdòng.
35. Dì-yī cì zài diànshì shàng kàndào jiàohuì lǐngxiù shí, wǒ juédé tāmen bú xiàng xiānzhī yíyàng.
36. Zhǐ zài yǒu wèntí de shíhòu cái zuò dǎogào bú tài hǎo, dàn bǐ wánquán bú zuò háiyào hǎo.
37. Shī yǒu shòu gèng wéi yǒu fú.
"It is more blessed to give than to receive" (Acts 20:35).
38. Wǒmen hé Fójiào hěn xiàng duì jiànkāng de jiàodǎo.
Our teachings about health are very similar to those of Buddhism.
39. Wǒmen dōu shì érnǚ shéi cí'ài de Tiānfù tèbié zhōng'ài.
We are all especially beloved children of a loving Heavenly Father.
40. Zhège xīngqī chōu de yān yǒu duō shàngge xīngqī ma?
Did you smoke as much this week as you did last week?
41. Huǐgǎi bǐjiào xiàng shì yí tàng lǚchéng yíyàng, ér bú shì yí cì jiù dà gōng gào chéng de dānyī shìjiàn.
"For most, repentance is more a journey than a one-time event" (Anderson, *Liahona,* Nov. 2009, 41).
42. Jiātíng zuì jīhuì zài háizi rénshēng gāng kāishǐ shí, jiù shǐ tāmen wěnwěn de zǒu zài huí jiā de lù shàng.
"[T]he family has the [most] oppotunit[ies] at the start of a child's life to put feet firmly on the path home" (Eyring, *Liahona,* May 2010, 23).

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

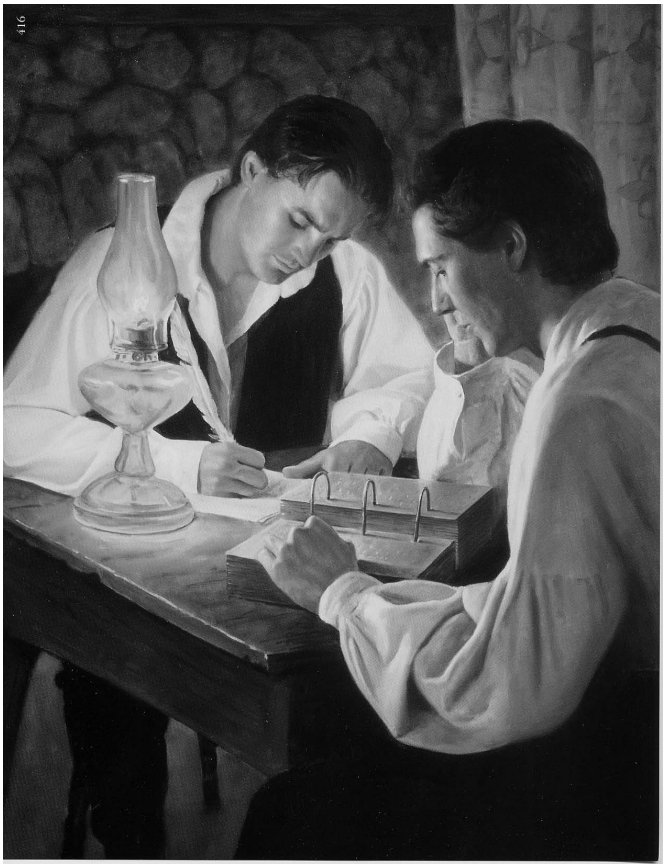
1. Brother Ling is a relatively quiet person, but he is especially excited about learning the gospel.
2. The two most important principles of the gospel are faith in the Lord Jesus Christ and repentance.
3. The fruits of the gospel are sweeter than all sweetness and purer than all purity.
4. None of us are as perfect at keeping God's commandments as we'd like to be.
5. Enoch felt like he was the least qualified person to be a prophet.
6. If we repent, are baptized, and endure to the end, we can be saved in the highest degree of glory.
7. The Lord said, "I am he that comforteth you" (2 Nephi 8:12).
8. Satan's power to tempt us is not greater than our power to resist.
9. Since joining the church, I have an even deeper dislike of gossiping or doing anything that might hurt others.
10. Within the bounds that the Lord has set, physical intimacy is a very wonderful and beautiful thing.
11. I think lots of people aren't as lucky as us missionaries, to get to help others become better every day.
12. We should be like a city set on a hill and provide an example for all those around us to see.
13. I have never read such a convincing scripture before.
14. We want to become the kind of shepherds that Christ was.
15. Unlike Laman and Lemuel, Nephi had faith that the Lord would provide a way for them.
16. No person could perform a greater sacrifice for others than what Christ did.
17. Most all of us are very polite and gracious to others, but sometimes we lose our temper with the people we love most.
18. The Urim and Thummim (*Wūlíng hé Tǔmíng*) were two stones attached to a breastplate (*xiōngpái*) that Joseph Smith used to translate the Book of Mormon.
19. I know that the living prophet is the Lord's spokesman on the earth today, and that he continues to lead us closer to our Heavenly Father as Joseph Smith did.
20. "As we improve, we see life more clearly and feel the Holy Ghost working more strongly within us" (Anderson, *Liahona*, Nov. 2009, 41-42).

D. Scripture Activities

1. (~35 min.) Read Níféi Yī Shū 8:10-12 and Ā'ěrmǎ Shū 32:42, two passages that describe the fruit of the tree of life. Write down each description of the fruit that uses an intensifier, *shì*, or a comparison. Then read Ā'ěrmǎ Shū 36:20-21. How do the feelings that Alma describes in these verses parallel the descriptions of the fruit of the tree of life? (You may also want to read Níféi Sān Shū 19:25 and note the similar comparisons in that verse.) Finally, read Níféi Yī Shū 11:22-23 where Nephi says what the tree of life represents. What two comparative statements does Nephi make about God's love, and what do they mean? Check your answers. Prepare a description of the fruit of the tree of life, what it represents, and how we can obtain it that you could share with one of your current investigators. Use the language of the scriptures as appropriate. Practice sharing with your companion and get their feedback, especially on your use of the principles in this review. Repractice and make plans to share with your investigator.

2. (~20 min.) There are many other intensifiers and ways to make comparisons which are not taught in these lessons but that you will often come across when reading the scriptures. Re-read Níféi Yī Shū 8:11, Ā'ěrmǎ Shū 36:20-21, and Níféi Sān Shū 19:25. Identify 5 new intensifiers or words used to make comparisons that are not taught in the lessons that make up this function. Figure out what each word means from the context of the verse, or use the English Book of Mormon if necessary. Write down each word and what it means. Check your answers. See if you can figure out how each word is used grammatically, then write a sentence of your own using each word. Have a native check your sentences. Fix any that are incorrect and practice saying them in a teaching context.

E. Reading Activity (~20 min.)
Read the first section of Xiānzhī Yuēsè Sīmì de Zhèngcí in the beginning of the Chinese Book of Mormon (before the * * * * * * *). Then describe to your companion in your own words, using as much detail as you can, what the angel Moroni and the objects hidden in the Hill Cumorah looked like. Get feedback from your companion about how well you used the principles from this review in your descriptions, then repractice.



F. Listening Activity (~15 min.)
Listen to one or more of the following clips (in order of increasing difficulty): Mystery Concept 1, Mystery Concept 2, or Mystery Concept 3. Each of these clips define a concept in the gospel, but the name of the concept that is being defined has been cut from each clip. Try to identify the concept being described. Check your answers. Once you know what is being described, listen to the clip again and pay attention to how the concept is described. What comparisons are used? When are intensifiers or *shì* used? What about long descriptive phrases that use *de*? Write down some sentences you could use to describe this concept, then use your own words to describe it to your companion. Get his or her feedback and repractice.

G. Writing Activity (~30 min.)
Read the story of one of the following pairs of people in the scriptures: Cain and Abel (*Gāiyǐn hé Yàbó*)(Moses 5:16-36), Jacob and Sherem (*Yǎgè hé Xiēléi*)(Jacob 7:15), or Moroni and Amalickiah (*Mōluónǎi hé Yàmǎlìkǎi*)(Alma 48:1-13). Write a 5 minute lesson in Chinese in which you describe and contrast the two characters in order to teach a principle. Try to use at least one of the structures from each of the four comparison lessons in this function. Practice teaching your lesson to your companion or a native, get their feedback, and repractice.

H. Speaking Activity (~35 min.)
Read the paragraph about not comparing yourself to other missionaries on *Preach My Gospel* p. 10 under the heading "A Successful Missionary." Then prepare a five to eight minute talk in Chinese that you could give in a district meeting on this topic. Talk about when it is okay to compare and in what ways to do so, as well as when it is not good to compare. Prepare several specific examples that you can share. Use several different intensifiers, *bǐjiào*, *gèng*, and *zuì*, *bǐ*, *méiyǒu...nàme*, and *yíyàng* at least once each in your talk. Have your companion read over your talk and give you feedback on your grammar and any other suggestions they may have. Practice presenting your talk to your companion. Ask permission from your district leader to give your talk in an upcoming district meeting.

I. Language Study Plan Activities

1. (~25 min.) "Memorize vocabulary and phrases," bullet 1. Choose 3 complicated descriptive phrases or phrases that make comparisons from the lessons that you can use in your teaching, such as *"yǐ jiātíng wéi zhōngxīn de huódòng"* (family-centered activities), *"sīxiǎng hé xíngwéi shàng de zhōngshí"* (faithfulness in thought and action), or *"jiù xiàng Yēsū Jīdū zuì chū jiànlì de jiàohuì yíyàng"* (just like the church originally established by Jesus Christ). Memorize the phrases and practice saying them in context to your companion. Get their feedback. Make a goal to use each of the phrases you memorized within the next two days.
2. (~30 min.) "Improve your ability to read and write," bullet 4. Write your testimony to one of your new converts (or a member in a ward that you have served in) that is of missionary age. In your testimony, tell him or her about how you have changed and the kind of person you feel like you are becoming as a result of your mission. Encourage them to consider serving a mission. Use the grammar structures from the lessons in this function. Have your companion and/or a member read through what you wrote and give you feedback. Correct any mistakes you made, then copy your testimony into a Chinese copy of *Preach My Gospel* and present it to your friend.

Review with Your Companion

J. Companion Writing Activity (~25 min.)

Prepare together or look over the Progress Record that you will use to report on the progress of your investigators and new members in your next missionary coordination or ward council meeting. Discuss the following question together: "Do ward leaders really understand who these individuals are and the progress they are making in their lives?" Write out several sentences of description about each investigator or new member and their progress that can help ward leaders see these people as individuals. Include comparisons that show progress, such as "The Gao family is more excited to read the scriptures together than they were before." Give each other feedback on your grammar. Attach your descriptions to the Progress Record and practice saying them so that you can use them describe the people you are working with in the upcoming meeting.

Review with a Native Speaker

K. Meet with a Ward Leader (~30 min.)

Set up an appointment to meet with the bishop, elder's quorum president, or Relief Society president in the ward or branch where you serve to discuss the situation and needs of 2 or 3 less active members. With your companion, come up with as many questions as possible using comparisons to ask about the members, for example, "*Nǐ rènwéi tā bù lái jiàohuì zuì dà de yuányīn shì shénme?*" or "*Tā wèishénme méiyǒu yǐqián nàme huóyuè?*" Make sure you find out all you can about the members beforehand using the information in your area book or other resources. At the actual meeting, start out by asking the ward leader to tell you all they know about each member, then ask the questions you have prepared as appropriate. Also ask the leader to give you feedback on your Chinese if they notice any mistakes. Pay attention to how the leader describes the members and how they respond to your questions. Do they ever correct you by using a structure other than the one you used? After the meeting, take several minutes to discuss what you noticed about the native speaker's use of grammar with your companion. Then make a plan of what you can do to help each of the members you discussed become more active in the gospel.

Review with Your District

L. 20 Questions (~20 min.)

Have the missionaries in your district take turns thinking of a gospel-related person, place, or thing. Then the other missionaries in the district must ask yes or no questions about the mystery object. They have up to 20 questions to try to figure out what the mystery object is. The missionary that thought of the object must answer the questions with complete sentences. Encourage the missionaries to ask specific questions that use comparisons, such as, "Is this object smaller than my scripture case?" (The missionary that thought of the object would then answer with a complete sentence: "No, it is larger than your scripture case.") Questions that use *bǐ* or *yǒu...nàme* will be especially useful. Make sure that every missionary has at least one turn to think of an object and answer questions.

Asking about and describing

Actions and Events

Purpose

This function will help you talk about what is happening or how to do something; for example, what God does for us, or what we do to keep the Sabbath day holy. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- Heavenly Father **restored** His church **through** Joseph Smith. (*Le*, Through)
- We show our love **for** God **by** obeying His commandments. (Prepositions - *Duì* and *Xiàng*, Through)
- Heavenly Father **is waiting** for each of us to come unto Him. (Aspect)
- Since we **can't see** God, **how** can we know that He exists? (Resultative Verbs, Content Questions: *Zěnme*)
- Heavenly Father wants us to **put** Him first in our lives. (*Bǎ* and *Jiāng*)
- Although Jesus Christ is the Son of God, He **was rejected** and crucified. (Passive Voice)
- **Reverently partaking** of the sacrament invites the Spirit. (*De* 的, *De* 得, and *De* 地)
- Eventually, we will all be judged **according to** our works. (According to)
- In the temple, we can be baptized **for** our ancestors. (Prepositions - *Wèi, Gěi, Bāng, Tì*)
- You can **only** receive the Gift of the Holy Ghost after being baptized by proper authority. (Only)
- The Lord commands us to pray **always**. (Frequency)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- Heavenly Father Reveals His Gospel in Every Dispensation (How does God reveal his plan to us?)
- The Savior's Earthly Ministry and Atonement (What did Christ do when He was on the earth? Who is the Atonement for?)
- The Restoration of the Gospel of Jesus Christ through Joseph Smith (What happened during the First Vision? What happened to Joseph Smith after the First Vision?)
- Our Life on Earth (What are we supposed to do during this life?)
- Atonement (What does the Atonement do for us? What do we do to apply it in our lives?)
- Resurrection, Judgment, and Immortality (How will we be judged?)
- Faith in Jesus Christ (How do we show our faith? How do we exercise it?)
- Gift of the Holy Ghost (What does the Holy Ghost do for us?)
- Keep the Law of Tithing (How do we pay tithing?)
- Temples and Family History (How can we help our ancestors to receive saving ordinances?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Explain Priesthood Ordinances (How do you give a priesthood blessing?)
- Follow Up (How are they doing at keeping their commitment? How often do they pray and read the scriptures? What was their experience like when they prayed?)

- Help People Resolve Their Concerns (How often do they drink or smoke? How can I express confidence in someone's ability to keep a commitment?)
- Meet Someone (What are they doing right now?)
- Share an Experience (What happened? How does this relate to what I am teaching?)
- Teach Others How to Pray (What do we do when we pray? Who do we pray to? How do we recieve answers to prayer?)
- Use the Scriptures (How can I ask someone to read a scripture out loud? How can they apply this scripture to their life?)

Prepositions – *Duì* and *Xiàng*

Examples from *Vocabulary and Phrases*

Faith **in** Christ leads us to repent.	**Duì** Jīdū de xìnxīn yǐnlǐng wǒmen huǐgǎi.
Having Faith **in** Christ includes believing he is God's Son.	**Duì** Jīdū yǒu xìnxīn bāokuò xiāngxìn Tā shì Shén de Érzi.
After reading a verse of scripture in the Bible, Joseph prayed **to** God.	Dú le Shèngjīng lǐ de yí duàn jīngwén hòu, Yuēsè **xiàng** Shén zuò le qídǎo.
God revealed the Ten Commandments **to** Moses to guide His people.	Shén **xiàng** Móxī qǐshì Shíjiè yǐ yǐnlǐng Tā de rénmín.

Introduction

The characters *duì* and *xiàng* have many meanings. As prepositions, *duì* and *xiàng* mean **to** or **towards** something**.** We will be looking at the following: (1) placement of *duì* and *xiàng* in a sentence and (2) comparison of *duì* and *xiàng*.

Placement of *Duì* and *Xiàng*

15a

As you look at the following examples, compare the literal translation of *duì* and *xiàng* with the English sentences below.

Examples:

你 需要 對 耶穌 基督 有 信心。
你 需要 对 耶稣 基督 有 信心。
Nǐ xūyào **duì** Yēsū Jīdū yǒu xìnxīn.
You need towards Jesus Christ have faith
You need to have faith in Jesus Christ.

我 對 籃球 感 興趣。
我 对 篮球 感 兴趣。
Wǒ **duì** lánqiú gǎn xìngqù.
I towards basketball feel interest
I am interested in basketball.

神 向 約瑟・斯密 顯現。
神 向 约瑟・斯密 显现。
Shén **xiàng** Yuēsè Sīmì xiǎnxiàn.
God to Joseph Smith appeared
God appeared to Joseph Smith.

What did you notice about the literal translation of *duì* and *xiàng* when compared with the actual meaning in the English sentence? You may have noticed that there is no **to** or **towards** in the first two English sentences. *Duì* and *xiàng* are often translated as **towards**. **Towards** is not used as often in English as *duì* and *xiàng* are used in Chinese.

Let's Talk About It

As observed above, *duì* and *xiàng* are sometimes used differently than we would use their translation in English. Keep that in mind as we continue. In these examples, look at the position of the prepositional phrase (PP), which consists of *duì* or *xiàng* plus the noun that follows. Compare the location of the prepositional phrase in Mandarin and English. The prepositional phrase is marked with {brackets}.

Examples:

S PP V O
摩羅乃 {對 我們} 講 話。
摩罗乃 {对 我们} 讲 话。
Móluónǎi {**duì** wǒmen} jiǎng huà.
Moroni towards us speak words
Moroni speaks to us.

Actions

S		PP		V	O
我們	{向	天父}		做	禱告。
我们	{向	天父}		做	祷告。
Wǒmen	{**xiàng**	Tiānfù}		zuò	dǎogào.
We	*towards*	*Heavenly Father*		*do*	*prayer*

We pray to Heavenly Father.

Did you see the difference in positioning of the prepositional phrase? In English, the prepositional phrase goes at the end; whereas in Mandarin, the prepositional phrase goes **before** the verb it is modifying.

Comparison of *Duì* and *Xiàng*

Now as you look at the sentences using *duì* and *xiàng,* notice, is there a difference in **meaning**? Do they differ in **use**?

15b

Actions

Examples:

復興	{對	你}	有	什麼	意義？
复兴	{对	你}	有	什么	意義？
Fùxīng	{**duì**	nǐ}	yǒu	shénme	yìyì?
Restoration	*to*	*you*	*have*	*what*	*meaning*

What does the Restoration mean to you?

神	{對	先知}	說	話。
神	{对	先知}	说	话。
Shén	{**duì**	xiānzhī}	shuō	huà.
God	*towards*	*prophets*	*speak*	*words*

God speaks to prophets.

Book of Mormon Example:

祂 必...	{向	你們}	縣明	這些	事情 的	真實性。
他 必...	{向	你们}	显明	这些	事情 的	真实性。
Tā bì...	{**xiàng**	nǐmen}	xiǎnmíng	zhèxiē	shìqíng de	zhēnshíxìng.
He must	*to*	*you*	*make known*	*these*	*thing*	*truthfulness*

He will manifest the truth of it unto you ... (Moroni 10:4).

Did you notice any difference in meaning between *duì* and *xiàng*? You might be saying to yourself, they mean the same thing. If so, you're right! However, there is a difference in use.

Let's Talk About It

Duì and *xiàng* have the **same** meaning and placement; the only difference is that *xiàng* is more **formal** in both written and spoken, and *duì* is more **informal**. However, they are often **interchangeable** (as you may have noticed in the second example above). You will get a better feel for when to use *duì* and *xiàng* as you listen to natives speak. For now just keep in mind the formality of the situation.

Examples:

你	{對	學習	漢字}	有	什麼	建議？
你	{对	学习	汉字}	有	什么	建议？
Nǐ	{**duì**	xuéxí	hànzì}	yǒu	shénme	jiànyì?
You	*towards*	*learn*	*characters*	*have*	*what*	*suggestion*

What suggestions do you have for learning characters?

主	{向	他 的	先知}	啟示	祂 的	事工。
主	{向	他 的	先知}	启示	他 的	事工。
Zhǔ	{**xiàng**	Tā de	xiānzhī}	qǐshì	Tā de	shìgōng.
Lord	*to*	*His*	*prophet*	*reveal*	*His*	*work*

The Lord reveals His work to His prophets.

Common Mistakes

The word *duì* is used in more ways than just the English word **towards**. The translation difference occurs most often when *duì* is included in a noun phrase (for more on noun phrases see the lessons "Possessive and Descriptive - *De*" and "Possessive and Descriptive - *De* (Extra-Mile)"). Here are some examples of times you might forget to use *duì* when translating from English to Mandarin.

Examples:

{對 耶穌 基督} 的 信心 很 重要。
{对 耶稣 基督} 的 信心 很 重要。

{**Duì** Yēsū Jīdū} de xìnxīn hěn zhòngyào.
Towards Jesus Christ faith very important

Faith in Jesus Christ is very important.

你 {對 神} 的看法 是 什麼？
你 {对 神} 的看法 是 什么？

Nǐ {**duì** Shén} de kànfǎ shì shénme?
You towards God view is what

What is your opinion of God?

神 {對 你的 家庭} 有 很 大 的 愛。
神 {对 你的 家庭} 有 很 大 的 爱。

Shén {**duì** nǐ de jiātíng} yǒu hěn dà de ài.
God towards your family have very great love

God has great love for your family.

這段 經文 告訴 我們 關於 基督 {對 我們} 的愛。
这段 经文 告诉 我们 关于 基督 {对 我们} 的爱。

Zhè duàn jīngwén gàosù wǒmen guānyú Jīdū {**duì** wǒmen} de ài.
This scripture tell us about Christ towards us love

This scripture tells us of Christ's love for us.

In the above examples you may have noticed the difference in usage between *duì* and the English words "in," "for," and "of." In English we say the phrase, "faith in Jesus Christ" whereas in Mandarin they say the phrase "*duì Yēsū Jīdū de xìnxīn*." As you listen to natives, try to recognize and imitate how they use *duì*.

Activities (see answers on p. 336)

Learn on Your Own

A. Word Placement

Rewrite each sentence and insert the prepositional phrase in its correct location within the sentence. Check your answers.

1. Jīatíng dōu shì hěn zhòngyào de. (duì měi yí gè rén ér yán)
2. Nǐ hái yǒu wèntí ma? (duì jīntiān suǒ tǎolùn de nèiróng)
3. Yǒu Shènglíng shí, wǒmen huì yǒu yì gǔ wēnnuǎn shūfú de gǎnjué. (duì yīnggāi zuò de shìqíng)
4. Jièzhe xǐlǐ nǐ kěyǐ biǎomíng nǐ yuànyì fúcóng Tā, zǒu zài Tā de dàolù shàng. (xiàng Tiānfù)
5. Nǐ juédé jiārù jiàohuì huì yǒu shénme yǐngxiǎng? (duì nǐ de jiātíng)
6. Zài chéngyuán dàhuì shàng, xiānzhī huì zuò yǎnjiǎng. (duì *chéng qiān shàng wàn* (many thousands) de rén)
7. Suǒyǒu zhēnxīn huǐgǎi de rén dōu néng dé jiù. (duì Shén yǒu xìnxīn bìngqiě)

B. *Duì* or *Xiàng*?

For each sentence, choose the appropriate preposition(s): *duì*, *xiàng,* or both. Check your answers.

1. Wǒ _ nǐmen jiàohuì de liǎojiě bìng bù duō.
2. Fùmǔ yīnggāi jīngcháng _ tāmen de háizi zuò jiànzhèng.
3. Suīrán shēnghuó yǒu shíhòu hěn bù róngyì, dànshì wǒmen bù yīnggāi shīqù wǒmen _ Shén de xìnxīn.
4. _ Shén ér yán, wúlùn biérén _ wǒmen zěnmeyàng, wǒmen dōu yīnggāi ài měi yí gè rén.
5. Yēsū Jīdū shì Shén de Dúshēng Zi, Tā shì wǒmen wánměi de bǎngyàng, wǒmen yīnggāi měitiān _ Tā xuéxí.
6. Yàoshì nǐ yǒu xiāngxìn de yuànwàng, nǐ kěyǐ dédào Tiānfù hé Yēsū Jīdū _ Yuēsè Sīmì xiǎnxiàn de jiànzhèng.

C. Translate

Translate the following sentences into Mandarin. Underline the prepositional phrases. Check your answers.

1. What desires do you have for your children?
2. You can express your gratitude to God through prayer.
3. Throughout the whole history of the Bible, God reveals the gospel to His prophets.
4. According to the things we just shared, what does the Atonement mean to you?
5. "One important way that God shows His love for us is by calling prophets" (*Preach My Gospel*, 32).
6. Why do you think understanding the effects the Fall has on you is important?
7. How can you know if God really did appear to Joseph Smith?
8. Sometimes we need to pray alone (dāndú) in order to *pour out* (qīngxiè) our souls to God.
9. "The many beautiful plants (zhíwù), *the many kinds (*zhǒnglèi fán duō) of animals, the mountains, the rivers, the clouds (yúncéng) that bring us rain and snow—all these testify to us that there is a God" (*Gospel Principles*, 5).

D. Common Errors

Figure out why each sentence is wrong and how it should be corrected. Then check your answer against the one listed in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen kěyǐ gǎitiān zài lái ***duì nǐ** jiàodǎo gèng duō guānyú jìndài xiānzhī duì jiātíng de xìnxí ma?
   Can we come another day and teach to you more about the message that modern prophets have for families?
2. Yàoshì nǐ yuànyì zhēnxīn chéngyì de zuò dǎogào, nǐ jiù huì gǎndào Shén ***xiàng nǐ** de ài.
   If you are willing to pray with real intent, then you will feel God's love for you.
3. Wúlùn chuánjiào duōjiǔ, měi yí gè chuánjiàoshì dōu yīnggāi ***duì** tāmen tóngbàn xuéxí.
   No matter how long one has been on a mission, every missionary should learn from their companions.
4. Chén Dìxiōng shuō tā ***qídǎo xiàng Tiānfù** de shíhòu hěn xiàng zài zì yán zì yǔ éryǐ.
   Brother Chen said that when he prays to God he feels like he is just talking to himself.
5. Suīrán wǒ méiyǒu tǐyànguò gēn nǐ yíyàng de kǎoyàn, dànshì wǒ zhīdào rúguǒ nǐ ***duì Shén** xìnlài, nǐ de yíqiè dōu huì hǎoqǐlái.
   Even though I haven't experienced this same trial that you have, I know that if you trust in God then everything will be ok for you.
6. Wǒmen jièzhe Shènglíng de qǐshì dédào zhīshí de shíhòu, Zhǔ de Líng jiù huì shuō huà ***duì wǒmen de yìniàn hé xīn.**
   When we obtain knowledge through revelation from the Holy Ghost, the Lord's spirit speaks to your minds and our hearts.
7. Gāng kāishǐ gēn mùdàoyǒu jiàn miàn, huídào ***duì** Shén de miànqián kěnéng duì tāmen méiyǒu shénme tèbié de yìsī, tāmen kěnéng bú tài dǒng zhège zhùfú de yìyì.
   When first meeting with investigators, returning to God's presence might not have a lot of meaning to them, they might not really understand the significance of this blessing.
8. Hú Dìxiōng běnlái juédé Tiānfù hé Yēsū Jīdū xiǎnxiàn ***xiàng Yuēsè Sīmì** hěn bù kě sīyì, kěshì tā zìjǐ zuò le dǎogào yǐhòu jiù gèng néng xiāngxìn.
   Brother Hu originally felt that Heavenly Father and Jesus Christ appearing to Joseph Smith was unfathomable, but after he prayed he was more able to believe.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen suǒ kěwàng de bù yídìng shì zuì hǎo de duì wǒmen.
2. Shén yídìng huì jièzhe Shènglíng xiàng nǐmen xiǎnloù Ta de àomì.
3. Zhǔ hěn bù gāoxìng duì nàxiē lǎnduò huò bú zuò shì de rén.
4. Qiánjìng de fèng Yēsū Jīdū de míng xiàng Shén qiúwèn zhèxiē jiàodǎo de zhēnshíxìng - Tā yídìng huì duì nǐ huídá.
5. Tā shàng cì gàosù wǒmen, xiāngxìn Shén de cúnzài duì tā lái shuō shì yí jiàn hěn *mò míng qímiào* (inexplicable mystery) de shìqíng.
6. Kē Zhǎnglǎo zhēn shì yí gè hěn hǎo de bǎngyàng, tā xiàng Shén de xìnxīn shì bù kě dòngyáo de.
7. Wǒmen de qídǎo zǒng shì huì zài Tiānfù duì wǒmen rènwéi zuì yǒu bāngzhù de shíjiān dédào dá'àn.
8. Wúlùn biérén duì nǐ zěnmeyàng, nǐ yídìng yào duì tāmen shùlì yí gè hǎo bǎngyàng.

F. Listening Activity (~15 min.)

Listen to the activity "Jiàodǎo Jiàoyì" from *Gospel Principles*. Write down the two sentences that contain *duì*. Check your answers. Explain to your companion what advice these two sentences give about sharing scriptures and teaching doctrines. Discuss ways you could improve in those two areas. Below is a list of some possible unfamiliar vocab from the sound clip.

chèdǐ - thoroughly	*chǎnshēng* - to produce	*qiānwàn* - no matter what
mòwěi suǒ liè - listed at the end	*fāzì* - to resonate from	*yìcè* - speculate

G. Reading Activity (~20 min.)
Read the following quote from *Gospel Principles* about the confession of sins*:*

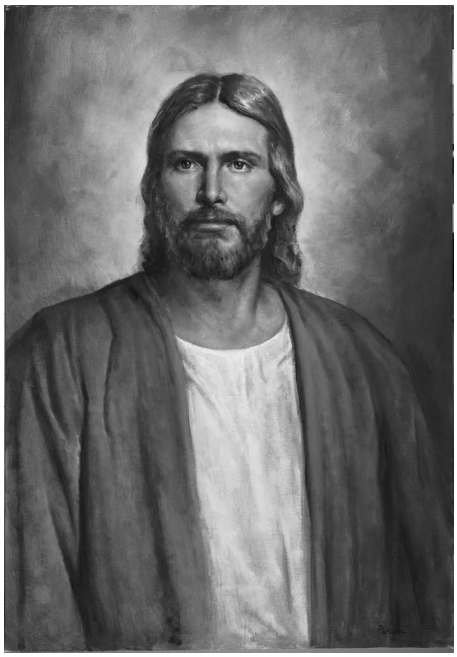
> *"Wǒmen bìxū xiàng Zhǔ chéngrèn wǒmen suǒyǒu de zuì. Cǐwài, wǒmen hái bìxū xiàng shìdāng de shèngzhí lǐngxiù chéngrèn nàxiē huì yǐngxiǎng wǒmen jiàohuì dìwèi de yánzhòng zuìxing... Wǒmen suǒ fàn de zuì rúguǒ shānghài le biérén, jiù yīnggāi xiàng shòuhàizhe rèn zuì. Yǒu xiē zuì bǐjiào bù yánzhòng, chúle zìjǐ hé Zhǔ zhī wài, méiyǒu qiānshè* (involve) *qítā rén. Zhèxiē zuì jiù kěyǐ sīxià xiàng Zhǔ chéngrèn.*" (p 111)

Who are the three people or types of people that sins may need to be confessed to? Under what circumstances would someone need to confess to each of these people? After answering these questions, have your companion prepare two questions to ask you as if he or she were a member that had questions about repentance and confession. Answer the questions and get feedback.

H. Language Study Plan Activity (~20 min.)
Improve your ability to read and write - bullet 4. Using your companion or other natives as a resource, write two short notes of your choice to investigators or members. Be sure to use *xiàng* (向) or *duì* (對/对) at least twice per letter. The purpose of your notes could be to follow up, remind, thank, encourage, etc. Have your companion or a native check your notes before you deliver them. Ask for feedback on your grammar usage and your writing.

Learn with Your Companion

I. Scripture Activity (~35 min.)
Read Níféi Sān Shū 11:3-11. These sacred verses describe the Savior appearing and introducing Himself to the people in ancient America. As you read, note the six times *xiàng* is used as well as the three times *duì* is used. Write down the sentences in which they appear, and check your answers. Then practice with your companion describing the events of these verses using *xiàng* and *duì* where appropriate. Then identify an investigator that is having a problem progressing or keeping commitments. Read these verses with the investigator and be prepared to use *xiàng* and *duì* as you teach them and testify of the Savior. Discuss feedback with your companion afterwards.



J. Questions Using *Duì* (~15 min.)
Duì is very useful when asking questions. With your companion, think of 4-5 questions that you could ask during contacting that use *duì*. Some of your questions could be: *"Duì nǐ lái shuō, rénshēng de mùdì shì shénme?" "Nǐ duì zōngjiào yǒu shénme kànfa?"* or *"Nǐ duì Shén de kànfǎ shì shénme?"* Practice asking and answering your questions together, then make plans to use them today while you contact.

Learn with a Native Speaker

K. *Duì* vs *Xiàng* (~30 min.)
Prepare 8-10 sentences that use either *xiàng* or *duì* that you could use while teaching The Message of the Restoration. Identify a less active member that you would like to visit. Read them your sentences one by one, first using *duì* for the prepositional phrase and then *xiàng.* Ask the member which word is best in each sentence and write down what they say. Afterwards, bear testimony of the Message of the Restoration to the member and finish your visit with an invitation according to their needs to come unto Christ.

Learn with Your District

L. Bearing Testimony Spontaneously (~15 min.)
As a district, read through the paragraphs under "Bearing Testimony Spontaneously" in Elder Bednar's April 2010 conference address, "Watching with All Perseverance." As a district, discuss in Chinese your experiences with this in your life. Be sure to use *xiàng* and *duì* as you express your feelings. Next, practice teaching each other the principles from that section of Elder Bednar's talk as if you were teaching them to a member family. Give each other feedback. Then have each companionship identify a member family they would like to visit and share this message with and make plans to do so.

Prepositions – *Wèi*, *Gěi*, *Bāng*, *Tì*

Introduction

In this lesson you will learn the use of four prepositions: *wèi*, *gěi*, *bāng* and *tì*. Remember, a preposition is used in front of a noun, pronoun or phrase to **link** it to the rest of the sentence. Each of these words, when on its own, has its own meaning, but when used as prepositions they mean "**for**"; "**in behalf of**"; or "**on behalf of**." By the end of this section, you will understand the difference between, and know how to use, *wèi*, *gěi*, *bāng*, and *tì*.

Wèi

The character *wèi* has many meanings: to act and become are just a few; but when used as a preposition it indicates **the object of one's action** (the one who receives your action). As you look at the following examples, compare the placement of *wèi* in the Chinese sentence in relation to *for* in the English sentence.

Examples:

我		為	你	祈禱。
我		为	你	祈祷。
Wǒ		**wèi**	nǐ	qídǎo.
I		*for*	*you*	*pray*

I pray for you.

我		為	你	高興。
我		为	你	高兴。
Wǒ		**wèi**	nǐ	gāoxìng.
I		*for*	*you*	*happy*

I'm happy for you.

我們	要	為	別人	服務。
我们	要	为	别人	服务。
Wǒmen	yào	**wèi**	biérén	fúwù.
We	*want*	*for*	*others*	*serve*

We should serve others.

耶穌 基督		為	我們	受 苦	了。
耶稣 基督		为	我们	受 苦	了。
Yēsū Jīdū		**wèi**	wǒmen	shòu kǔ	le
Jesus Christ		*for*	*us*	*suffer*	

Jesus Christ suffered for us.

神		為	我們	準備 了	一 項	計畫。
神		为	我们	准备 了	一 项	计划。
Shén		**wèi**	wǒmen	zhǔnbèi le	yí xiàng	jìhuà.
God		*for*	*us*	*prepare*	*a*	*plan*

God prepared a plan for us.

What did you obesrve about the positioning of *wèi* as compared with *for* in the English sentence? You should have noticed that *wèi* is placed **before** the verb whereas in English *for* comes **after** the verb.

Let's Talk About It

As observed above, *wèi* is placed **before** the verb. This is the opposite of English grammar, which generally places the prepositional phrase after the verb. For example, in the English sentence "Jesus Christ suffered for us," the prepositional phrase "for us" is at the end.

	S		PP		V O
Examples:	耶穌 基督		為	我們	贖 罪。
	耶稣 基督		为	我们	赎 罪。
	Yēsū Jīdū		**wèi**	wǒmen	shú zuì.
	Jesus Christ		*for*	*us*	*atone*

Jesus Christ atoned for us.

Remember: the prepositional phrase almost always goes before the verb.

Gěi

16b

In comparison to the usage of *wèi*, look at these examples of *gěi*. Notice its different uses in various situations. How do they differ in placement of *gěi*? How do they differ in use?

Examples:

S		PP		V	O
我 的	同伴	給	我	寫	信。
我 的	同伴	给	我	写	信。
Wǒ de	tóngbàn	**gěi**	wǒ	xiě	xìn.
My	*companion*	*give*	*me*	*write*	*letter*

My companion wrote a letter to me.

S		V	O	V	O
我 的	同伴	寫	信	給	我。
我 的	同伴	写	信	给	我。
Wǒ de	tóngbàn	xiě	xìn	**gěi**	wǒ.
My	*companion*	*write*	*letter*	*give*	*me*

My companion wrote a letter to me.

Did you notice that the example on the right above **didn't** put the prepositional phrase **before** the verb? Technically, in that sentence, *gěi wǒ* is no longer a prepositional phrase; rather, it is just a second Verb-Object pair. Remember, prepositional phrases **always precede the verb**! This way of speaking is most common in Taiwan, but will be understood anywhere. There is no difference in meaning.

Now look at the different uses of *gěi* in the examples below. How do they differ in meaning?

他		給	我	買	火車票	了。
他		给	我	买	火车票	了。
Tā		**gěi**	wǒ	mǎi	huǒchēpiào	le.
He		*give*	*me*	*buy*	*train ticket*	

He bought a train ticket for me.

你	可以	給	我	聽	嗎？
你	可以	给	我	听	吗？
Nǐ	kěyǐ	**gěi**	wǒ	tīng	ma?
You	*can*	*give*	*me*	*hear*	

Can you let me listen?

她們	應該	給	她	送	飯。
她们	应该	给	她	送	饭。
Tāmen	yīnggāi	**gěi**	tā	sòng	fàn.
They	*should*	*give*	*her*	*deliver*	*rice*

They should take a meal to her.

我	會	給	你	留意。
我	会	给	你	留意。
Wǒ	huì	**gěi**	nǐ	liúyì.
I	*will*	*give*	*you*	*be mindful*

I'll keep an eye out for you.

Did you see the different uses of *gěi* above? You may have noticed how it can be used to mean **for**, **to**, and **let** depending on context.

Bāng

16c

Bāng is a preposition similar in use to *gěi*. *Bāng* means help, but it can also be used to mean **for**. Below are some examples of this. As you read the examples, identify how and when *bāng* is used.

Examples:

我 的	同伴	幫	我	寫	信。
我 的	同伴	帮	我	写	信。
Wǒ de	tóngbàn	**bāng**	wǒ	xiě	xìn.
My	*companion*	*help*	*me*	*write*	*letter*

My companion wrote a letter for me. (He helped me write a letter.)

他		幫	我	買	火車票	了。
他		帮	我	买	火车票	了。
Tā		**bāng**	wǒ	mǎi	huǒchēpiào	le.
He		*help*	*me*	*buy*	*train ticket*	

He bought a train ticket for me. (He helped me buy a train ticket.)

你	可以	幫	我們	作	祈禱	嗎？
你	可以	帮	我们	作	祈祷	吗？
Nǐ	kěyǐ	**bāng**	wǒmen	zuò	qídǎo	ma?
You	*can*	*help*	*us*	*do*	*prayer*	

Can you say the prayer for us?

What did you notice about how *bāng* is used? You may have realized that *bāng* is used in many different ways to mean "**for**" and is used in much the same way as *gěi*.

Note: You may be thinking, how do I know when to use *bāng* instead of *gěi*? In order to understand, think of the English word "get." Why do we say "I get it" instead of "Now I understand"? We use both expressions in English and there is not a clear reason why we say one or the other, it's just how native English speakers say it sometimes. However, it may be helpful to remember the individual meaning of *gěi* (give) and *bāng* (help). If the feeling you are conveying is more of "help," then you may want to try *bāng*.

Tì

Now that we have talked about *gěi*, *bāng*, and *wèi*, what about *tì*? In the examples below, try and recognize the different uses of *tì*, keeping in mind what you've already learned about *gěi*, *bāng*, and *wèi.*

Examples:

你 可以 替 我 去。
你 可以 替 我 去。
Nǐ kěyǐ **tì** wǒ qù.
You can ***for*** *me go*

You can go for me.

Preach My Gospel Examples:

[耶穌 基督] 替 我們 承受 了罪 的 懲罰。
[耶稣 基督] 替 我们 承受 了罪 的 惩罚。
[Yēsū Jīdū] **tì** wǒmen chéngshòu le zuì de chéngfá.
Jesus Christ ***for*** *us take upon sin punishment*

[Jesus Christ] stood in our place and suffered the penalty for our sins (p. 61).

基督 可以 替 我們 向 天父 懇求。
基督 可以 替 我们 向 天父 恳求。
Jīdū kěyǐ **tì** wǒmen xiàng Tiānfù kěnqiú.
Christ can ***for*** *us toward Heavenly Father plead*

Christ can plead with the Father on our behalf (p. 61).

Did you notice any difference in the usage of *tì*? It's pretty similar in both usage and meaning to the other prepostions. Notice that *tì* in these contexts more often means **"on behalf of"** someone, or to **"take the place of"** someone.

Let's Talk About It

Tì is often used when saying that someone is **taking the place of** someone else, but as you can see in the second example above, *tì* can also just mean **for**. For example, if I can't go to the appointment, someone could go for me. This situation would likely use *tì*. Look at the example below to reinforce this meaning of *tì*. As you study the example below, test yourself and try to figure out the meaning of the sentence in English.

Example:

你 可以 替 我 做 嗎？
你 可以 替 我 做 吗？
Nǐ kěyǐ **tì** wǒ zuò ma?

What is the meaning of this sentence? It means, "Can you do this **for** me?" In other words, I had to do something, but I'm asking you to do it **instead** of me, not just help me do it.

Note: *Tì* is used more often in Mainland China and *bāng* is used more often in Taiwan to mean doing something for someone.

Remember This

As you can see from this lesson, there are many similarities between all of these prepositions. There are cases where one or the other can be used; it just depends on the region or the person, and how they say it. Don't let this confuse you. As you listen to native speakers, you will understand how and when to use each one, just **be careful not to limit yourself** by always using the same preposition.

Common Mistakes

The word *for* is used more often in English than ***gěi*, *wèi*, *bāng,*** or ***tì*** are used in Mandarin. Here are some sentences that missionaries often struggle saying correctly in Mandarin.

Incorrect Examples	Correct Examples
我 感謝 為 我 的 同伴。 我 感谢 为 我 的 同伴。 Wǒ gǎnxiè wèi wǒ de tóngbàn. *I grateful for my companion* *I'm grateful for my companion.*	我 感謝 我 的 同伴。 我 感谢 我 的 同伴。 Wǒ gǎnxiè wǒ de tóngbàn. *I grateful my companion* *I'm grateful for my companion.*
我們 為 星期六 可以 用 這 段 經文。 我们 为 星期六 可以 用 这 段 经文。 Wǒmen wèi xīngqīliù kěyǐ yòng zhè duàn jīngwén. *We for Saturday can use this scripture* *We can use that scripture on Saturday.*	我們 星期六 可以 用 這 段 經文。 我们 星期六 可以 用 这 段 经文。 Wǒmen xīngqīliù kěyǐ yòng zhè duàn jīngwén. *We Saturday can use this scripture* *We can use that scripture on Saturday.*
神 為 你 家庭 的 愛 是 很 大 的。 神 为 你 家庭 的 爱 是 很 大 的。 Shén wèi nǐ jiātíng de ài shì hěn dà de. *God for you family love is very big* *God's love for your family is great.*	神 對 你 家庭 的 愛 是 很 大 的。 神 对 你 家庭 的 爱 是 很 大 的。 Shén duì nǐ jiātíng de ài shì hěn dà de. *God toward you family love is very big* *God's love for your family is great.*
我 感謝 您 為 我 的 祝福。 我 感谢 您 为 我 的 祝福。 Wǒ gǎnxiè Nín wèi wǒ de zhùfú. *I grateful Thou for my blessings* *I'm thankful for the blessings that Thou hast given me.*	我 感謝 您 所 賜給 我 的 祝福。 我 感谢 您 所 赐给 我 的 祝福。 Wǒ gǎnxiè Nín suǒ cìgěi wǒ de zhùfú. *I grateful Thou that give me blessing* *I'm thankful for the blessings that Thou hast given me.*
我們 還 有 十五 分鐘 為 個人 研讀 時間。 我们 还 有 十五 分钟 为 个人 研读 时间。 Wǒmen hái yǒu shíwǔ fēnzhōng wèi gèrén yándú shíjiān. *We still have fifteen minute for personal study time* *We still have fifteen minutes for personal study time.*	我們 還 有 十五 分鐘 的 個人 研讀 時間。 我们 还 有 十五 分钟 的 个人 研读 时间。 Wǒmen hái yǒu shíwǔ fēnzhōng de gèrén yándú shíjiān. *We still have fifteen minute personal study time* *We still have fifteen minutes for personal study time.*
我們 為 上 課 需要 我們 的 經文。 我们 为 上 课 需要 我们 的 经文。 Wǒmen wèi shàng kè xūyào wǒmen de jīngwén. *We for attend class need our scriptures* *We need our scriptures for the lesson.*	上 課 時， 我們 需要 我們 的 經文。 上 课 时， 我们 需要 我们 的 经文。 Shàng kè shí, wǒmen xūyào wǒmen de jīngwén. *Attend class at that time we need our scriptures* *We need our scriptures for the lesson.*
福音 是 為 每 一個 人 的。 福音 是 为 每 一个 人 的。 Fúyīn shì wèi měi yí gè rén de. *Gospel is for every one person* *The gospel is for everyone.*	福音 是 要 給 每 一個 人 的。 福音 是 要 给 每 一个 人 的。 Fúyīn shì yào gěi měi yí gè rén de. *Gospel is will give every one person* *The gospel is for everyone.*

Activities (see answers on pp. 336-337)

Learn on Your Own

A. Word Placement

Rewrite each sentence and insert the prepositional phrase in its correct location within the sentence. Then translate each sentence into English. Check your answers.

Example: Yēsū Jīdū shú zuì. (wèi wǒmen) → Yēsū Jīdū wèi wǒmen shú zuì. (Jesus Christ atoned for us.)

1. Wǒmen míngtiān jiāo Yīngwén kè. (tì jiěmèi)
2. Nǐ xiǎng qǐng shéi xǐlǐ? (bāng nǐ)
3. Nǐ kěyǐ jiǎng yí xià nǐ de guīxìn gùshì ma? (gěi wǒmen)
4. Dì-yī cì qù shèngdiàn shí, Lǐ Dìxiōng jiù shòu xǐ le. (tì tā fùqīn)

5. Wǒ yào yǒnggǎn de zuò jiànzhèng. (wèi Mó'ěrménjīng de zhēnshíxìng)
6. Wǒmen zài Tǔchéng shí, Guō Dìxiōng hé Sānxiá de mùdàoyǒu bǎochí liánxì. (bāng wǒmen)
7. Qǐng nǐ dǎ gè diànhuà, hǎo ma? (bāng wǒmen, gěi Liáng Dìxiōng)
8. Wǒmen yīnggāi duō zháoxiǎng (*give thought*). (wèi wǒmen de mùdàoyǒu)
9. Jīnguǎn wǒmen kěyǐ qídǎo, dànshì, wǒmen bù néng dú jīngwén huò zuò gèrén qídǎo. (wèi nǐ, tì nǐ)

B. Choose the Preposition

Choose which of the four prepositions (*wèi, gěi, bāng,* or *tì*) can be inserted in the blank in each sentence. When more than one preposition could be used and it would cause a difference in meaning, write down what the difference would be. Check your answers.

1. Tiānfù _ wǒmen zhǔnbèi le yí xiàng xìngfú jìhuà.
2. Wǒmen _ wǒmen de xīn chéngyuán mǎi le Shèngjīng.
3. Jiùzhǔ _ wǒmen xīshēng tā zìjǐ de shēngmìng.
4. Wǒmen zài shèngdiàn lǐ néng _ sǐzhě jiēshòu yìnzhèng.
5. Qǐng nǐ _ wǒmen dú zhè jié jīngwén, hǎo ma?
6. Bān Zhǎnglǎo, nǐ kěyǐ _ wǒ zuò kāihuì qídǎo ma?
7. Wǒ yào _ Sū Jiěmèi _ chūjíbān de háizi jiǎng gùshì.
8. Jīdū tōngguò Tā de shúzuì _ wǒmen jiéjìng zìjǐ.
9. Wǒmen yīnggāi chángcháng _ wǒmen suǒ dédào de zhùfú gǎnxiè Zhǔ.

C. Translate

Translate the following sentences into Mandarin. Underline the prepositional phrases. Check your answers.

1. Please give Brother Liu a call for us, okay?
2. District leaders should not set goals for other missionaries.
3. "Christ set the example for us by being baptized" (*Preach My Gospel*, 64).
4. "The Holy Ghost testifies of Christ and helps us recognize the truth" (*Preach My Gospel*, 65).
5. We would like to come to your house tomorrow and explain the Plan of Salvation to you.
6. Through the ordinances we perform in their behalf, they can escape the captivity of sin and be saved.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen xūyào qídǎo ***wèi Lán Jiěmè**i.
   We need to pray for Sister Lan.
2. Wǒmen míngtiān yào kàn *Guīxìn Zhǔ Jīdū* ***gěi Gān Jiātíng**.
   Tomorrow we are going to show Finding Faith in Christ *to the Gan Family.*
3. Yēsū ***wèi** wǒmen de ài shì wúxiàn de.
   Jesus' love for us is limitless.
4. Yēsū huì ***xiàng Tiānfù tì wǒmen** qiú qíng.
   Jesus will plead to Heavenly Father for mercy in our behalf.
5. Wǒ bù liǎojiě Shén ***wèi wǒ de jìhuà**.
   I don't understand God's plan for me.
6. Yīnwèi wǒ bú huì xiě zì, suǒyǐ Lán Jiěmèi ***gěi wǒ** xiě le yì fēng xìn.
   Since I can't write characters, Sister Lan wrote a letter for me.
7. Jīdū ***tì le** quán rénlèi chéngdān zuì de dàijià.
   Christ took upon Himself the price of sin for all mankind.
8. Péng Dìxiōng jièshào le ***wǒmen** tā hěn duō péngyǒu zuò mùdàoyǒu.
   Brother Peng introduced many of his friends to us to be investigators.
9. Wǒmen yào ***wèi mùqián jiàohuì shìgōng shòu xiànzhì de dìfāng** jìxù qídǎo.
   We should continue to pray for the places where the work of the church is subject to restrictions.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

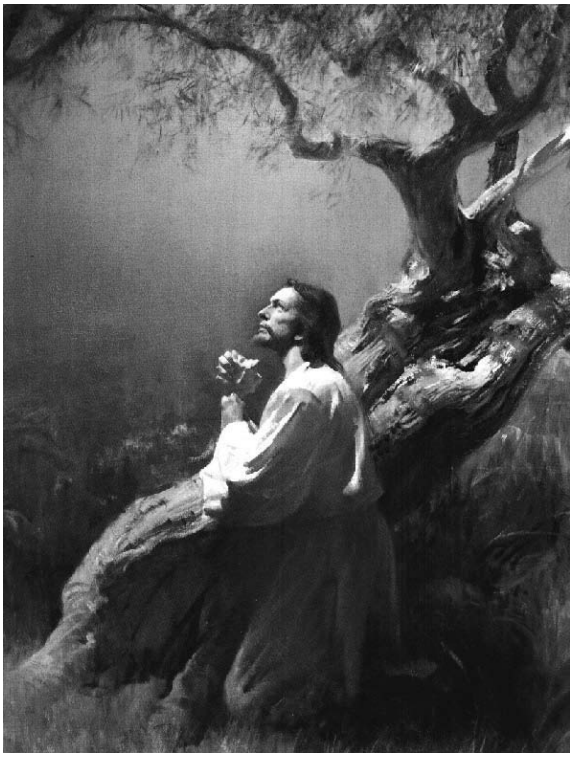
1. Wǒmen gǎndào nánguò wèi nǐ.
2. Wǒmen měi tiān ānpái shíjiān wèi yándú jīngwén.
3. Wǒmen gǎnxiè Nín wèi chéngyuán gěi wǒmen de zhīchí.
4. Wǒ bāng le wǒmen de mùdàoyǒu pāi zhè zhāng zhàopiàn.
5. Jiàohuì zuò le hěn duō guójiā lǐngxiù de jiāpǔ gěi tāmen.
6. Sūn Jiěmèi búduàn gěi wǒmen jièshào hěn duō mùdàoyǒu.
7. Jùfēng (*hurricane*) hòu, jiàohuì tígōng zāi hòu suǒ xū (*emergency supplies*) wèi wú jiā kě guī (*homeless*) de rén.
8. Tā yǐjīng zài Tā de xìngfú jìhuà lǐ, zhǔnbèihǎo yí gè fāngfǎ wèi nǐ, ràng nǐ zài chénshì shēnghuó zhōng miànlín zhèyàng de tiáozhàn hé juédìng shí, nénggòu huòdé bāngzhù.
9. Yēsū Jīdū bāng wǒmen shú zuì shǐ wǒmen néng jiéjìng de huídào Tiānfù de miànqián.
10. Tā bèizhe (*carried*) zìjǐ de shízìjià zhídào wúfǎ zài wǎng qián zǒu, yóu qítā rén kángqǐ (*lift*) zhòngdàn bāng Tā.
11. Wǒ, Shén, chéngshòu le zhèxiē lái tì quán rénlèi, tāmen ruò kěn huǐgǎi jiù kěyǐ bú shòu kǔ.
12. Tāmen jiāng zài líng de shìjiè huòxī (*find out*) shì shàng de qīnrén wèi tāmen yǐjīng wánchéng zhè xiàng shìgōng.

Actions

F. Grammar Analysis (~20 min.)
Copy down the following excerpt from *Preach My Gospel*. Identify each preposition and underline the complete prepositional phrase, then highlight the verb that each prepositional phrase modifies. Finally, identify any adverbs, helping verbs, aspect markers (such as *le*), or other prepositional phrases that also modify the verb. Where is each of these elements placed in relation to the prepositional phrase? Check your answers. Create two sentences of your own that you can use in your work today using *wèi, gěi, bāng,* or *tì*, and include at least one of each of these additional elements in the sentences. Have a native speaker check your sentences.

> *"Jiùzhǔ wèi nàxiē huǐgǎi zìjǐ de zuì, bìng nǔlì zūnshǒu suǒyǒu jièmìng de rén, mǎnzú le gōngdào de yāoqiú. Tā tì wǒmen shòu le zuì de chěngfá, zhè xíngwéi chēngwéi shúzuì. Yóuyú zhè xiàng wúsī de xíngwéi, Jīdū kěyǐ tì wǒmen xiàng Tiānfù kěnqiú"* (*Preach My Gospel*, 61).

G. Teaching Activity (~15 min.)
Take some time to review and revise your lesson plan for one of the principles where you teach about the Atonement of Jesus Christ ("The Savior's Earthly Ministry and Atonement," "The Atonement," "Through Christ We Can Be Cleansed from Sin," or another). Do you clearly explain what Christ has done for us and what he suffered in our place? Add or revise sentences that use *wèi, gěi, bāng,* or *tì* to explain Christ's selfless actions for us. Practice teaching the principle you chose to your companion. Have him or her give you feedback on your use of prepositions and how clearly you taught, then repractice.



H. Character Reading Activity (~10 min.)
Read the following excerpt from *Gospel Principles* about family responsibilities, in characters if you can. Use the characters and context to figure out the general meaning of words you don't know. Then translate the excerpt into English using your own words. Underline the English phrases that correspond to the Chinese prepositional phrases that use *wèi* and *bāng*. Check your answers.

父母親共同為家人在身體、靈性和情感上的福祉而努力。他們不應該指望其他人幫他們扛起這項責任。
父母亲共同为家人在身体、灵性和情感上的福祉而努力。他们不应该指望其他人帮他们扛起这项责任。
"Fùmǔqīn gòngtóng wèi jiārén zài shēntǐ, língxìng hé qínggǎn shàng de fúzhǐ ér nǔlì. Tāmen bù yīnggāi zhǐwàng qítā rén bāng tāmen kángqǐ zhè xiàng zérèn" (*Gospel Principles*, 157).

I. Language Study Plan Activity (~15 min.)
"Actively listen", bullet 3. Choose a specific time that you will focus on listening to people's use of prepositions, such as during the talks in a sacrament meeting, for one hour while contacting, while you are out among the people for an hour on preparation day, or in a ward council or missionary correlation meeting. Write down the prepositions *wèi, gěi, bāng,* and *tì* on a note card and put a check by each preposition each time you hear it used. Try to get a feel for the kind of situations in which native speakers choose to use each of these prepositions. Also note any interesting sentences that you hear said with these prepositions. If there are phrases that you hear that you are not sure what is being implied, ask a native speaker to explain them to you. Discuss what you learn with your companion, and try to imitate how you heard the prepositions used.

Learn with Your Companion

J. Brainstorming Activity (~15 min.)
Take 5-10 minutes with your companion to brainstorm in Chinese what you could do for service this week. Start by asking a question such as, "For whom could we provide service this week?" Then as you discuss your ideas, make sure that each of you creates at least one sentence using each of the prepositions *wèi, gěi, bāng,* and *tì*. Give each other feedback on your use of these prepositions. Choose at least one of your ideas and make a plan to implement it.

Learn with a Native Speaker

K. *Wèi, Gěi, Bāng,* or *Tì?* (~10 min.)
"Nǐ kěyǐ _ wǒmen zuò dǎogào ma?" "Nǐ kěyǐ _ wǒ jiějué zhège wèntí ma?" Take one of these sentences or a sentence of your own that you think may be able to use many of the prepositions discussed in this lesson to a native speaker. Say the sentence to the native, putting all four of the prepositions in the blank. Ask the native what each sentence means and implies. Are any of the sentences ambiguous without context? Which one would be most appropriate for asking someone to give the prayer in a lesson? How should you ask someone to pray for you as missionaries? Make a goal to use at least two of the sentences the native prefers in your activities today.

Learn with Your District

L. Plan for Investigator Progress (~20 min.)
Have the missionaries in your district review this lesson beforehand and come prepared with sentences for this activity. Take time in your district meeting to discuss each companionship's investigators and their progress. Have each companionship report on what they are doing to help their investigators progress, then discuss what other companionships in the district may be able to do to help that companionship's investigators. As a district, plan something you will do to help at least one investigator for each companionship. Do your best to use *wèi, gěi, bāng,* and *tì* in your discussion, and give each other feedback on how well you used the grammar principles taught in this lesson.

Through

Introduction

Tòuguò (more common in Taiwan) and *tōngguò* (more common in China) have the same meaning. They both mean "through" or "by means of," as in "**Through** Christ's atonement, we are able to return to God's presence." However, be careful because it **isn't** the same as the English "through" which means "to pass," as in "walk **through** the door" or "a journey **through** time."

Pattern for *Through*

17a

Tòuguò and *tōngguò* both mean "through" or "by means of." Take a look at the examples below. Where do we put *tòuguò/tōngguò* in the sentence?

Examples:

	Noun			S	V		O
透過	約瑟・斯密，			耶穌 基督	復興	了	祂的 教會。
透过	约瑟・斯密，			耶稣 基督	复兴	了	他的 教会。
Tòuguò	Yuēsè	Sīmì,		Yēsū	Jīdū	fùxīng le	Tā de jiàohuì.
Through	*Joseph*	*Smith*		*Jesus*	*Christ*	*restore*	*His church*

Through Joseph Smith, Jesus Christ restored His church.

	Noun		S	V		O	
通過	耶穌 基督 的	贖罪，	我們	能夠	回到	神 的	面前。
通过	耶稣 基督 的	赎罪，	我们	能够	回到	神 的	面前。
Tōngguò	Yēsū Jīdū de	Shúzuì,	wǒmen	nénggòu	huídào	Shén de	miànqián.
Through	*Jesus Christ 's*	*Atonement*	*we*	*able*	*return to*	*God 's*	*presence*

Through Jesus Christ's Atonement we are able to return to God's presence.

The word order here is similar to the way we use "through" in English. For instance, we say, "**Through** diligent study, we can learn Mandarin." You can use it whenever you want to say that one result occurs **through**, or **by means of**, something else.

Let's Talk About It

The structure is very simple:

Pattern 1:		**Tòuguò/Tōngguò**	**Noun or VO**	**SVO**
Pattern 2:	**S**	**Tòuguò/Tōngguò**	**Noun or VO**	**VO**

As you see above, there are two acceptable patterns to use when expressing "through" in Chinese. Both are common. Below are some examples using both patterns, and both forms of "through."

Pattern 1:

透過	聖靈，	我們	能夠	感受到	天父	的 愛。
透过	圣灵，	我们	能够	感受到	天父	的 爱。
Tòuguò	Shènglíng,	wǒmen	nénggòu	gǎnshòudào	Tiānfù	de ài.
Through	*Holy Ghost*	*we*	*can*	*feel*	*Heavenly Father*	*'s love*

Through the Holy Ghost, we can feel Heavenly Father's love.

通過	研讀 經文，	我們	可以	認識	神。
通过	研读 经文，	我们	可以	认识	神。
Tōngguò	yándú jīngwén,	wǒmen	kěyǐ	rènshí	Shén.
Through	*study scripture*	*we*	*can*	*come to know*	*God*

We can come to know God through studying the scriptures.

Preach My Gospel Example:

透過	我們	對	耶穌 基督 的	信心，	祂	能	醫治	我們	的	身體 和	靈性。
透过	我们	对	耶稣 基督 的	信心，	他	能	医治	我们	的	身体 和	灵性。
Tòuguò	wǒmen	duì	Yēsū Jīdū de	xìnxīn,	Tā	néng	yīzhì	wǒmen	de	shēntǐ hé	língxìng.
Through	*us*	*toward*	*Jesus Christ*		*faith*	*He able*	*heal*	*our*		*body and*	*spirit*

Through our faith in Jesus Christ, He can heal us both physically and spiritually (p. 62).

Actions

Pattern 2:

我們 透過 學習 中文 可以 準備 去服務。
我们 透过 学习 中文 可以 准备 去服务。

Wǒmen **tòuguò** xuéxí Zhōngwén kěyǐ zhǔnbèi qù fúwù.
We *through* *study Chinese can prepare go serve*

We can prepare to serve by studying Chinese.

神 通過 祂的 先知 告訴 我們 祂 的旨意。
神 通过 他的 先知 告诉 我们 他 的旨意。

Shén **tōngguò** Tā de xiānzhī gàosù wǒmen Tā de zhǐyì.
God through His prophet tell us His will

God tells us His will through His prophets.

Preach My Gospel Example:

[聖靈] 會 透過 我們 的 感覺 和 思想 來 教導 我們 真理。
[圣灵] 会 透过 我们 的 感觉 和 思想 来 教导 我们 真理。

[Shènglíng] huì **tòuguò** wǒmen de gǎnjué hé sīxiǎng lái jiàodǎo wǒmen zhēnlǐ.
[Holy Ghost] will through our feeling and thought to teach us truth

The Holy Ghost will teach us truth through our feelings and thoughts (p. 39).

生活 中 一切不 公平 的 事 都可以 透過 耶穌 基督的 贖罪 得到 平復。
生活 中 一切不 公平 的 事 都可以 透过 耶稣 基督的 赎罪 得到 平复。

Shēnghuó zhōng yíqiè bù gōngpíng de shì dōu kěyǐ **tòuguò** Yēsū Jīdū de Shúzuì dédào píngfù.
Life within all not fair things all can through Jesus Christ 's Atonement obtain be pacified

All that is unfair about life can be made right through the Atonement of Jesus Christ (p. 52).

The words “by,” “via,” “by means of,” and sometimes “with” can also be translated as *tòuguò* or *tōngguò*. You can see how this works in the examples below.

Examples:

透過 神 的 幫助， 我們 能 完成 祂 所 命令 的 事。
透过 神 的 帮助， 我们 能 完成 他 所 命令 的 事。

Tòuguò Shén de bāngzhù, wǒmen néng wánchéng Tā suǒ mìnglìng de shì.
*Through God 's help we can accomplish He * command thing*

We can accomplish the things that God commands with His help.

通過 神 給 他的力量， 約瑟・斯密 翻譯 了 摩爾門經。
通过 神 给 他的力量， 约瑟・斯密 翻译 了 摩尔门经。

Tōngguò Shén gěi tā de lìliàng, Yuēsè Sīmì fānyì le Mó'ěrménjīng.
*Through God give he ** power Joseph Smith translate Book of Mormon*

Joseph Smith translated the Book of Mormon by means of the power God gave him.

Note: *Tòuguò* and *tōngguò* are the common **spoken** forms of “through”, but you will see a few more forms of “through” as you study *Preach My Gospel* and the Book of Mormon. These forms include *jièzhe* (藉著/藉着), *jīngyóu* (經由/经由), and *jièyóu* (藉由). These forms are more formal, and will be encountered more often in written materials. Here is an example from the Book of Mormon:

Book of Mormon Example:

藉著 聖靈 的 力量，你們 可以 知道 一切 事情 的 真實性。
藉着 圣灵 的 力量，你们 可以 知道 一切 事情 的 真实性。

Jièzhe Shènglíng de lìliàng, nǐmen kěyǐ zhīdào yíqiè shìqíng de zhēnshíxìng.
Through Holy Ghost power you can know all thing truthfulness

And by the power of the Holy Ghost ye may know the truth of all things (Moroni 10:5).

Remember This

The two most common ways to say “through” in Chinese are *tòuguò* and *tōngguò*. *Tòuguò* is more common amongst those from Taiwan, and *tōngguò* is more commonly used by those from mainland China.

*For more information on how *suǒ* functions here, see the “Possessive and Descriptive - *De* (Extra-Mile)” lesson.
**For more information on how *de* functions here, see the “Possessive and Descriptive - *De* (Extra-Mile)” lesson.

Activities (see answers on pp. 337-338)

Learn on Your Own

A. Phrase Placement

Rewrite each sentence and insert the **through** phrase in its correct location within the sentence. Many of these sentence can be written in multiple ways. Answers will vary. Check answers section for one example of each.

1. Sādàn pòhuài jiātíng. (tòuguò hěn duō fāngshì)
2. Shènglíng huì xiàng nǐ de jiārén zuò jiànzhèng. (tōngguò nǐ)
3. Nǐ kěyǐ xiàng Shén biǎodá nǐ xiǎng rènshí Tā de kěwàng. (Tòuguò zhēnchéng de jìnshí)
4. Wǒmen yīnggāi zěnyàng zuò cái néng huòdé yǒngshēng? (tòuguò Yēsū Jīdū de fúyīn)
5. "Nǐmen kěyǐ zhīdào yíqiè shìqíng de zhēnshíxìng." (jièzhe Shènglíng de lìliàng, Moroni 10:5)
6. Shēnghuó zhōng yíqiè bù gōngpíng (fair) de shì dōu kěyǐ dédào píngfù. (tòuguò Jīdū de Shúzuì, *Preach My Gospel,* 52)
7. "Yí gè rén, bǐ jièzhe qítā rènhé shūjì, gèng néng jiējìn Shén." (jièzhe zūnxíng qízhōng de jiàoxùn, Introduction, Book of Mormon)
8. Shènglíng huì dáfù wǒmen de qídǎo, Tā huì jiàodǎo wǒmen zhēnlǐ. (tòuguò wǒmen de gǎnjué hé sīxiǎng, *Preach My Gospel,* 39)

B. Switching Between Patterns

The following sentences can be written using either Pattern 1 or Pattern 2 (see grammar lesson). Sentences 1-4 are written using Pattern 1, and sentences 5-8 are written using Pattern 2. Rewrite each sentence using the opposite pattern than it was orginally written in (i.e., rewrite sentences 1-4 using Pattern 2, and 5-8 using Pattern 1). Check your answers.

Example: Jièzhe duì Shén de jiāndìng xìnxīn, nǐ kěyǐ jiè yān. Answer - Nǐ jièzhe duì Shén de jiāndìng xìnxīn kěyǐ jiè yān. Note that for some of these, one form is preferred over the other. A general rule is that if the "through" phrase is long, it is preferred at the **beginning** of the sentence.

1. Tòuguò dǎogào, nǐ kěyǐ gàosù Shén nǐ nèixīn de gǎnshòu.
2. Tòuguò qiánchéng de qídǎo, nǐ de xīnlǐ huì gǎnshòudào píng'ān.
3. Tōngguò Yuēsè Sīmì, Shén zài shì shàng fùxīng le Tā de fúyīn hé shèngzhí quánbǐng, érqiě jiànlì le Tā de jiàohuì.
4. Jièzhe yándú Mó'ěrménjīng bìng qídǎo, nǐ jiù huì dédào zhège wèntí de dá'àn.
5. Wǒmen kěyǐ tòuguò zhēnchéng de qídǎo yǔ Tiānfù gōutōng.
6. Nǐ de shēnghuó kěyǐ tòuguò xuéxí yǐjí yùnyòng fúyīn de jiàodǎo biàndé gèng chōngshí (*rich, substantial*).
7. Wǒmen tòuguò língshòu shèngcān dìngqí (*regularly*) gèngxīn xǐlǐ de shèngyuē.
8. Shén huì tōngguò Shènglíng yīzhì wǒmen xīnlíng shàng de chuàngshāng (*wounds*).

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Shènglíng ràng wǒmen zhīdào Shén de zhǐyì ***tōngguò wǒmen nèixīn de gǎnshòu.**
   The Holy Ghost lets us know the will of God through the feelings in our heart.
2. ***Jīngyóu xiānzhī Yuēsè Sīmì**, nǐ xiāngxìn Yēsū Jīdū de jiàohuì hé Tā de fúyīn yǐ fùxīng le ma?
   Do you believe that the Church and the gospel of Jesus Christ was restored through the prophet Joseph Smith?
3. ***Jièzhe guānxīn tāmen**, wǒmen yīnggāi ràng tāmen zhīdào Shén duì tāmen de ài.
   We should let them know God's love for them by caring about them.
4. ***Wǒmen** zhǐyǒu tòuguò Jiùzhǔ de ēndiǎn hé cíbēi, wǒmen de zuì cái néng huòdé yuánliàng.
   Only through the Savior's grace and mercy can our sins obtain forgiveness.
5. Wǒ ***jìezhě wúsī de wèi biérén fúwù** yào biǎodá wǒ duì Tiānfù de gǎnxìe.
   I want to show my love for Heavenly Father by selflessly serving others.
6. Nǐ kěyǐ biǎomíng nǐ yuànyì gēnsuí Jīdū ***tōngguò jiēshòu xǐlǐ hé zhèngshí.**
   You can show you are willing to follow Christ by being baptized and confirmed.
7. Lǚ Jiātíng zhù de dìfāng hěn piānpì, nǐ yào ***jièzhe dàotián** qù tāmen de jiā.
   The Lu Family lives in a very rural area, you have to go through a rice field to get to their house.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yēsū Jīdū shíxiàn le Tiānfù pài Tā lái shì shàng de mùdì tōngguò Tā de Shúzuì.
2. Zhǐyǒu tòuguò zhēnxīn chéngyì de dǎogào nǐ cái néng jiējìn nǐ de Tiānfù.

3. Tòuguò gè zhǒng kǎoyàn zài jīnshēng, Shén huì duànliàn (*refine*) wǒmen, ràng wǒmen jìnbù.
4. Wǒmen de xìnxīn kěyǐ dédào zēngqiáng tòuguò yándú jīngwén hé língtīng Shén de huà.
5. Jièzhe yùnyòng nǐ duì Shén de xìnxīn, wǒ zhīdào nǐ yídìng néng kèfú nǐ zhèng miànlín de tiáozhàn.
6. Jièzhe wǒmen de fúwù, Shén xiǎng ràng wǒmen liǎojiě Tā, jiēshòu Tā.
7. Jīngyóu duì Jīdū de xìnxīn, huǐgǎi, xǐlǐ, jiēshòu Shènglíng de ēncì bìng chíchǒu dàodǐ, wǒmen jiù néng *jiāndìng bù yí* (*unwavering*) de zǒu zài zhè tiáo zhǎi (*narrow*) ér xiǎo de lù shàng.

E. Scripture Activity (~20 min.)
Read Móluónǎi Shū 10:5-11. These verses contain teachings about the Spirit that can be useful to your investigators. After reading these verses, write down 4-5 sentences using various Chinese forms of "through" that you could use when teaching about the Spirit. Have your companion check your sentences, then practice teaching your companion about the spirit as if they were an investigator.
Example: *Jièzhe Shènglíng de lìliàng, nǐ kěyǐ zhīdào Shén de cúnzài.*

F. Commitment Activity (~15 min.)
Write down the last 3 commitments you extended to investigators or members (reading the Book of Mormon, praying, keeping the Word of Wisdom, etc.). For each commitment, write or say 2 sentences in Chinese that explain what can be accomplished by keeping the commitment. For example, you could say, "*Wǒ zhīdào, nǐ* ***jièzhe*** *qídǎo kěyǐ zhīdào Shén ài nǐ."* or *"**Tōngguò** kàn Mó'ěrménjīng nǐ kěyǐ dédào Shènglíng de zhǐyǐn."* Have you companion check your sentences. Then call one of your investigators that you extended one of your commitments to. Follow up on their commitment, and then share the sentences that you thought of with them.

Actions

G. Language Study Plan Activity (~20 min.)
Improve your ability to read and write - bullet 4. Using your companion or other natives as a resource, write two short notes of encouragement. Use "through" at least twice per note, and try to use different forms of "through" throughout your letter (see lesson). Have your companion or a native check your notes before you deliver them. Get feedback on your grammar usage and writing from two different people.

Learn with Your Companion

H. Sharing an Experience (~15 min.)
Practice sharing with each other how you gained a testimony or understanding of certain doctrines from the lessons. Take turns going back and forth picking a different principle and simply sharing in a couple of sentences how you learned it (i.e., **through** a certain experience, or **through** specific feelings). Be specific as you would sharing with an investigator who is trying to gain a testimony. Get feedback on your use of "through."

Learn with a Native Speaker

I. Which Form of Through? (~35 min.)
Which form of "through" is most commonly used in your area? Prepare 4-6 sentences you use while teaching "The Restoration of the Gospel of Jesus Christ Through Joseph Smith", a principle in the first lesson. Take your sentences to a member, someone who is of age to prepare to serve a mission if possible. Read each of your sentences to the native and ask them which form of "through" best suits each of your sentences. Write down their feedback. Then ask the member to use "through" as they teach you about the same principle you taught them. Be patient and supportive with them as you help build their excitement to teach others about the restoration of the gospel.

Learn with Your District

J. Through Sentence Game (~15 min.)
Have your district sit in a circle and decide who will start. The first missionary then says a sentence using one form of "through." That missionary then chooses (bàomǐhuā...) the next missionary, who must pick a word from the previous said sentence and use it in the "through" clause of their own sentence. They then pick the next missionary, who must follow the pattern. You may wish to have other rules such as a time limit on each sentence, that the same form of "through" cannot be used twice in a row, or others. Keep going until everyone has had 2-3 turns to participate, or until no sentence can be thought of.
Example: Missionary 1: Jièzhe **Shènglíng**, wǒ zhīdào **Mó'ěrménjīng** shì zhēnshí de.
Missionary 2: Tòuguò **Mó'ěrménjīng**, wǒ měi tiān dédào **Shén de zhǐyǐn**.
Missionary 3: Tōngguò **Shén de zhǐyǐn**, wǒ liǎojiě wǒ rénshēng de mùdì. etc.

According To

Introduction

As representatives of the Savior, you will teach **according to** the scriptures, **according to** the plan of salvation, **according to** the words of the living prophets, **according to** the promptings of the Holy Ghost, and **according to** the needs of those you teach. Wouldn't it be useful to know how to explain that the things you are teaching are **according to** (based on) something besides your own knowledge? In this lesson you will learn how to express such relationships between ideas.

Placement of *Ànzhào*

In Chinese, *ànzhào* means "according to." Look at the examples below. Where does *ànzhào* go in the sentence?

Examples:

按照	耶穌	基督	的	教導，	每	一個	人	都	需要	接受	洗禮。
按照	耶稣	基督	的	教导，	每	一个	人	都	需要	接受	洗礼。
Ànzhào	Yēsū	Jīdū	de	jiàodǎo,	měi	yí gè	rén	dōu	xūyào	jiēshòu	xǐlǐ.
According to	*Jesus*	*Christ*	*'s*	*teachings*	*every*	*one*	*person*	*all*	*need*	*receive*	*baptism*

According to the teachings of Jesus Christ, everyone needs to be baptized.

我們	得	按照	他	的	需要	教	他。	
我们	得	按照	他	的	需要	教	他。	
Wǒmen	děi	**ànzhào**	tā	de	xūyào	jiāo	ta.	
We	*must*	*according to*	*his*		*need*	*teach*	*him*	

We must teach him according to his needs.

You probably noticed that there is not just one way to use *ànzhào*, but **two**! Look below for more information.

Let's Talk About It

As mentioned above, there are two forms for using *ànzhào*, both of which are very simple, you just need to follow the format given here:

Pattern 1:		**Ànzhào**	**O,**	**SVO**
Pattern 2:	**STP(HV)**	**ànzhào**	**O,**	**VO**

Because these two patterns are so different, we will look at them separately, providing examples of each to help you on your way to being able to more fully express yourself, and the promptings of the Spirit, in Chinese.

Pattern #1 (*Ànzhào* O, SVO)

18a

This pattern is very useful when expressing that one thing is according to another thing. We are going to look at some examples to help you see what we mean by that. Study the examples below. Create a few sentences that you can use today to help your investigator understand where the doctrines you are teaching come from.

Examples:

按照	保羅	的	話，	仁愛	是	最	重要	的	品格 之一。
按照	保罗	的	话，	仁爱	是	最	重要	的	品格 之一。
Ànzhào	Bǎoluó	de	huà,	rěn'ài	shì	zuì	zhòngyào	de	pǐn'gé zhīyī.
According to	*Paul*	*'s*	*word*	*charity*	*is*	*most*	*important*		*attribute one of*

According to words of Paul, charity is one of the most important attributes.

按照	這	段	經文，	天父	有	一個	完美	骨肉	身體。	
按照	这	段	经文，	天父	有	一个	完美	骨肉	身体。	
Ànzhào	zhè	duàn	jīngwén,	Tiānfù	yǒu	yí gè	wánměi	gǔròu	shēntǐ.	
According to	*this*		*scripture*	*Heavenly Father*	*have*	*one*	*perfect*	*bone-flesh*	*body*	

According to this scripture, Heavenly Father has a perfect body of flesh and bones.

按照　摩爾門經，　遵守　誡命　會　帶來 祝福。
按照　摩尔门经，　遵守　诫命　会　带来 祝福。

Ànzhào Mó'ěrménjīng, zūnshǒu jièmìng huì dàilái zhùfú.
According to Book of Mormon obey commandment will bring blessing

According to the Book of Mormon, obeying the commandments brings blessings.

Note: *Ànzhào* **always** has an object after it that answers the question "according to what/who?"

Pattern #2 (STP[HV] *ànzhào* O, VO)

18b

This second pattern for using *ànzhào* is useful when expressing that an **action** is done according to some other thing. Look at the examples below. How is this pattern different from Pattern #1?

Examples:

我們　需要　按照　聖靈　的　指引 去 做 計畫。
我们　需要　按照　圣灵　的　指引 去 做 计划。

Wǒmen xūyào **ànzhào** Shènglíng de zhǐyǐn qù zuò jìhuà.
We need according to Holy Ghost guidance go do plan

We need to plan according to the guidance of the Holy Ghost.

我們　今天　晚上　會　按照　我們 的 計畫 去　公園　接觸　人。
我们　今天　晚上　会　按照　我们 的 计划 去　公园　接触　人。

Wǒmen jīntiān wǎnshàng huì **ànzhào** wǒmen de jìhuà qù gōngyuán jiēchù rén.
We today evening will according to our plan go park contact people

Tonight we are going to go to the park and contact people, as planned.

每　一個 人　都 會　按照　他們 的　所作所為　接受　審判。
每　一个 人　都 会　按照　他们 的　所作所为　接受　审判。

Měi yí gè rén dōu huì **ànzhào** tāmen de suǒzuò-suǒwéi jiēshòu shěnpàn.
Every one person all will according to their conduct and deeds receive judgment

Everyone will be judged according to their actions and deeds.

The biggest difference between Pattern #1 and Pattern #2 is the placement of *ànzhào* in the sentence. In Pattern #1, it goes at the **beginning** of the sentence. In this pattern, however, *ànzhào* acts as a **preposition** (refer back to the "Sentence Structure" lesson). A prepositional phrase (i.e., *ànzhào* Shènglíng de zhǐyǐn) goes **right before the verb**; therefore, in this pattern, *ànzhào*, along with its object, will always go **right before the verb**, as observed in the examples above.

18c

Note: *Gēnjù* ("on the basis of"), *yīzhào*, and *zhàozhe* are three other words that mean "according to" and are used very similarly to *ànzhào*.

Remember This

There are two forms for using *ànzhào*. One places *ànzhào* at the beginning of the sentence. In the second pattern, *ànzhào* functions as a preposition, so we place it and its object right before the verb.

Activities (see answers on pp. 338-339)

Learn on Your Own

A. Mix and Match

Each sentence on the left can take **at least** one *ànzhào* phrase from the right using pattern #2 from this lesson. Some of the phrases on the right can be used in multiple sentences. On a separate sheet of paper, write down all possible sentence-phrase combinations that use pattern #2. Check your answers.

1. Shén huì gěi tāmen zhùfú.
2. Zhǔ huì gěi wǒmen zhǐyǐn.
3. Shén chuàngzào le Yàdāng hé Xiàwā.
4. Zhǔ huì ràng wǒmen jīngshòu kǎoyàn.
5. Wǒmen yào guò zhèngyì de shēnghuó.
6. Shén huì shěnpàn wǒmen.

A. ànzhào Tā érnǚ de xìnxīn
B. ànzhào Tā cíbēi ér gōngzhèng de lǜfǎ
C. ànzhào wǒmen gèrén de chéngshòu nénglì
D. ànzhào wǒmen de kěwàng
E. ànzhào jīngwén de jiàodǎo
F. ànzhào rénmen suǒ fùchū de nǔlì
G. ànzhào xiānzhī de huà
H. ànzhào shìrén de xíngwéi
I. ànzhào Shén de jièmìng
J. ànzhào Tā de xíngxiàng
K. ànzhào wǒmen suǒ qiú de
L. ànzhào wǒmen de sīxiǎng

B. Translate
On a separate sheet of paper, translate your sentences from the Mix and Match activity into English. Check your answers.

C. Translate
On a separate sheet of paper, translate the following sentences into Mandarin. Check your answers. (Note: Some answers contain synonyms for *ànzhào*. These synonyms are many times interchangeable, and the structure is the same as *ànzhào*.)

1. "A home established on gospel principles will be a place of refuge (*bǎohù*) and safety" (*Preach My Gospel*, 32).
2. According to the prophet's teachings, we shouldn't *go into debt* (*qiàn zhài*) just because we want to enjoy life.
3. "We will be rewarded (*huòdé chóuchàng*) according to our works and our desires" (*Preach My Gospel*, 53).
4. We should all honor (*xiàojìng*) our father and mother and care for others like the scriptures teach.
5. According to modern day revelation, we do family history work to give our ancestors a chance to receive the gospel.
6. We should pray sincerely, and then act according to the revelation we receive.
7. According to Brother Peng's explanation, his brother's biggest problem is that he feels he can't believe in God.
8. We shouldn't just read the scriptures, we should ponder them and live according to their teachings.

D. Common Errors
Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. ***Ànzhào nǐ**, Shén shì shénme yàng de?
   According to you, what is God like?
2. ***Ànzhào Shén de zhǐyì**, wǒ xiǎng zài zhège zhīhuì fúwù.
   I want to serve in this ward according to God's will.
3. Wǒmen huì jiēshòu shěnpàn ***ànzhào wǒmen de xíngwéi hé sīxiǎng**.
   We will be judged according to our actions and thoughts.
4. Wǒmen ***ànzhào shíyī fèngxiàn lǜfǎ** yīng jiāng shōurù de shí fēn zhī yī xiàngěi Shén.
   According to the law of tithing, we should consecrate one tenth of our income to God.
5. Fùmǔ ***ànzhào Zhì Quán Shìjiè Wéngào** yīnggāi yīzhào Shén de jiàodǎo yǎngyù értǔ.
   According to the Proclamation to the World, parents should raise their children according to the teachings of God.
6. ***Ànzhào hòuqī xiānzhī**, chuánjiàoshì gēn chéngyuán yào qíxīn hélì zuò chuándào shìgōng.
   According to the Latter-day prophets, missionaries and members should be unified in missionary work.
7. Wǒ ***ànzhào wǒ suǒ dúguò de jīngwén** juédé Shén gěi wǒmen jièmìng bú shì wèile xiànzhì wǒmen ér shì wèile zhǐyǐn wǒmen, bāngzhù wǒmen jìnbù.
   According to what I've read in the scriptures, I feel that God doesn't give us commandments to restrict us, but instead to guide us and help us improve.
8. Rúguǒ wǒmen pèichèn de huà, ***ànzhào jiù'ēn jīhuà** wǒmen dōu jiāng huídào Tiānfù de shēnbiān.
   If we are worthy, according to the plan of salvation, we will all one day return to Heavenly Father's side.

E. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Shén xíng qíjì ànzhào Tā értǔ de xìnxīn.
2. Ànzhào chuándào lǐngxiù, wǒmen xiàge xīngqīliù huì kāi gè xǐlǐhuì.
3. Shén huì tígōng wǒmen suǒ xū de zhīshí ànzhào wǒmen de kěwàng.
4. Nǐ kěyǐ dú jīngwén ànzhào zhāngjié shùnxù (*sequence*) hòuzhě yě kěyǐ xuǎn nǐ zìjǐ xiǎngyào yánjiū de tímù qù dú.
5. Shén qīwàng wǒmen huì shēnghuó ànzhào wǒmen duì fúyīn de liǎojiě.
6. Wǒmen ànzhào Yēsū Jīdū gěi wǒmen de móshì (*pattern*) yào zhǔlǐ bìng lǐngshòu shèngcān.
7. Ànzhào Yēsū suǒ yāoqiú de, jièzhe jìnshí juānxiàn, wǒmen jiù néng qù wèi tārén fúwù.
8. Jīngwén bāng wǒmen gèng liǎojiě Yēsū de shēnghuó, zhè yàng wǒmen yùdào kùnnán shí, jiù gèng ànzhào Tā de bǎngyàng míngbái rúhé qù zuò.

F. Audio Activity (~25 min.)
Listen to the clips "Rénlèi de chuàngzào" and "Jīngwén hé shěnpàn zhījiān de guānxì." In addition to *ànzhào*, these two clips contain four other ways of saying "according to" in Chinese. Listen to the clips and identify the four synonyms of ànzhào. Check your answers. Choose a principle from "The Plan of Salvation" lesson in chapter three, and select two scriptures to help you teach that principle. Write two sentences for each of the new forms of "according to" to discuss the scripture. Then practice discussing the scriptures with a native speaker. Have them give you feedback on your grammar and repractice teaching the principle.

G. Scripture Activity (~15 min.)
Write down the 3 scriptures you share most often in lessons. For each scripture, write or say 2 sentences using "According To" that help you explain their content (make one of the two sentences for each scripture a question). Then practice sharing each of the scriptures using the sentences you thought of out loud either to yourself or to your companion.

Learn with Your Companion

H. According To ... Game (~45 min.)
Conduct today's companionship planning session in Mandarin. Each time one of you uses "according to" correctly as you plan, that missionary gains one point. If you use "according to" incorrectly, you can correct yourself and still gain half of a point. The missionary with the least points at the end of the planning session sets a goal to provide an act of service for his companion that day.

Learn with a Native Speaker

I. Teaching Doctrine Activity (~15 min.)
Write out 5 Mandarin sentences that use *ànzhào* to teach the doctrine of "The Resurrection, Judgment, and Immortality". First, practice saying the sentences to a native speaker and ask for feedback on your grammar. Record any corrections they suggest and practice again to make sure your sentences are correct. Second, change each *ànzhào* to one of the other ways that you learned to say "according to" (see Audio Activity). After saying each new sentence to a native speaker, ask if the new synonym is correct in the sentence. Make corrections as you receive feedback.

Learn with Your District

J. Use the Scriptures (~15 min.)
"According to" is a useful grammar structure for helping missionaries teach from the scriptures. Invite each missionary in the district to select one principle from chapter three that they would like to practice teaching from the scriptures. Give the missionaries time to find a scripture to teach from, and then to prepare to teach their principle in Mandarin **primarily from** that scripture. Each missionary should use one of the forms of "according to" at least three times as they teach. Listen to their grammar and provide feedback, encouragement, and opportunities for repractice.

K. Learn About Those You Teach (~20 min.)
Arrange for several recent converts of different religious backgrounds to attend district meeting. Explain to them that they will be answering questions from missionaries regarding their religious views prior to their conversion. Also ask them to use the "according to" structure as much as possible when they speak. Inform the members of the district about the upcoming activity and invite each missionary to prepare at least five questions that use the "according to" structure to ask about the recent converts' religious views. At district meeting, give each missionary opportunities to ask questions and encourage follow-up questions. Ask the recent converts to give the missionaries feedback on their questions if necessary, and then to answer the question.

Example: Chuánjiàoshì: Gēnjù nǐ yǐqián de zōngjiào bèijǐng, wǒmen sǐ hòu huì shì shénme zhuàngkuàng?
Missionary: According to your previous religious background, what will our situation be like after we die?

Xīn Guīxìnzhě: Wǒ yǐqián shì Fójiàotú, ránhòu gēnjù wǒ suǒ dúguò de Fójīng, wǒmen sǐ hòu yào lúnhuí.
Recent Convert: I used to be a Buddhist, and according to the Buddhist scripture I read, after we die we reincarnate.

Chuánjiàoshì: Tǐng duō de zōngjiào xiāngxìn yǒu lúnhuí. Ànzhào Fójiào de jiàodǎo, lúnhuí de guòchéng shì shénme?
Missionary: A lot of religions believe in reincarnation; according to the teachings of Buddhism, what is the process of reincarnation?

Xīn Guīxìnzhě: Yīzhào wǒ yǐqián tīng héshàng jiǎng de...
Recent Convert: According to what I heard a monk say before ....

Aspect

Introduction

Aspect refers to an action's beginning, duration, completion, or repetition. In this lesson you will learn how to express ongoing action in the present time, simultaneous action, and completed or past action.

Ongoing Action - *Zài* and *Zhèng zài*

19a

If you want to express that an action is currently happening (**ongoing**) at the **present time** of the sentence, you add *zài* or *zhèng zài* right **before** the **verb**. Look at the examples below. What is the effect of adding *zài* and *zhèng zài* into the sentence?

Examples:

我 的 同伴 學習 中文。
我 的 同伴 学习 中文。
Wǒ de tóngbàn xuéxí Zhōngwén.
My companion learn Chinese.
My companion studies Chinese.

→

我 的 同伴 在 學習 中文。
我 的 同伴 在 学习 中文。
Wǒ de tóngbàn **zài** xuéxí Zhōngwén.
My companion currently learn Chinese.
My companion is studying Chinese.

我們 教 福音。
我们 教 福音。
Wǒmen jiāo fúyīn.
We teach gospel
We teach the gospel.

→

我們 正在 教 福音。
我们 正在 教 福音。
Wǒmen **zhèng zài** jiāo fúyīn.
We right now teach gospel
We are teaching the gospel right now.

You should have noticed that adding *zài* and *zhèngzài* in the examples on the right makes the action **current** and **ongoing**.

Let's Talk About It

When you use *zài* or *zhèng zài* in this context, there is no limit on the ongoing time frame of the action, it is **indefinite**. So when we use *zài* or *zhèng zài*, we are just saying that something is happening **now**, but we **do not specify** when it started or when it will stop. How can you use *zài* and *zhèng zài* to better describe some of your activities today?

Examples:

你 在 做 什麼？
你 在 做 什么？
Nǐ **zài** zuò shénme.
You currently do what
What are you doing?

注意 聽！ 我們 的 慕道友 在 做 見證。
注意 听！ 我们 的 慕道友 在 做 见证。
Zhùyì ting! Wǒmen de mùdàoyǒu **zài** zuò jiànzhèng.
Notice listen! Our investigator currently do testimony
Pay attention! Our investigator is bearing testimony.

我 正在 讀 摩爾門經。
我 正在 读 摩尔门经。
Wǒ **zhèng zài** dú Mó'ěrménjīng.
I right now study Book of Mormon
I am studying the Book of Mormon right now.

我 正在 了解 你們 的 文化。
我 正在 了解 你们 的 文化。
Wǒ **zhèng zài** liǎojiě nǐmen de wénhuà.
I right now understand your culture
I am finding out about your culture right now.

Preach My Gospel Example:

我 正在 學 你們 的 語言。 請 幫助 我。
我 正在 学 你们 的 语言。 请 帮助 我。
Wǒ **zhèngzài** xué nǐmen de yǔyán. Qǐng bāngzhù wǒ.
I right now learn your language Please help me
I'm learning your language. Please help me. (p. 131)

Actions

19b

Ongoing Action - *Zhe*

Another way to express ongoing action is to use the verb-suffix *zhe*. Look at the examples below. How does using *zhe* differ from using *zài* and *zhèngzài*?

Examples:

車廂　裡　站　著　很　多　人。
车厢　里　站　着　很　多　人。

Chēxiāng lǐ zhàn **zhe** hěn duō rén.
Railway car inside stand *very many people*

There are a lot of people standing in the railway car.

桌子　上　擺　著　一盞　檯燈。
桌子　上　摆　着　一盏　台灯。

Zhuōzi shàng bǎi **zhe** yì zhǎn táidēng.
Table on top arrange *one* *desk lamp*

There is a lamp sitting on the table.

Using *zhe* in your sentence adds the same meaning as that of *zài* or *zhèngzài*, but notice that it is **only** used in conjunction with **verbs that describe posture or position**.

Actions

Let's Talk About It

Zhe can be used as a lone-suffix for **verbs that describe posture or position**. Like *zài* and *zhèngzài*, *zhe* **does not specify the duration** of the event, but merely indicates that it is ongoing at the present time.

Examples:

公車　上　坐　著　很多　人，我們　去跟　他們　說　話　吧。
公车　上　坐　着　很多　人，我们　去跟　他们　说　话　吧。

Gōngchē shàng zuò **zhe** hěnduō rén, wǒmen qù gēn tāmen shuō huà ba.
Bus on sit *a lot* *people* *we* *go with* *them* *speak word* *

There are a lot of people sitting on the bus, lets go talk to them.

This is an example of using *zhe* with a **stative verb**, here it indicates sitting.

街　上　站　著　一位　看起來　在　歷經　著　艱難　的時期　的　人。
街　上　站　着　一位　看起来　在　历经　着　艰难　的时期　的　人。

Jiē shàng zhàn **zhe** yí wèi kànqǐlái **zài** lìjīng **zhe** jiānnán de shíqī de rén
Street on stand *one* *looks as if* *currently* *go through* *difficult* *period* *person*

There is someone standing on the street that looks like they are going through hard times.

Zhe is used here with both a **stative verb** (stand) and an **action verb** (go through).

Notice that in the last example above, *zhe* is used twice. The second time it is used in conjunction with *zài* and an **action verb**. *Zhe* is often combined with *zài*, *zhèngzài* and *ne* to **further emphasize** that the **action** of the sentence is **ongoing**. When *zhe* is combined with *zài*, *zhèngzài* and *ne*, it is used in conjunction with **action verbs**, not in conjunction with verbs that describe posture of placement.

Examples:

我 的　同伴　在　學習　著　中文　呢。
我 的　同伴　在　学习　着　中文　呢。

Wǒ de tóngbàn **zài** xuéxí **zhe** Zhōngwén ne.
My companion *currently* *learn* *Chinese*

My companion is studying Chinese.

我們　正在　教　著　他 貞潔 律法 呢。
我们　正在　教　着　他 贞洁 律法 呢。

Wǒmen **zhèng zài** jiāo **zhe** tā zhēnjié lǜfǎ ne.
We *right now* *teach* *him chastity* *law*

We are teaching him the law of chastity right now.

你 的 家庭　正在　做　著　生活　中　最　重要　的　準備　呢。
你 的 家庭　正在　做　着　生活　中　最　重要　的　准备　呢。

Nǐ de jiātíng **zhèng zài** zuò **zhe** shēnghuó zhōng zuì zhòngyào de zhǔnbèi ne.
Your family *right now* *do* *life* *in* *most important* *preparation*

Right now your family is doing the most important preparation there is in this life.

*Ba is a sentence final particle that indicates what you are saying is a suggestion.

Background Event - *Zhe*

19c

Zhe can also be used when speaking of two simultaneous actions, one of which is a background event (as opposed to the main event). How would you say, “I pray while riding my bike”?

Example:

我 騎 著 自行車 做 禱告。
我 骑 着 自行车 做 祷告。

Wǒ qí **zhe** zìxíngchē zuò dǎogào.
I ride bicycle do prayer

I pray while riding my bicycle.

The focus of the sentence is **pray**, riding your bike is just something happening in the background - this is indicated by adding *zhe* as a suffix to **ride**.

Let’s Talk About It

To indicate that a background event is going on at the same time a main event is happening, add *zhe* to the verb representing the background event:

S + **V$_1$O**(Background Event) + ***zhe*** + **V$_2$O**(Main Event)

Take a look at the examples below.

Examples:

我們 吃 著 早餐 討論 當天 的 計畫。
我们 吃 着 早餐 讨论 当天 的 计划。

Wǒmen chī **zhe** zǎocān tǎolùn dāngtiān de jìhuà.
We eat breakfast discuss that day plan

We discuss our plans for the day while eating breakfast.

為了 節省 時間，她 梳 著 頭髮 吃 早餐。
为了 节省 时间，她 梳 着 头发 吃 早餐。

Wèile jiéshěng shíjiān, tā shū **zhe** tóufà chī zǎocān.
In order to save time she comb hair eat breakfast

In order to save time, she eats while combing her hair.

受洗人 捏 著 自己 的 鼻子，彎 著 膝蓋， 浸 在 水 中。
受洗人 捏 着 自己 的 鼻子，弯 着 膝盖， 浸 在 水 中。

Shòuxǐrén niē **zhe** zìjǐ de bízi, wān **zhe** xīgài, jìn zài shuǐ zhōng.
Person being baptized pinch self nose bend knees immerse in water in

The person being baptized pinches his nose, bends his knees, then is immersed in the water.

As you find yourself doing two things at once, create a sentence using this structure to express what is happening. Perhaps you are praying while studying this lesson. How would you express this? Remember to establish which is the background event and which is the main event.

Completed and Past Action - *Le* and *Guò*

19d

We just learned how to express the ongoing nature of an action, and now we will learn how to indicate that something is either **completed** or was **experienced in the past**. This is done by using *le*, *guò*, or both. Where are *le* and *guò* located in the sentence?

Examples:

你 做 了 祈禱 嗎？
你 做 了 祈祷 吗？

Nǐ zuò **le** qídǎo ma?
You do prayer

Did you pray?

By placing *le* **after** the verb, we indicate the **completion** of that action. This **does not** indicate the past tense of the action, as we can talk about completed actions in the future.

你 做 過 祈禱 嗎？
你 做 过 祈祷 吗？
Nǐ zuò **guò** qídǎo ma?
You do prayer
Have you ever prayed before?

Placing *guò* **after** the verb indicates that the action was done at least once at some time in the past. *Guò* can only be used with repeatable actions.

你 做 過 祈禱 了 嗎？
你 做 过 祈祷 了 吗？
Nǐ zuò **guò** qídǎo **le** ma?
You do prayer
Have you prayed before?

Combining *le* and *guò* in the same sentence **emphasizes** the fact that a specific action has been done in the past and is completed.

To learn more about the different uses of *le* and *guò*, see the "*Le"* lesson.

Remember This

Though some of the things you want to say will be understandable without using the structures learned in this lesson, it is important to "**not stop improving** your language skills once people begin to understand you" (*Preach My Gospel* p. 128).

Activities (see answers on p. 339)

Learn on Your Own

A. Usage of *Zài*

Decide whether each sentence below needs *zài.* For each one that uses *zài*, translate the whole sentence into Chinese. Check your answers.

1. We're discussing our lesson plan for today.
2. Will Brother Chen be fasting with us this next month?
3. When we went to visit the Wang Family, they said it wasn't too convenient because they were eating.
4. We plan on bringing a small pamphlet to you tomorrow, is that okay?
5. Although it is sometimes difficult, tracting is actually one of my favorite parts of missionary work.
6. Some of our church's General Authorities are sitting at the podium in front.
7. I was studying at a college in America when I joined the church.
8. When we realize our true relationship with God, praying to Him becomes natural and instinctive.
9. As I was praying whether I should get baptized or not, a wave of warmth flowed into my heart, I know that was God giving me an answer through the Spirit.

B. Aspect Word Placement

Following each sentence below are parentheses with aspect words in them. Place the aspect words in parentheses into each sentence in order to emphasize ongoing action in the sentence. Check your answers

Example: Nǐ zuò shénme? (zài) → Nǐ zài zuò shénme?

1. Wǒ dài pòsuì de xīn hé tònghuǐ de líng, qíqiú Zhǔ de yuánliàng. (zhe)
2. Níféi bèi líng yǐnlǐng, shì xiān bìng bù zhīdào gāi zuò shénme. (zhe)
3. Yáng Jǐemèi jiǎng Yūesè Sīmì de dì-yī cì yìxiàng shí, Huáng Xiǎojiě de diànhuà líng xiǎng le. (zhèng, zhe)
4. Yēsū Jīdū měi shí měi kè dōu shēnzhǎn Tā de shuāngbì yǐngjiē Tā de měi yí gè *mítú zhīfǎn* (*lost but now coming back*) de gāoyáng. (zhe)
5. "Wǒ chénsī de shí hòu, tūrán fāxiàn wǒ de fángjiān yòu kāishǐ liàng le qǐlái...nà tóng yí wèi tiān shàng de shǐzhe yòu zài wǒ de chuángbiān" (JSH 1:44). (zài)
6. "Nàxiē chī shēngmìngshù guózi de rén, yīnwèi [lìng yìxiē] rén cháoxiào tāmen, juédé nán wéi qíng, jiù piānlí le zhèngdào ér mǐshī le" (1 Nephi 8:28). (zhèng zài)
7. Wǒmen zhǎo le bàn tiān, dōu méi zhǎodào yí gè mùdàoyǒu, jiù tūrán fāxiàn wǒmen shēn hòu zhànzhe yí gè nǚshēng, shuō tā hé tā de jiārén xúnzhǎo shìhé tāmen de jiàohuì. (zhe, zhèng zài)

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen zhèng ***zài** zǒu zài qù jiàohuì de lù shàng.
   We're on our way to church right now.
2. ***Zài** liǎojiě fúyīn shì yí gè xūyào zhōngshēng yí bù yí bù wánshàn de guòchéng.
   Understanding the gospel is a life-long step by step process.

3. Lín Jiěmèi zuò jìnshí ***zhe*** shí wèn tā fùmǔ tā néng bù néng jiārù jiàohuì.
   When Sister Lin was fasting, she asked her parents if she would be able to join the church.
4. Wǒmen xiàge lǐbài huì ***zài*** jǔxíng yí gè xǐlǐ huì, nǐ yuànyì lái ma?
   We will be holding a baptism meeting next week, will you come?
5. Nàlǐ ***zhèng zài*** zuòzhe hěn duō rén, wǒmen guòqù kànkàn yǒu méiyǒu rén yuànyì tīng wǒmen de xìnxī.
   There's a lot of people sitting over there, let's go over and see if there's anyone that's willing to listen to our message.
6. Yuēsè Sīmì ***zuò*** qídǎo de shíhòu kànjiàn Tiānfù hé Yēsū Jīdū xiàng tā xiǎnxiàn.
   When Joseph Smith was praying he saw Heavenly Father and Jesus Christ appear to him.
7. Zài zhè chōngmǎn xié'è hé yòuhuò de shídài, wǒmen yīnggāi jǐnjǐn de ***wò*** tiěgǎn, ànzhào Shén de huà nǔlì qiánjìn.
   In this period full of wickedness and temptations, we should be tightly holding to the iron rod, diligently moving forward according to the word of God.
8. Zhāng Dìxiōng qídǎo, qiú***zhe*** Tiānfù ràng tā mǎshàng jiè yān, hòulái tā guǒrán méiyǒu zài chōu guò yān le.
   Brother Zhang prayed and asked Heavenly Father to allow him to immediately quit smoking, afterward he never smoked again.

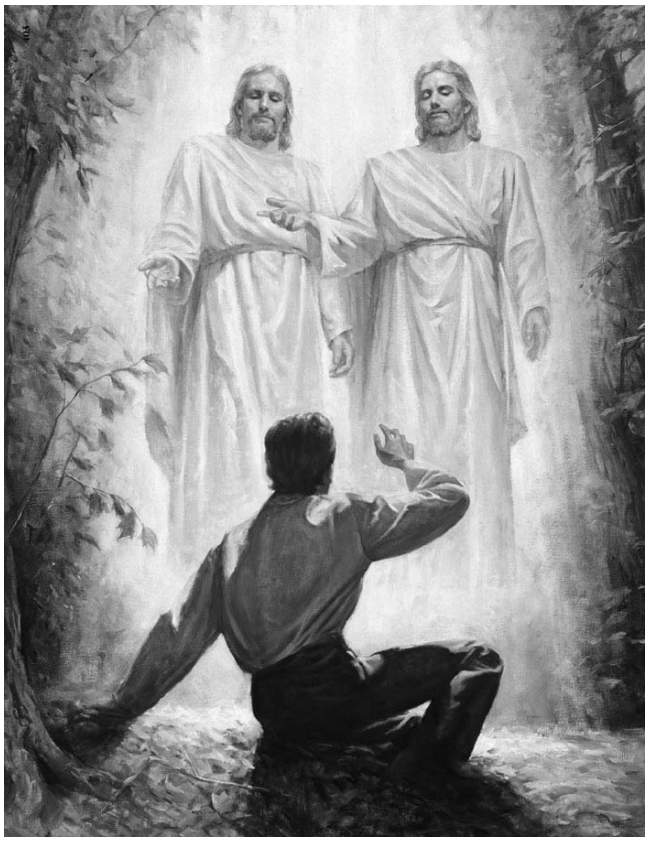
D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐ de jīngwén zài shūjià shàng fàng ne.
2. Wǒ zài zuòzhe fàn. Nimen guò yì huì ér zài guòzhe lái hǎo ma?
3. Wǒmen zài zuò tóngbàntuán yándú de shíhòu, Zēng Jiěmèi dǎ diànhuà guòlái shuō tā zhǔnbèihǎo shòuxī le.
4. Wǒmen zhèng zài jiā lǐ zài kàn Mó'ěrménjīng shí, Yè Dìxiōng dǎzhe diànhuà ràng wǒmen gǎnkuài qù bāng tā bānjiā.
5. Zhèxiē jīngwén jiǎng de shì Níféi zài wèizhe rénmen xǐlǐ, yùyán, bìng hūyù rénmen huǐgǎi.
6. Hěn duō rén yǐjīng zhǔnbèi hǎo le, zhèng děngzhe wǒmen qù jiàodǎo tāmen zhēnshí de fúyīn.
7. Wǒmen zěnyàng cái néngzhe ràng Wáng Jiātíng bú yào yìbiān kànzhe diànshì yìbiān tīng wǒmen jiàodǎo tāmen fúyīn?
8. Péng Jiěmèi zài hóngzhe liǎn gàosù jiěmèimen tā cónglái méiyǒu zuò guò qídǎo.
9. Wǒmen bù néng yíbiàn shuōzhe wǒmen huì fúcóng Shén suǒyǒu de jìemìng, yìbiān juédé zài hē yì diǎn jiǔ méiyǒu guānxī.

E. Scripture Activity (~25 min.)

Read Ā'ěrmǎ Shū 7:6,7,9,13,22 and write down the 5 different verbs that *zhe* is used with. Check your answers. Look at each verb + *zhe* combination in context now **-** what role does *zhe* play in these phrases? How would the meaning of each phrase be changed if *zhe* were removed? Discuss the answers to these questions with your companion.



F. Language Study Plan Activity (~20 min.)

"Actively Listen" - Bullet 5. Sometimes it is difficult to know which verbs you can and cannot use with *zhe*. Therefore, the best way to learn is to listen to how natives use it and imitate what you hear. This week in sacrament meeting, choose a talk where you will actively listen for *zhe* and how it is used. If possible, write down 3-5 phrases where *zhe* is used. How was *zhe* used, perhaps differently from how you use it? Make goals to use the phrases you heard in the context that most fits them.

Learn with Your Companion

G. First Vision Activity (~15 min.)

First, recite Joseph Smith's First Vision to your companion. Next, review Joseph Smith's First Vision in Chinese and write down the one time *zhèng zài* is used and the two times *zhe* is used. Discuss with your companion what meaning these aspect markers add to Joseph Smith's words. Next have your companion recite the First Vision to you, focusing on reciting it with feeling and conveying the meaning behind the words. Tell your companion what you like about how he or she said it. Lastly, recite the First Vision to your companion again similar to how they did, focusing on the feeling and meaning behind the words. Make a goal to recite the First Vision in this manner the next time you teach "The Restoration."

Learn with a Native Speaker

H. Aspect Differences (~15 min.)
Visit a member and ask them the difference between when to use *zhèng zài, zài, zhe, zhèng zài...zhe, guò,* and *le.* Have them give you examples of each. Write down their examples and set a goal to use any that are applicable to missionary work. For any that aren't, create your own that are, following the pattern of the original. The next morning, review with your companion what you both learned with the member.

Learn with Your District

I. *Wǒ zài zuò shénme?* (~20 min.)
Preparation: Depending on the size of your district, split up into either 2 or 3 teams. Prior to the meeting, identify one member of the district to be the judge in charge of the activity. Have the judge write down 20-30 different things that missionaries do on little pieces of paper, one per paper. Make one set of the papers for each team.
The Game: For each round, the judge will prepare 5 or 10 activities for each team (depending on how many you want per round). After splitting up into teams, each team will appoint one person to go first. They run to the judge, who gives them their first paper. They must then act out (no words or sound effects) whatever activity is on the paper, and try to get their teammates to guess what is on the paper. Missionaries must use full sentences with *zài* in their answers for them to be valid (i.e., *Nǐ zài kàn jīngwén*, not just *kàn jīngwén).* Whoever guesses the action right first on each team then runs to the judge and gets the next paper from them, and returns and tries to get their team to guess the next action. Follow this pattern until one team's papers are gone. Then go on to the next round. If you'd like, you may keep score depending on which team finishes 1st, 2nd, or 3rd in each round. You may also consider starting off with easier activities, then moving to harder ones.

Examples: Easier - *Nǐ zài qiāomén.*
Harder - *Nǐ zài gēn nǐ de tóngbàn kàn jīngwén.*

Passive Voice

Introduction

Bèi is a passive marker, meaning that it indicates that a subject is influenced, acted upon, or affected **by some external force**. Usually the subject of the sentence is the one **performing** the action, but here you will learn how to say that the subject **received** some sort of action from the object of the sentence.

Placement of *Bèi*

20a

Bèi has a place all of its own in passive sentences. Look at the examples below. Where does *bèi* go?

Examples:

聖職 權柄 被 神 收回 了。
圣职 权柄 被 神 收回 了。
Shèngzhí quánbǐng **bèi** Shén shōuhuí le.
Priesthood authority *God take away*
The priesthood authority was taken away by God.

Here, Priesthood authority is the subject, but it is being acted upon by God.

先知 的 話語 被 人們 拒絕 了。
先知 的 话语 被 人们 拒绝 了。
Xiānzhī de huàyǔ **bèi** rénmen jùjué le.
Prophet 's words *people reject*
The prophets words were rejected by the people.

The subject, "the prophet's words" are being rejected by the people - the action is being taken on the prophet's words.

The examples above show us that *bèi* goes **between** the subject and the object, and the verb goes at the end.

Let's Talk About It

A simple way to remember what goes where in this structure, is to think of it like saying "**S by O was V**." For example, to remember how to say the first example above, you could think to yourself, "the priesthood authority **by** God **was** taken away."

Subject bèi (Object) Verb

Below are some examples of the difference between active and passive voice. When would it be helpful to use the passive?

Active

S	V	O
John	baptized	Christ
the Holy Ghost	moved	me
a mob	murdered	Joseph Smith

Passive

S	V	O
Christ	was baptized	by John
I	was moved	by the Holy Ghost
Joseph Smith	was murdered	by a mob

Note: *Bèi* is a passive **marker**, meaning it doesn't translate to English .... Don't try!

Following are some more examples to help you get the hang of using *bèi* to express that the **subject was acted upon**.

Examples:

S O V
教會 的 成員 被 邪惡 的 人們 迫害 了。
教会 的 成员 被 邪恶 的 人们 迫害 了。
Jiàohuì de chéngyuán **bèi** xié'è de rénmen pòhài le.
Church members *evil people persecute*
Members of the church were persecuted by evil men.

我 被 聖靈 感動 了。
我 被 圣灵 感动 了。
Wǒ **bèi** Shènglíng gǎndòng le.
I *Holy Ghost move*
I was (emotionally) moved by the Holy Ghost.

尼腓人 被 拉曼人 毀滅 了。
尼腓人 被 拉曼人 毁灭 了。

Níféirén **bèi** Lāmànrén huǐmiè le.
Nephites *Lamanites destroy*

The Nephites were destroyed by the Lamanites.

我 的 背包 被 小偷 偷走 了。
我 的 背包 被 小偷 偷走 了。

Wǒ de bèibāo **bèi** xiǎotōu tōuzǒu le.
I backpack *thief steal*

My backpack was stolen by a thief.

Sometimes the object (in the passive this is the **performer** of the action) is implied or not specified. In this case, use the same form as learned above, but leave the object out.

Examples:

教會 被 建立 起 來。
教会 被 建立 起 来。

Jiàohuì **bèi** jiànlì qǐ lái.
The church *built raise come*

The church was built up.

耶穌 基督 被 釘死 在 十字架 上。
耶稣 基督 被 钉死 在 十字架 上。

Yēsū Jīdū **bèi** dìngsǐ zài shízìjià shàng.
Jesus Christ *crucify at cross on*

Jesus Christ was crucified on the cross.

Preach My Gospel Examples:

他們 被 趕出 伊甸園。
他们 被 赶出 伊甸园。

Tāmen **bèi** gǎnchū Yīdiànyuán.
They *drive out Eden Garden*

They were cast from the garden [of Eden] (p.49).

我们 会 被 带到 神 的 面前 接受 審判。
我們 會 被 带到 神 的 面前 接受 审判。

Wǒmen huì **bèi** dàidào Shén de miànqián jiēshòu shěnpàn.
We will *bring to God 's presence receive judge*

We will be brought into God's presence to be judged (p. 53).

祈求 你 會 被 引領 找到 準備好 接受 此 復興 信息 的 人
祈求 你 会 被 引领 找到 准备好 接受 此 复兴 信息 的 人。

Qíqiú nǐ huì **bèi** yǐnlǐng zhǎodào zhǔnbèihǎo jiēshòu cǐ fùxīng xìnxī de rén.
*Petition you will be guide find prepared receive this restore message * person*

Pray that you will be led to those who are prepared to receive the message of the Restoration (p. 94).

Remember This

For most Chinese speakers, *bèi* is used when speaking of **negative experiences**; however, it is widely used in the church, both in positive and negative situations. Because of this, it may be wise when speaking to people outside the church to avoid using *bèi* unless it is being used to communicate a negative experience.

*For more information on how *de* functions here, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.

Activities (see answers on pp. 339-340)

Learn on Your Own

A. Active vs. Passive Voice

Decide whether each of the underlined portions of the following sentences are written in active or passive voice. Rewrite each underlined portion that is written in active voice into passive voice.

Example: People that opposed Christ and His mission rejected and killed the apostles.
Answer: Active, The apostles were rejected and killed by those that opposed Christ and His mission.

1. We were all called by God to come and be missionaries.
2. Sometimes people yell at us, but we don't get mad at them.
3. Brother Chen started to *drift away from* (*shūyuǎn*) the church not long after he was baptized because he was teased (qǔxiào) by his friends.
4. Although Satan tried Jesus Christ, He never *gave into* (*qūfú yú*) temptation.
5. Jesus Christ was rejected by many people that did not believe in Him while He was on the earth.
6. As a result of Adam and Eve's transgression, God cast them out of the Garden of Eden.
7. At the time of the Great Apostasy, people distorted many gospel doctrines.
8. The Sun Family heard from someone that our church still supports polygamy and felt like they had been lied to by us.
9. Children should not be spoiled by their parents, *on the contrary* (*xiāngfǎn de*), parents should help children develop a sense of responsibility.

B. Translation

Translate the **passive voice** version of each above sentence into Chinese using *bèi*. Check your answers.

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒ zúotiān bèi Huáng Jiěmèi ***gàosù** nǐmen kuài yào bānjiā le, shì zhēn de ma?
   I was told by Sister Huang yesterday that you are moving soon, is it true?
2. Wúlùn shì shéi, měi gè rén fùhuó yǐhòu dōu huì bèi dàidào Shén de miànqián ***bèi** shěnpàn.
   No matter who they are, everyone will be brought into the presence of God after the resurrection to be judged.
3. Wǒmen de mùdàoyǒu yǐjīng ***bèi** jiàodǎo dì-yī kè le, kěshì wǒ juédé tā hái bú tài dǒng Yuēsè Sīmì de jīnglì.
   Our investigator has already been taught the first lesson, but I feel like he still doesn't really understand Joseph Smith's experience.
4. Pànjiào de shíhòu, rénmen yòng tāmen zìjǐ de lǐjiě lái jiěshì fúyīn, yīncǐ xǔduō zhēnlǐ ***shì yíshī** le.
   At the time of the apostasy, people used their own understanding to explain the gospel; because of this, many truths were lost.
5. Yīnwèi wǒ cóng xiǎo jiù yōngyǒu fúyīn, wǒ juédé wǒ měi tiān dōu ***bèi** Shén zhùfú.
   I feel like I am blessed by God everyday because I have had the gospel since I was little.
6. Tā qùnián cái ***bèi** shòu xǐ, kěshì tā duì fúyīn jiàoyì de liǎojiě yǐjīng hěn tòuchè.
   He was only baptized last year, but his understanding of the gospel is already very thorough.
7. Wǒmen yīnggāi gǎnkuài qù bàifǎng Xiāo Dìxiōng, wǒ tīngshuō tā zuìjìn ***jiěgù** le.
   We should go and visit Brother Xiao soon, I heard he was fired recently.
8. Sūirán wǒ de tóngbàn chà bù duō yǎo ***bèi tāmen de gǒu**, dànshì tā hái yǒnggǎn de qiāo tāmen jiā de mén.
   Even though my companion was almost bit by their dog, he still courageously knocked on their door.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Zhū Jiěmèi shuō tā yào jiārù jiàohuì de shíhòu jiù gǎnchū jiā mén bèi tā de fùmǔ.
2. Qiānyì (*to humble*) zìjǐ bǐ bèi pò qiānbēi hǎo.
3. Chéngyuán de shíyī fèngxiàn hé qítā rènhé juānxiàn dōu shǔyú Shén, bìng shì *shì wéi* (*seen as*) shénshèng.
4. Wǒ bèi tāmen de huà shēnshēn gǎndòng, cóng nà shíhòu dào xiànzài wǒ yìzhí jìdé tāmen.
5. Sādàn hé suǒyǒu gēnsuí tā de líng dōu cóng Shén de miànqián pāoxiàqù.
6. Yàoshi nǐ tīngbùdǒng wǒmen de yìsī, qǐng gàosù wǒmen, wǒmen bù xiǎng ràng nǐ nòng hútú (*confused*) bèi wǒmen.
7. Suīrán wǒmen gāng kāishǐ xué Zhōngwén bù jǐu, yīnwèi bèi Shén bāngzhù, wǒmen yǐjīng néng yòng Zhōngwén yǔ rén fēnxiǎng fúyīn le.
8. Wǒmen dōu shì zài bèi zhǐdìng (*appointed*) de shíjiān lái dào shì shàng bèi zhǐdìng de dìfāng.

E. Scripture Activity (~20 min.)
Níféi Yī Shū 10:11-14 contains a short summary of the scattering and gathering of the House of Israel. Read through it, and write down the 7 times *bèi* is used. Check your answers. Then define what each phrase that uses *bèi* means and write down any extra vocab you may need to know in order to explain this analogy (olive tree, house of Israel, etc.). Once you have identified the *bèi* phrases and the necessary vocabulary, practice summarizing the main points contained in these four verses with your companion. Get feedback on your use of *bèi* and repractice.

F. Describe an Experience (~15 min.)
Think of a trial you have experienced that you could use *bèi* to describe (for example, a time when you were fired from a job, applied for something and got rejected, hit by a car, etc.). With your companion, practice using *bèi* to describe the trial, how you overcame it, and what you learned from it. Then identify an investigator or member that is going through a difficult time right now and set a goal to meet with them and share your experience with them. Ask them to share their trial with you and help them have faith to face their trial.

G. Audio Activity (~15 min.)
Listen to the *Gospel Principles* audio clip about the responsibility of teachers - *Jiàoshī de zérèn*. Use information from the clip to answer the following questions in Chinese using *bèi*: 1) Who are ordained to be teachers? 2) What are teachers usually assigned as? 3) What are teachers commanded to do? Check your answers. A list of possible unknown vocab from the clip is provided below. Practice using similar structures to explain the role of prophets, elders, apostles, etc. to your companion.

nánqīngnián - young men (church)	*zhíshì* - deacon	*lǚxíng* - to fulfill	*jiātíng jiāodǎo jiàoshī* - home teacher
ànlì - to ordain	*zhízé* - responsibility	*zhǐpài* - to assign	*fǎngwèn* - to visit

H. Language Study Plan Activity (~10 min.)
"Actively Listen," bullet 1. Listen to how others use passive voice throughout a specific hour that you choose during the day. Identify at least three times you hear passive voice, and try to imitate phrases and patterns where native speakers use them and the kinds of passives that they use. Share your sentences with your companion. When do native speakers not use passive that you normally would?

Learn with Your Companion

I. Asking Questions with *Bèi* (~20 min.)
With your companion, come up with a list of 7-8 questions from the missionary lessons that use *bèi,* about 4 per companion (i.e., *Yēsū Jīdū wèishénme xūyào bèi dìngsǐ?).* Then take turns asking and answering each other's questions. Give each other feedback on how you used *bèi.* After all the questions have been asked, exchange questions so that you are now asking your companion the questions they came up with and they are asking you your questions. Answer the questions, applying the feedback discussed during the first round of questions.

J. Sentence Transformation (~5+ min.)
Take turns giving each other active sentences in Chinese that can be used in your teaching and having the other transform the sentence into passive voice. Identify in what situations one sentence would be used over the other. **Caution:** Not every sentence can or should be translated into passive voice in Chinese. Some are meant to be said in active voice and are more coherent when said that way. Use the above lesson and native speakers as your guide as to whether or not you should use passive voice.

Learn with a Native Speaker

K. When to Use *Bèi* (~25 min.)
Sometimes it is difficult to know offhand whether or not *bèi* can be used in a particular sentence. Therefore, it is best to listen to and learn from natives when it is correct to use *bèi* and when it is not. To get started, come up with 10 sentences from your teaching or contacting that use passive voice with your companion. Then decide which ones you think can be described with *bèi* and which ones need a different structure. Take these sentences to a native and read them aloud for the native. Ask them if your sentences are correct. For those sentences that cannot use *bèi* (or where another structure is preferred), ask the native to tell you a better way to say them, then practice those sentences using the form they gave you.

L. Using *Bèi* to Explain Priesthood Responsibility (~15 min.)
After performing activity G, identify the young men in your ward that are at the age of teachers or soon will be (ages 13-15). Make plans to visit one of them and teach him the responsibilities of teachers in the priesthood using *bèi* along with the new phrases and vocab you learned from the activity. After teaching, get feedback from the member on your Chinese.

Learn with Your District

M. Active vs. Passive Voice Board Activity (~30 min.)
Share 2 Nephi 2:14 with your district. Share with them how this verse applies to passive voice in Mandarin (i.e., things that act are in active voice, things that are acted upon are in passive voice). Pick something that your district could teach about, perhaps the Savior or prophets. Write it up on the top of the board. Make two columns underneath it, one labeled "Act" (*zhǔdòng),* and the other, "Acted Upon" (*bèidòng).* If they are teaching about the Savior, for example, ask them to make a list of all the things that the Savior did while He was on the earth and write their answers under "Act." Then ask them to tell you all the things that others did to Him while He was on the earth, both good and bad, and write those things under "Acted Upon." Help your district see when passive would be used. Next conduct a practice activity where they teach the Savior's Earthly Ministry and talk about as many things written on the board as they can. Write down any vocabulary they need to be able to do so. Make sure they are using passive voice when they should, but have them focus on really describing well what happened during the Savior's time on the earth and what His life means for the person they are teaching.

De 的, *De* 得, and *De* 地

Introduction

In this lesson we will be comparing the usage of the three different *de* characters commonly used in Chinese.

De 的

21a

You have already learned a lot about this *de* (的). It functions to show possession, or to modify a noun phrase.

Examples:

我們 都 是 天父 的 孩子。
我们 都 是 天父 的 孩子。
Wǒmen dōu shì Tiānfù **de** háizi.
We all are Heavenly Father 's child
We are all Heavenly Father's children.

When *de* (的) functions to show possession, it is just like adding ('s) after a noun in English.

耶穌 基督 是 我們 唯一 完美 的 榜樣。
耶稣 基督 是 我们 唯一 完美 的 榜样。
Yēsū Jīdū shì wǒmen wéiyī wánměi **de** bǎngyàng.
Jesus Christ is our only perfect example.

When *de* (的) functions to modify a noun phrase, it goes after all the modifiers, directly **before the noun being modified**.

Actions

This *de* (的) is taught in greater detail in the "Possessive and Descriptive - *De*" and "Possessive and Descriptive - *De* (Extra Mile)" lessons.

De 得

21b

This *de* (得) does not show possession, nor does it modify nouns, but functions in a few other ways. It is used in comparison structures (see the "Comparisons" lessons) and with resultative suffixes (see the "Resultative Verbs" lesson), which will not be discussed here. Here we will learn how *de* (得) functions to help **describe an action**. Take a look at the examples below.

Example:

Without Object		With Object
她 說 得 快。 她 说 得 快。 Tā shuō **de** kuài. *She speak fast* *She speaks quickly.*	→	她 說 話 說 得 快。 她 说 话 说 得 快。 Tā shuō huà shuō **de** kuài. *She speak word speak fast* *She speaks quickly.*
她 說 得 不 快。 她 说 得 不 快。 Tā shuō **de** bú kuài. *She speak not fast* *She **doesn't** speak quickly.*	→	她 說 話 說 得 不 快。 她 说 话 说 得 不 快。 Tā shuō huà shuō **de** bú kuài. *She speak word speak not fast* *She **doesn't** speak quickly.*

Let's Talk About It

This *de* (得) is used when you are describing **how** an action is **usually** performed, or how it was performed in the **past**. It focuses on **how the action turned out**. There are two basic patterns for using *de* (得):

Form	Function	Example
S + Verb + *de* (得) + Adverb	**basic** structure, used for describing an action when there is no object (or one is implied)	S V Adv Tā + dú + *de* + màn *He read slow*
SVO + Verb + *de* (得) + Adverb	used when there is an **object** in the sentence, this form allows you to make your sentence **more specific**	S V O V Adv Tā dú shū + dú + *de* + màn *He read book read slow*

Note: Remember that an **adverb** is a word that **describes** a verb (action).

Examples:

他 做 得 很 好。
他 做 得 很 好。
Tā zuò **de** hěn hǎo.
He do very good
He did a really good job.

他 做 見證 做 得 很 好。
他 做 见证 做 得 很 好。
Tā zuò jiànzhèng zuò **de** hěn hǎo.
He do testimony do very good
He did a really good job bearing his testimony.

你 讀 得 很 快。
你 读 得 很 快。
Nǐ dú **de** hěn kuài.
You study very fast
You read really fast.

你 讀 摩爾門經 讀 得 很 快。
你 读 摩尔门经 读 得 很 快。
Nǐ dú Mó'ěrménjīng dú **de** hěn kuài.
You study Book of Mormon study very fast
You read the Book of Mormon really fast.

Note: It is much more specific when you use the second form and add an object. The only time you can leave the object out is if the object is **already understood** in the conversation.

De 地

21c

De (地) also functions to describe an action. Look at the examples below. What is the difference between this *de* (地) and the *de* (得) we just learned?

Examples:

她 快快 地 說。
她 快快 地 说。
Tā kuàikuài **de** shuō.
She quick speak
She spoke quickly.

我們 每天 需要 勤奮 地 珍藏 神 的話。
我们 每天 需要 勤奋 地 珍藏 神 的话。
Wǒmen měi tiān xūyào qínfèn **de** zhēncáng Shén de huà.
We everyday need diligent collect God 's word
We need to diligently treasure up God's word everyday.

What is the difference? Take a look below to learn more about it.

Let's Talk About It

While both characters are used in describing an action, *de* (地) is used when describing an **entire action** that happens on a **specific occasion** (as opposed to the usual nature of an action). It focuses on **how** the subject **performs** the action. When using *de* (地), the form is:

Adverb + *de* (地) + Verb

This form is opposite of that used with the *de* (得) just learned. Below are some examples, including some from *Preach My Gospel*, to help you better understand how to use this principle.

Example:

我 要 仔仔細細 地 琢磨，再 做 決定。
我 要 仔仔细细 地 琢磨，再 做 决定。
Wǒ yào zǐzǐxìxì **de** zuómó, zài zuò juédìng.
I want careful ponder then do decision
I want to first consider it carefully, then make a decision.

陶 弟兄 熱情 地 跟他的 朋友 分享 福音。
陶 弟兄 热情 地 跟他的 朋友 分享 福音。
Táo Dìxiōng rèqíng **de** gēn tā de péngyǒu fēnxiǎng fúyīn.
Tao Brother enthusiastically with his friend share gospel
Brother Tao enthusiastically shared the gospel with his friend.

Note: As in the example above, the adverb and *de* (地) are placed **before** a prepositional phrase that modifies the verb.

Preach My Gospel Examples:

悔改　包括　謙卑　地　服從　靈，和　順服　神　的旨意。
悔改　包括　谦卑　地　服从　灵，和　顺服　神　的旨意。

Huǐgǎi　bāokuò qiānbēi **de** fúcóng Líng, hé　shùnfú　Shén de zhǐyì.
Repentance include humble obey Spirit, and submit to God 's will

[Repentance] involves humbly yielding to the Spirit and submitting to God's will (p. 8).

只要　我們　遵行　祂的 福音，祂會　慈悲　地　寬恕　我們　的罪。
只要　我们　遵行　他的 福音，他会　慈悲　地　宽恕　我们　的罪。

Zhǐyào　wǒmen zūnxíng Ta de　fúyīn,　Tā huì cíbēi　**de**　kuānshù wǒmen de zuì.
As long as we obey His gospel, He will mercy forgive our sin

As we live His gospel He will mercifully forgive our sins (p.56).

約瑟・斯密 的 家人 都　虔誠　地　相信　神，他們　不斷　地　尋求 真理。
约瑟・斯密 的 家人 都　虔诚　地　相信　神，他们　不断　地　寻求 真理。

Yuēsè Sīmì de jiārén dōu qiánchéng **de** xiāngxìn Shén, tāmen búduàn **de** xúnqiú zhēnlǐ.
Joseph Smith family all devout believe God they unceasing seek truth

[Joseph Smith's] family members were deeply religious and constantly sought for truth (p. 36).

如果　他們　持守　到底，他們　能　在 末日　純潔　無瑕　地　站　在 基督　面前。
如果　他们　持守　到底，他们　能　在 末日　纯洁　无瑕　地　站　在 基督　面前。

Rúguǒ támen chíshǒu dào dǐ,　tāmen néng zài mòrì　chúnjié　wúxiá　**de** zhàn zài Jīdū miànqián.
If they endure to the end they able at last day pure faultless stand at Christ presence

If they endure to the end, they will stand spotless before Christ at the last day (p. 5).

Actions

Comparing *De* 得 and *De* 地

Let's look at an example side by side to get a better feel for the difference between these two characters and their use in describing an action.

	***De* (得)**	***De* (地)**
Example 1:	她　跑　得　快。 她　跑　得　快。 Tā　pǎo　**de**　kuài. *She run fast* *She runs quickly.* **Note:** This is expressing that she **usually** runs fast, or she **is** a fast runner.	她　快快　地　跑。 她　快快　地　跑。 Tā　kuàikuài　**de**　pǎo. *She quick run* *She ran quickly.* **Note:** This expresses that she ran fast on a **specific** occasion.
Example 2:	我　做　得　很　匆忙。 我　做　得　很　匆忙。 Wǒ zuò　**de**　hěn cōngmáng. *I do very hurried* *I do things in a hurry.* **Note:** This expresses that I **usually** do things in a hurried manner.	我　匆匆忙忙　地　做。 我　匆匆忙忙　地　做。 Wǒ cōngcōngmángmáng　**de**　zuò. *I hurriedly do* *I hurriedly did it.* **Note:** This expresses that on some **specific** occasion I very hurriedly did something.

Note: There are some adverbs and verbs that can only go together using one or the other form mentioned in this lesson. It would be too difficult to list all those combinations here, or in any text, but you will get the feel for it. Just don't be afraid to try to use both forms!

Remember This

Each of these three characters, 的, 得 and 地, have **multiple pronunciations**, but are all pronounced "*de*" when used in the contexts explained in this lesson. You will encounter these in the Book of Mormon and *Preach My Gospel*, as well as in your conversations with those you serve.

21d

Activities (see answers on p. 340)

Learn on Your Own

A. Which *De*? (English)
Choose the correct form of *de* (的, 得, or 地) for each bolded phrase in the sentences below. Check your answers.

1. As missionaries, **we are all volunteer** (*zìyuàn*) **and come at our own expense** (*zìfèi*).
2. My companion **walks very fast**, I usually can't keep up with him.
3. **You speak Chinese very well**! How many years have you been in Taiwan?
4. The Liu Family's son is **diligently preparing** to serve a mission; how can we help him prepare?
5. Mr. Qiu **told us *over and over again*** (*zàisān*) that he thinks that all religions are the same.
6. While we were teaching the Xu family, their son **threw a big fit** (*nào de hěn lìhài*); but after we gave him a coloring book (*miáotú huàcè*) he **happily played**.

B. Translate
Translate the above sentences from Activity A. Check your answers.

C. Which *De*? (Chinese)
Choose the correct form of *de* (的, 得, or 地) for each *de* that is bolded in the sentences below. Check your answers.

1. Shì shàng **de** měi gè rén dōu yǒu xuǎnzé **de** zìyóu (*freedom*).
2. Yēsū Jīdū Hòuqī Shèngtú Jiàohuì shì Yēsū Jīdū jīnrì zài dìqiú shàng **de** jiàohuì.
3. Nǐmen yì jiā rén zuìjìn guò **de** zěnmeyang? Yíqiè dōu ānhǎo ma?
4. Shén búduàn **de** gěi wǒmen kǎoyàn shì wèile ràng wǒmen huòdé chéngzhǎng hé jìnbù **de** jīhuì.
5. Nǐ kě bù kěyǐ bǎ nǐ gāng shēngguò háizi **de** nàge péngyǒu jièshào gěi wǒmen rènshí?
6. Shènglíng tōngcháng jìngjìng **de** yǔ wǒmen gōutōng. Tā **de** yǐngxiǎnglì bèi chēngwéi wēixiǎo **de** shēngyīn.
7. Nǐ jué**dé** nǎxiē fāngfǎ kěyǐ bāngzhù nǐ yǒuxiào **de** yándú jīngwén bìng lǐjiě jīngwén?
8. "Dāng wǒmen zài xīngqītiān xiūxī, bù cóngshì rìcháng huódòng shí, wǒmen **de** xīn jiù kěyǐ zìyóu **de** chénsī shǔlíng **de** shìwù" (*Gospel Principles*, 139).
9. Zuò chuándào shìgōng hěn róngyì ràng wǒmen jué**dé** zìjǐ yìzhí zuò **de** bú gòu hǎo, kěshì wǒmen yào jì**dé** zhège shìgōng què bú shì wǒmen **de**, ér shì Shén **de**, Tá kěyǐ míbǔ wǒmen **de** bùzǔ.

D. Common Errors
Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Jiātíng shì zuì zhòngyào de shèhuì dānwèi, wǒmen shǒuxiān yīnggāi ***chénglì de hǎohǎo** gè hǎo jiātíng zhīhòu zài qù dānxīn shēnghuó de qítā fāngmiàn.
   The family is the most important unit in society, we should first establish a family well and then worry about other areas of life.
2. Huáng Dàifū měi tiān ***hěn lèi de gōngzuò**, wǒmen hěn nándé yǒu jīhuì hé tā jiàn miàn.
   Doctor Huang gets really tired from work every day, an opportunity to meet with him is hard to come by.
3. Měi rì ***dǎogào de qiánjìng** shì bìxū de, wǒmen yào bìmiǎn ràng qídǎo lúnwéi yì chéng bú biàn de lìxíng gōngshì.
   Daily, reverent prayer is a must; we should avoid letting our prayers fall into a routine.
4. Zēng Jiěmèi yì dédào láizì Tiānfù de dá'àn jiù ***jiēshòu le xǐlǐ hěn kuài.**
   When Sister Zeng received an answer from Heavenly Father she quickly received baptism.
5. Wǒmen bāng Yè Jiātíng ***gānjìng de zhěnglǐ tāmen de fángzi** yǐhòu, tāmen jiù yuànyì hé wǒmen qù cānjiā jiàohuì le.
   After we helped the Ye Family neatly clean their house they were willing to come to church with us.
6. Nà duàn jīngwén tā kàn ***le** hěn kuài, wǒ bù zhīdào tā kàn dǒng le méiyǒu.
   He just read that scripture really quickly, I don't know if he understood it or not.
7. Xiānzhī shàng tái zuò yǎnjiǎng shí, suǒyǒu de chéngyuán dōu ***zhùyì de tīng** tā de xìnxī.
   When the prophet goes to the podium to speak, all the members attentively listen to his message.
8. Děng nǐ jiēshòu le Tiānfù duì nǐ de zhǐyì yǐhòu, nǐ jiù huì ***zǒu de hěn kāixīn** zài Tā wèi nǐ zhǔnbèi de lù shàng.
   After you've accepted Heavenly Father's will for you, you can happily walk on the road He has prepared for you.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒ měi tiān wǎnshàng dú le jīngwén, zuò le qídǎo yǐhòu cái néng shuìjiào de ānxīn.
2. Wǒmen qí chē de qìchuǎnxūxū (*out of breath*) cái zhōngyú zhǔnshí dào jiā.
3. Wǒmen zài Ānxīrì rúguǒ zhǐ shì lǎnsàn de shénme dōu bú zuò, hái bú suàn shǒu Ānxīrì wéi shèng.
4. Wǒ xiǎngyào zài cì gēn nǐ qiángdiào, qiānbēi de yīkào Shén shì wéiyī de fāngfǎ zhǎodào zhēnzhèng kuàilè.
5. Wǒmen yīnggāi jìn kěnéng de kāngkǎi jiǎofù wǒmen de shíyīfèngxiàn hé qítā de juānxiàn.
6. Yàoshì nǐ xiàng Tiānfù dǎogào de hěn qiānbēi, Tā jiù huì ràng nǐ zhīdào Tā de cúnzài.
7. Rúguǒ wèi tārén fúwù de *xīn'gān qíngyuàn* (*willingly*) bìng zìjué (*conscious*) de zūnshǒu Shén de jìemìng, nǐ jiù huì kāixīn de dùguò měi yì tiān.
8. Tiānfù zhīdào Sādàn huì yòuhuò wǒmen qù duìdài wǒmen de shēntǐ, duìdài de búdàng (*inappropriately*).

F. Scripture Activity (~20 min.)

Read through Jiàoyì hé Shèngyuē section 4 below. Identify the 8 different places *de* is used, and state which *de* is used each time. Check your answers. Write down your feelings in Chinese in a study journal about this section and about your calling as a missionary. Extra mile: Memorize this section and recite it to your companion or district leader.

(v. 1) *Xiànzài kàn a, yí jiàn qímiào* (marvelous) *de shìgōng jiù yào láidào rénlèi érnǚ zhōngjiān.* (v. 2) *Yīncǐ, nǐmen zhuóshǒu* (embark) *wèi Shén fúwù de rén a, nǐmen yídìng yào jìnxīn, jìnnéng, jìnyì, jìnlì shìfèng Tā, shǐ nǐmen zài mòrì* (last day) *néng wú kě zhǐzé* (without anything that can be criticized) *de zhàn zài Shén miànqián.* (v. 3) *Yīncǐ, nǐmen ruò yǒu shìfèng Shén de xīnyuàn, jiù bèi zhàohuàn zuò zhè shìgōng;* (v. 4) *Yīnwèi kàn a, tiándì* (field) *yǐjīng bái de kěyǐ shōuhuò* (harvest) *le; bìngqiě, kànzhe, yònglì huīdòng* (wave) *liándāo* (sickle) *de rén, jiù shì zài chǔcáng* (to store up), *tā jiù bú huì mièwáng, què wèi tā de línghún dàilái jiù'ēn;* (v. 5) *Érqiě xìnxīn, xīwàng, rén'ài hé àixīn, yǐjí yǎnjīng zhuānzhù* (focused) *yú Shén de róngyào, shǐ tā yǒu zīgé* (qualification) *dānrèn* (hold [an office]) *zhè shìgōng.* (v. 6) *Jìzhù xìnxīn, měidé, zhīshì, jiézhì, rěnnài, shǒuzú qīnqíng, shénxìng, rén'ài, qiānbēi, qínfèn.* (v. 7) *Qíqiú, nǐmen jiù dédào; kòu mén, jiù gěi nǐmen kāi mén. Āmen.*

G. Audio Activity (~20 min.)

Listen to the audio clip "Jiǎofù shíyīfèngxiàn de tàidù." Write down the paragraph as you hear it (you may need to pause and rewind a number of times), and make note of the places that include a *de*. Write down the character for which *de* is being used in each place. Check your answers. Possible unknown vocab are listed below.

lèyì - willingly	*Bǎoluó* - Paul	*zhuódìng* - *to* decide after deliberation
lüèduó - to rob	*nèiróng* - content	*miǎnqiǎng* - to force

H. Language Study Plan Activity (~30 min.)

Learn grammar - bullet 2. Call the Gospel Principles teacher in your ward and ask if you can share a small 3-5 minute portion of the lesson this week. Write out what you will share on a sheet of paper, and be sure to use 的, 得, and 地 in your lesson plan. You may also want to get feedback from 1-2 people before you share your portion of the lesson on Sunday.

Learn with Your Companion

I. Distinguishing Between 地 and 得 (~20 min.)

Discuss with your companion the differences between 地 and 得 forms of adverbial description. What does 地 emphasize? What about 得? Which one is used to talk about future situations? Check your answers. After your discussion, come up with seven Chinese sentences that you could use while contacting non-Christians today and discuss whether 地, 得, or both could be used, and translate your sentences into English. Set a goal to use those sentences in your contacting today.

Learn with a Native Speaker

J. Contacting with a Member (~40 min.)
After performing the companion activity above, take your seven contacting sentences to a member and have them check them both to make sure your grammar is correct, and also that you understand their meaning. Receive feedback from the member and apply it. Then ask the member if they have any other suggestions for sentences you could use while contacting. Finally, go contacting with the member and practice using the sentences that your companionship and the member have made. At the end, talk to the member about their experience and encourage them to do missionary work among their friends and family.

Learn with Your District

K. *Huàn Wèizi!* (~15 min.)
Have the missionaries in your district sit in a circle on chairs (all facing into the circle). One missionary is "it" and has to stand facing away from the circle. The youngest missionary in the circle chooses 2 missionaries in the circle to be "*Huàn Wèizi*" missionaries. After 2 missionaries are chosen, then the person that is "it" may come into the circle. This missionary will go around the circle asking individual missionaries a question related to one of the missionary lessons in Chinese. The missionary is required to give a correct answer in Chinese using 地 or 得. If the missionary cannot think of an answer or gives a grammatically incorrect answer, that missionary is then "it" and you start a new round. However, when a question is asked to one of the "*Huàn Wèizi*" missionaries, they simply call out "*Huàn Wèizi!*", which is the signal for all missionaries in the circle to jump up and run to a different chair (including the missionary who was in the middle). The missionary left without a chair is now "it" and the game begins again.

Le

Introduction

The Chinese particle *le* is used in many different contexts. It will help you be more specific as you speak, particularly in reference to the timing and sequence of events. This lesson is divided into three sections: Verb Suffix *le*, Sentence Final *le*, and Double *le*.

Verb Suffix *Le*

22a

Le can act as a verb suffix to indicate **completion** of an action. Look at the examples below. Where is *le* placed to indicate a completion of action?

Examples:

S	V	O
我	研讀 了	摩爾門經。
我	研读 了	摩尔门经。

Wǒ yándú **le** Mó'ěrménjīng.
I study Book of Mormon

I studied the Book of Mormon.

S	V		O		
耶穌	基督	實現 了	天父	的	目的。
耶稣	基督	实现 了	天父	的	目的。

Yēsū Jīdū shíxiàn **le** Tiānfù de mùdì.
Jesus Christ achieve Heavenly Father purpose

Jesus Christ fulfilled Heavenly Father's purposes.

Le is placed **after the verb** to indicate the completion of an action.

Note: When you have a monosyllabic (one character) object, *le* will sometimes be placed **after** the object. Some native speakers prefer to always put *le* after the object, regardless of how long the object is.

Let's Talk About It

22b

When *le* is placed after a **verb**, it does not automatically make your sentence **past tense**. Chinese has **no tense** and must be indicated specifically by a time word. *Le* can, however, indicate past action **if** you are speaking about an action that, by context, is clearly already complete with respect to now (the time you are speaking), as shown in the examples above. Take a look at the examples below to see how *le* is used both in referring to future and past events.

Future:

他 來 了 以後，我們 才 能 去吃飯。
他 来 了 以后，我们 才 能 去吃饭。

Tā lái **le** yǐhòu, wǒmen cái néng qù chīfàn.
He come after we only then are able go eat

We can't go eat until he gets here.

你 讀 完 了 這章， 就 可以 從 頭 開始 研讀 摩爾門經。
你 读 完 了 这章， 就 可以 从 头 开始 研读 摩尔门经。

Nǐ dú wán **le** zhè zhāng, jiù kěyǐ cóng tóu kāishǐ yándú Mó'ěrménjīng.
You study complete this chapter then can from head start study Book of Mormon

When you finish reading this chapter, you can go ahead and start studying the Book of Mormon from the beginning.

Past:

她 已經 接受 了 洗禮。
她 已经 接受 了 洗礼。

Tā yǐjīng jiēshòu **le** xǐlǐ.
She already receive baptism

She has already been baptized.*

To indicate that this is a **past**, completed action, we add *yǐjīng* (already). Without this, it may not be clear if we're talking about past or future action!

我們 昨天 晚上 跟 他們 談 了 一下。
我们 昨天 晚上 跟 他们 谈 了 一下。

Wǒmen zuótiān wǎnshàng gēn tāmen tán **le** yíxià.
We yesterday evening with them talk a while

We spoke with them for a while last night.

Le acts here to indicate that "speak" is completed, making it "spoke".

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*Adding "-ed" to the end of a word in English denotes past tense; however, in Chinese *le* does **not** serve this same purpose. To indicate that an action is completed, remember to indicate the time when it happened!

Note: When using *le* in **future** contexts, there is usually a connecting word indicating that something will happen **at that time** or **after** the completion of the action, and the sentence usually refers to a **future sequence of events**. When using *le* in a **past** context, there is usually a **Time** word that indicates when the action took place (like **already** and **yesterday evening** in the previous examples).

Negation

22c

To negate a **completed** action, you take away *le*, and place *méiyǒu* (not have) directly in **front** of the **verb**.

Examples:

他 沒有 來 教會。
他 没有 来 教会。

Tā **méiyǒu** lái jiàohuì.
He not have come church

He didn't come to church.

我 為甚麼 沒有 聽到 天父 的 聲音？
我 为什么 没有 听到 天父 的 声音？

Wǒ wèishénme **méiyǒu** tīngdào Tiānfù de shēngyīn?
I why not have hear Heavenly Father 's voice

Why didn't I hear Heavenly Father's voice?

Sentence Final *Le*

In contrast to the **verb suffix** *le*, *le* placed at the **end of a sentence** indicates that what is being said is **new information**, or that it is a **change** from something before. Sentence Final *le* can also be used to describe the **imminent occurance** of something in the near future. The following two examples indicate a **change** from something before.

22d

Examples:

他 不 再 是 主教 了。
他 不 再 是 主教 了。

Tā bú zài shì zhǔjiào **le**.
He not again is bishop

He is not the Bishop anymore.

When the bishop is released, you may need to explain to your investigator that he is no longer the bishop (a **change** from before).

他 喜歡 參加 教會 聚會 了。
他 喜欢 参加 教会 聚会 了。

Tā xǐhuān cānjiā jiàohuì jùhuì **le**.
He like attend church meeting

Now he likes to attend church!

Here there was a change from not liking to attend to church, to liking it.

Let's Talk About It

The above examples show one use for Sentence Final *le*: change. Another use for the Sentence Final *le* is to indicate that what is being said is **new information** to the listener. Since the structure of these two is the same, **you can only tell by context of the discussion which one is being used**. For example, in the first example above, the fact that he is no longer the Bishop could just be **new** news to the person you are telling.

The following examples will illustrate how to use Sentence Final *le* to express the **imminent occurance** of something in the near future.

Examples:

我們 快 到 了。
我们 快 到 了。

Wǒmen kuài dào **le**.
We fast arrive

We will be there soon.

他 快 (要) 去 台灣 傳 教 了。
他 快 (要) 去 台湾 传 教 了。

Tā kuài (yào) qù Táiwān chuán jiào **le**.
He fast will go Taiwan spread church

He is going to serve a mission in Taiwan soon.

我 就 (要) 跟 他 一起 研讀 摩爾門經 了。
我 就 (要) 跟 他 一起 研读 摩尔门经 了。

Wǒ jiù (yào) gēn tā yìqǐ yándú Mó'ěrménjīng **le**.
I immediately will with him together study Book or Mormon

I am going to study the Book of Mormon with him.

Note: When using Sentence Final *le* to indicate imminent action in the near future, you must use *yào*, *kuài (yào)*, or *jiù (yào)* in the time spot. *Jiù (yào)* has the **highest** degree of immediacy (has the feeling of happening the **soonest**). *Yào* by itself has the next highest degree of immediacy. *Kuài (yào)* has the **least** degree of immediacy.

Double *Le*

22e

When *le* is placed after the verb **and** at the end of the sentence, it functions to express that something began in the past and is still continuing now in the present. Double *le* can also be used to indicate a sequence of events in the **past**.

Continuing Action Double *Le*

Examples:

我 已經 學 了 一個 月 的 中文 了。
我 已经 学 了 一个 月 的 中文 了。

Wǒ yǐjīng xué **le** yí gè yuè de zhōngwén **le**.
I already study one month Chinese

I have already studied Chinese for a month! (and I am still studying)

他 做 了 三 次 了。
他 做 了 三 次 了。

Tā zuò **le** sān cì **le**.
He do three time

He has done it three times so far.

我 吃 了 三 頓 飯 了。
我 吃 了 三 顿 饭 了。

Wǒ chī **le** sān dùn fàn **le**.
*I eat three * meal*

I have eaten three meals so far.

In the three examples above, *le* occurs **after** the verb and again at the **end** of the sentence, expressing that the action began in the past and has continued (for the duration given in the sentence, if there is one given) up until now, and is still going.

Past Sequence Double *Le*

As we noticed above when learning about Verb Suffix *le*, we can use the Verb Suffix *le* to indicate a sequence of events or completed action. Adding a second *le* after the second verb (or its object) in the sentence makes it clear that the sequence of events took place in the **past**. Take a look at the examples below:

Examples:

他 讀 完 了 摩爾門經 以後，就 決定 了 受洗。
他 读 完 了 摩尔门经 以後，就 决定 了 受洗。

Tā dú wán **le** Mó'ěrménjīng yǐhòu, jiù juédìng **le** *shòu xǐ*.
He study finish Book of Mormon after then decide receive baptism

After he finished reading the Book of Mormon, he decided to be baptized.

他 聽 完 了 聖餐 聚會 的 演講 就 走 了。
他 听 完 了 圣餐 聚会 的 演讲 就 走 了。

*Tā tīng wán **le** shèngcān jùhuì de yǎnjiǎng jiù zǒu **le**.*
He listen finish sacrament meeting talk then walk

He left after listening to all of the sacrament meeting talks.

做 了 祈禱 以後，我 在 心理 有 了 平安。
做 了 祈祷 以后，我 在 心里 有 了 平安。

Zuò **le** qídǎo yǐhòu, wǒ zài xīnlǐ yǒu **le** píng'ān.
Do prayer after I in heart have peace

I had peace in my heart after I prayed.

*Dùn is a measure word for meals.

Guò

22f *Guò*, like the verb suffix *le*, goes **after** the verb, but has a different feeling to it than *le*. *Guò* indicates that the subject of the sentence had the experience (at least once) of doing something in the past; whereas *le* speaks of a **specific** instance. Look at the examples below. Where is *guò* placed? How is the meaning of the sentence different compared to *le*?

Examples:

你 去		過	教會	嗎？		
你 去		过	教会	吗？		
Nǐ qù		**guò**	jiàohuì	ma?		
You go			*church*			
Have you ever been to church?						
我 讀		過	摩爾門經。			
我 读		过	摩尔门经。			
Wǒ dú		**guò**	Mó'ěrménjīng.			
I study			*Book of Mormon*			
I have studied the Book of Mormon before.						
對， 我 做		過	祈禱。			
对， 我 做		过	祈祷。			
Duì, wǒ zuò		**guò**	qídǎo.			
Correct I do			*prayer*			
Correct, I have prayed before.						

你 去		了	教會	嗎？		
你 去		了	教会	吗？		
Nǐ qù		**le**	jiàohuì	ma?		
You go			*chuch*			
Did you go to church?						
我 讀		了	摩爾門經。			
我 读		了	摩尔门经。			
Wǒ dú		**le**	Mó'ěrménjīng.			
I study			*Book of Mormon*			
I studied the Book of Mormon.						
對， 我 做		了	祈禱。			
对， 我 做		了	祈祷。			
Duì, wǒ zuò		**le**	qídǎo.			
Correct I do			*prayer*			
Correct, I prayed.						

Let's Talk About It

Did you notice that both *guò* and *le* are suffixes that go directly after the verb? Even though they go in the same place, each gives the phrase you say a different meaning. There are only three circumstances where *guò* can be used:

- when talking about actions the subject of the sentence does not usually do
- when talking about actions that happened a long time ago
- when talking about actions that are repeatable

Preach My Gospel Example:

聖靈……	會	教導	你	新的	真理，	使	你	記得	你	研讀	過	的	教義。
圣灵……	会	教导	你	新的	真理，	使	你	记得	你	研读	过	的	教义。
Shènglíng...huì	jiàodǎo	nǐ	xīn de	zhēnlǐ,	shǐ	nǐ	jìdé	nǐ	yándú	**guò**	de	jiàoyì.			
Holy Ghost will	*teach*	*you*	*new*	*truth*	*to cause*	*you*	*remember*	*you*	*study*			*doctrine*			

The Holy Ghost ... will each you new truths and bring the doctrines you have studied to your remembrance (p. 3).

Negating *Guò*

22g To negate *guò*, just add *méiyǒu* before the verb. If you really want to emphasize that something has never been done in the past, you can use *cónglái méiyǒu*. You may see the more formal, or written, form *cóngwèi* in texts (see the *Preach My Gospel* example below).

Examples:

我們	的	慕道友	沒有	來	過	教會。
我们	的	慕道友	没有	来	过	教会。
Wǒmen	de	mùdàoyǒu	**méiyǒu**	lái	**guò**	jiàohuì.
Our		*investigator*	*have not*	*come*		*church*
Our investigator has never come to church before.						
耶穌 基督			沒有	犯	過	任何 的 罪。
耶稣 基督			没有	犯	过	任何 的 罪。
Yēsū Jīdū			**méiyǒu**	fàn	**guò**	rènhé de zuì.
Jesus Christ			*have not*	*commit*		*any sin*
Jesus Christ didn't ever commit any sin.						

Preach My Gospel Example:

當 你在祂的 兒女 中間 服務 時， 你 將 獲得 更 多 從未 體驗 過 的 快樂。
当 你在他的 儿女 中间 服务 时， 你 将 获得 更 多 从未 体验 过 的 快乐。

Dāng nǐ zài Tā de érnǚ zhōngjiān fúwù shí, nǐ jiāng huòdé gèng duō cóngwèi tǐyàn **guò** de kuàilè.
When you at His children among serve at that time you will receive even more never experience happiness

More happiness awaits you than you have ever experienced as you labor among His children (First Presidency Message, p. v).

Guò and *Le*

22h

Even though *guò* and *le* bring different meaning to what you say, they can be combined to emphasize the fact that a specific action has been done in the past and is completed. When both are used in the same sentence, *guò* is placed **before** *le*. Most often *le* will be placed **after** the object.

Examples:

你 去 過 教會 了嗎？
你 去 过 教会 了吗？
Nǐ qù **guò** jiàohuì **le** ma?
You go church
Have you ever been to church?

我 讀 過 摩爾門經 了。
我 读 过 摩尔门经 了。
Wǒ dú **guò** Mó'ěrménjīng **le**
I study Book of Mormon
I have studied the Book of Mormon before.

對， 我 做 過 祈禱 了。
对， 我 做 过 祈祷 了。
Duì, wǒ zuò **guò** qídǎo **le**.
Correct I do prayer
Correct, I have prayed before.

Remember This

Le is very useful and helps you express the Gospel of Jesus Christ more clearly to those you teach, but *le* is often overused by native Chinese speakers, similar to "like" in English. Do your best to use it according to the rules and examples you learned here, and when you listen to natives, try to determine if the way they use *le* is one of the ways we learned here. **Modeling your language after those who speak respectfully and in a dignified manner will help you excel in the language while keeping your language in harmony with your message**.

Activities (see answers on p. 341)

Learn on Your Own

A. To *Le* or Not to *Le*

Determine whether the underlined portions of the sentences below need *le* when translated into Mandarin. Check your answers. (Hint: In some of the sentences, *le* is optional.)

1. When I prayed last night, I didn't really feel anything.
2. Did you pray last night?
3. Joseph Smith was the first prophet of this dispensation.
4. He was here, but I'm not sure where he is now.
5. I've already read the Book of Mormon twice.
6. Everyone here on earth chose to follow the Savior in the premortal life.
7. I just met the ward mission leader yesterday.
8. Both my brother and my father were missionaries.
9. After we were born, a veil covered our memories of our premortal life.
10. I was baptized because I really believed that what the Missionaries taught was true.
11. After eating the fruit, Adam and Eve were cast out of the Garden.
12. Jesus Christ created the earth under the direction of Heavenly Father.
13. God knew we would all make mistakes, so He has provided a way for us to repent.
14. When Christ was on the earth, He gave His Apostles priesthood authority.

15. The Lord said that all people must repent of their sins and be baptized.
16. God knew we would need help, so He sent His Son to earth.
17. Heavenly Father restored His gospel for the purpose of allowing us to return to Him.
18. Christ personally taught His gospel to the people of the Book of Mormon.
19. All those who have received baptism and confirmation become members of the Church of Jesus Christ of Latter-day Saints.
20. Eve yielded to Satan's temptations and ate the fruit of the tree of knowledge of good and evil.

B. Translate

On a separate sheet of paper, translate the sentences from the To *Le* or Not to *Le* activity that actually used *le* into Mandarin. Check your answers.

C. Sentence Final *Le* - What Does it Mean?

Each of the following sentences contain a sentence final *le*. Write down what *le* means in the context of the sentence (e.g., change, continuing action, imminent occurence) and then check your answers.

1. Tiānguó jìn le.
2. Wǒ huì zūnshǒu Zhìhuìyǔ, zài yě bù chōu yān, hē jiǔ le.
3. Wǒmen yǐjīng hé tāmen shàng le sān cì kè le.
4. Shòu xǐ yǐhòu, tā míngxiǎn de bǐ guòqù kāilǎng duō le.
5. Wǒ zhōngwén xué le liù gè yuè le.
6. Sūn Dìxiōng shuō tāmen xiàge xīngqīliù jiù yào shòu xǐ le.
7. Qíshí, zhè zhāng jiǎng le nǎxiē nèiróng wǒ dōu bú tài jìdé le.
8. Nà tiān wǒ zuò le qiánchéng de dǎogào yǐhòu, xīn lǐ jiù hǎoshòu (*feel better*) le.
9. Děngdào shěnpàn kāishǐ de shíhòu cái xiǎng huǐgǎi de huà, jiù tài wǎn le, méi jīhuì le.
10. Mó'ěrménjīng de wènshì (*coming forth*) biǎomíng Yēsū Jīdū de dì-èr cì láilín jiù yào fāshēng le.

***D. Guò*, *Le* or Both?**

On a separate sheet of paper, write down whether *guò, le*, or either can be inserted into each blank. Check your answers.

1. Nǐmen cānjiā _ jùhuì ma?
2. Yēsū Jīdū fùhuó yǐhòu, céng qīnzì lái _ Měizhōu Dàlù.
3. Nǐmen jīntiān dú _ Mó'ěrménjīng ma?
4. Tòuguò Shènglíng, lìdài (*successive*) xiānzhī dōu yùyán _ hěn duō hòulái biànchéng shìshí de shìqíng.
5. Nǐmen qīnyǎn jiàn _ Shén huò qīn'ěr tīng _ Shén shuō huà ma?
6. Méiyǒu chī _ kǔ de rén, shì bú huì dǒngdé shénme shì tián de zīwèi de.
7. "Wǒ chuàngzào _ wúshù de shìjiè;...wǒ jièzhe Zǐ chuàngzào _ zhèxiē, Tā shì wǒ de Dúshēngzǐ" (Moses 1:33).
8. Yīnwèi chī _ Shén fēnfù tāmen bù kě chī de shàn'è shù shàng de guǒzi, Yàdāng hé Xiàwā jiù bèi gǎnchū _ Yīdiànyuán.
9. Jiùzhǔ shí'èr suì de shíhòu jiù zhīdào _ Tā bèi Tiānfù pàiqiǎn dào shì shàng de mùdì, bìng cóng cǐ kāishǐ _ Tā zài chénshì de shǐmìng.
10. Yēsū Jīdū yǐhòu de suǒyǒu xiānzhī dōu zuò _ jiànzhèng, jiànzhèng Tā yǐjīng rú Jiùyuē lǐ de lìdài xiānzhī yùyán de nà yàng lái _ _.
11. Wǒmen tīng rén shuō _ nǐmen de jiàohuì, yě jiàn _ xiàng nǐmen zhèyàng de chuánjiàoshì, dànshì cónglái méiyǒu gēn chuánjiàoshì shàng _ ke.
12. Yuēsè Sīmì ànzhào tiānshǐ gěi tā de qǐshì, bùjǐn zhǎodào _ bèi cáng _ *shù bǎi nián* (*many centuries*) de Mó'ěrménjīng, bìngqiě jièzhe Shènglíng de lìliàng fānyì _ zhè běn shū.

E. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Yēsū ***jiàodǎo le** wǒmen yào ài rén rú jǐ.
   Christ taught us to love others as we love ourselves.
2. Wǒmen guò wǔ fēn zhōng ***jiù dào**.
   We'll be there in five minutes.
3. Tā tīng le Zhìhuìyǔ hòu, jiù bǎ Tā de měi yì píng jiǔ ***dàodiào**.
   After hearing the Word of Wisdom, he poured out all of his bottles of alcohol.
4. Tā zuò zhǔjiào ***zuò le liǎng nián**.
   He has been the bishop for two years so far.
5. Yēsū céngjīng zhǐ yòng le wǔ tiáo miànbāo hé liǎng tiáo yú qíjìbān de ***wèibǎo** wǔ qiān gè rén.
   Christ used only five loaves of bread and two fish to miraculously feed (until full) five thousand people.
6. Suīrán wǒ hái yǒu yìxiē kùnnán yào kèfú, dànshì wǒ xiāngxìn wǒ ***hěn kuài jiù zhǔnbèihǎo shòu xǐ**.
   Although I've still got some difficulties to overcome, I believe I'm going to be ready to be baptized soon.
7. Tā zūnshǒu le wǒmen gěi tā de měi gè chéngnuò, dànshì tā hái ***méiyǒu dédào le** yí gè dá'àn.
   He has kept every commitment that we gave him, but he still hasn't obtained an answer.
8. Tā zǎo xiē shíhòu ***zài le** jiā, kěshì tā xiànzài bú zài. Wǒmen děng yí xià jiù yào dǎ diànhuà gěi tā le.
   He was home a little earlier, but he's not now. We will call him in just a bit.

9. Xiānzhī shuō ***le*** fùqīn, mǔqīn hé zǐnǚ dōu yīnggāi hùxiāng bāngzhù.
   The prophet has said that fathers, mothers, and children should all help one another.
10. Tiānfù méiyǒu wàngjì ***le*** wǒ shì shéi. Tōngguò Tā de lìliàng, wǒ zhànshèng le nàge kǎoyàn.
    Heavenly Father hadn't forgotten who I was. I overcome that trial through His power.

F. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Nǐmen zài Táiwān duōjiǔ le?
2. Hěn duō rén zài shì shàng shí, méi jiēshòu le Jīdū de fúyīn.
3. Wǒmen gěi Huáng Jiātíng shàng le kè, jiù qù bàifǎng Shěn Huìzhǎng.
4. Liú Zhǔjiào gàosù le wǒmen Xiāo Jiātíng zuìjìn bǐjiào shǎo lái jùhuì.
5. Biànyámín Wáng shì Níféi rén de yí wèi xiānzhī, tā céng yùyán Yēsū Jīdū de yì shēng.
6. Zhǔ shuō le Tā kuài yào láilín shí, Lāmànrén huì chéngwéi yí gè zhèngyì qiě shòu rén zūnjìng de mínzú.
7. Yuēsè Sīmì shì le Shén zài zhège shídài suǒ zhàohuàn de dì-yī wèi xiānzhī.
8. Yàdāng hé Xiàwā yīnwèi chī le jìnguǒ, shēntǐ shàng fāshēng biànhuà, biànchéng le fán rén.
9. Jiùzhǔ jìn le Tā zìjǐ de běnfèn, shíjiàn le Tā duì Tiānfù de chéngnuò—xiézhù le Fù zài shì shàng suǒyǒu de érnǚ fǎnhuí Tāmen zài tiān shàng de jiā.
10. Wǒmen xuǎnzé ànzhào Shén wèi wǒmen nǐdìng (to draft) de jìhuà shēnghuó shí, wǒmen zuò xuǎnzé de nénglì jiù zēngqiáng.

G. Teaching Activity (~25 min.)

Teach a 15-20 minute version of the first lesson to your companion. Stop every time you use *le* and discuss together whether or not it was used correctly. If there is any *le* that you and your companion are unsure about, write the sentence it was in on a piece of paper and ask a native speaker for help. For more practice, do this same activity sharing a personal experience instead of teaching a lesson.

H. Audio Activity (~25 min.)

Listen to the clip "Dà Pànjiào de guòchéng." Advanced vocabulary is provided below. On a separate piece of paper, write down each verb + *le* or verb + object + *le* combination that you hear. Write down a description of the role of each le (e.g., continuing action, completed action, etc.). Check your answers. Choose at least 5 of the verb + *le* combinations from the clip and practice teaching your companion the "Great Apostasy" using those combinations. Ask for feedback on your usage of *le* and then repractice.

Advanced Vocabulary

yìjiào - *heathenism*	guójiào - *state religion*	rènmìng - *to appoint*	wūhuì - *filthy, polluted*	bèi - *to turn away from*
zhǔdǎo - *to lead*	gāi - *nàge (formal)*	dì - *from dìqiú*	fèi - *to waste, abolish*	yǒngyuē - *everlasting covenant*
Luómǎ Huángdì - *Roman Emperor*	tóuxián - *title*	qí - *tā de*	lǜlì - *ordinance*	

I. Language Study Plan Activity (~45 min.)

"Select which tools to use," bullet 2. Mandarin learners often struggle with completed action *le* by putting *le* on the end of any verb that is past tense. This activity is meant to give you examples of when past tense verbs use *le* and when they don't. Turn to *Preach My Gospel* p. 35 and read "The Great Apostasy." On a separate sheet of paper write down each English past tense action verb. Next to each verb, write whether the context necessitates using completed action *le* to translate the verb into Mandarin. Then turn to pp. 34-35 of *Xuānjiǎng Wǒ de Fúyīn* and read the same section in Mandarin and compare your answers to the passage (answers also located in answers section). Take the discrepancies to a native speaker and ask them why certain verbs used *le* and others did not. Practice using what you learned by teaching the native speaker a short lesson about "The Great Apostasy." Ask them to give you feedback on your use of *le* as you teach (instead of waiting until the end of your lesson to give you feedback), and make corrections as directed. Continue to repractice until you can teach the principle without the native speaker being able to find any errors in your usage of *le*.

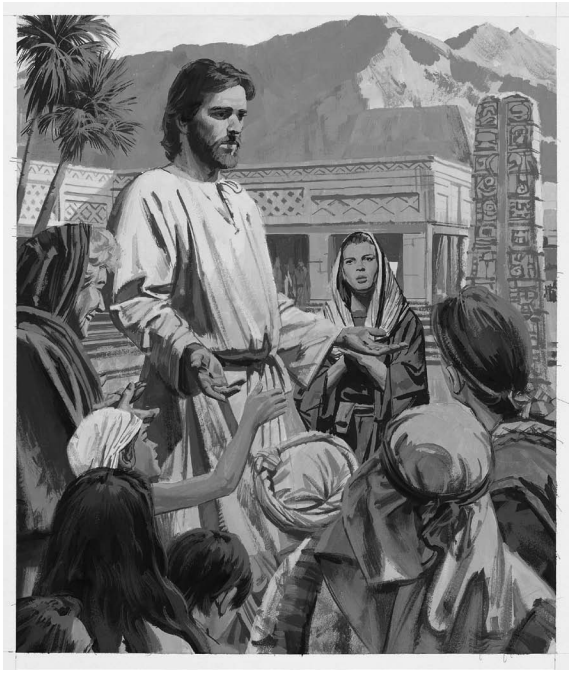
Learn with Your Companion

J. When to Use *Le* (~20 min.)
Ask your companion to give you an English sentence that could be used to teach "The Restoration of the Gospel of Jesus Christ through Joseph Smith." Determine whether the sentence would need *le* (verb suffix or sentence final) or *guò* when translated into Mandarin. If the sentence needs *le* also explain the function of *le* in the sentence. Then switch and give your companion a sentence and ask them to do the same. Give each other feedback on your answers. Continue giving each other sentences until the two of you come to a shared understanding of when to and not to use *le*. In the event that the two of you cannot come to a consensus on whether or not a specific sentence needs *le* or *guò*, write the sentence down and take it to a native speaker to ask their opinion.

Learn with a Native Speaker

K. Learn to Share an Experience (~40 min.)
Choose an experience you would like to be able to share more fluently with those you teach. Write the experience down, paying particular attention to how you use *le* and *guò*. Take what you wrote to a native speaker and ask for feedback on your usage of *le* and *guò*. Ask them to try to explain why they would or wouldn't use *le* or *guò* in the sentences where they gave you feedback. When you feel that you better understand how to use *le* and *guò* to share your experience, put the paper away and practice sharing it with the native speaker. Ask for feedback on your usage of *le* and *guò* and incorporate the feedback as you share the experience again.

L. Use the Scriptures (~35 min.)
Study 3 Nephi 11. Prepare 10 sentences that use *le* which you could use to describe the events that transpired when the Savior visited the Nephites. Ask a native speaker to review your sentences and make any corrections. Ask them to explain to you any corrections that they suggest. For each sentence that they corrected by removing *le* come up with a new sentence which uses *le*. Continue until you have 10 sentences that correctly use *le*. Then practice describing the events of 3 Nephi 11 to the native speaker. Ask them to correct you if necessary and repractice any areas that you struggled with.



Learn with Your District

M. Name that *Le* (Preparation ~10 min. - Activity ~10 min.)
Prepare 20-30 sentences from the first lesson that use *le*. On the board, write the different types of *le* that this lesson describes in random locations. Draw a circle around each type of *le*. Divide the district into two or three teams. Give one missionary from each team a wadded up piece of paper. Read one of your sentences to the district. The team whose missionary is first to throw the paper and hit the type of *le* that matches the *le* in your sentence gets a point. The missionaries with the paper then pass the paper on to the next missionary in their group and the game continues.

N. Getting to Know Each Other (Preparation ~30 min. - Activity ~20 min.)
Prior to conducting this activity, interview each missionary in the district and find out 3-5 things that that missionary has done that are likely unique in the district. Create a list of all the things that missionaries in the district have done but do not include the names of who did them. Each missionary receives a copy of the list and then proceeds to ask in Mandarin all of the other missionaries in the room whether or not they have done the activities on the list. The first missionary to find out who did each of the activities wins. Missionaries must use *le* in their questions and in their answers as long as the answer is affirmative.

Example: Missionary 1: Nǐ dúwán le Zhōngwén bǎn de Mó'ěrménjīng ma?
Have you read the whole Book of Mormon in Chinese?
Missionary 2: Méiyǒu. Wǒ sān gè xīngqī qián cái kāishǐ dú.
No, I just started three weeks ago.
Missionary 1: Nǐ dúwán le Zhōngwén bǎn de Mó'ěrménjīng ma?
Have you read the whole Book of Mormon in Chinese?
Missionary 3: Dú le. Wǒ shàngge xīngqīwǔ gāng dúwán.
Yes, I just finished last Friday.

Bǎ and *Jiāng*

Introduction

Bǎ and *Jiāng* literally mean "to hold" or "grab", and are used to describe the act of taking an object and doing something with it. In this lesson you will learn how to use *bǎ* and *jiāng*, as well as the difference in their usage.

Use of *Bǎ*

23a

In Chinese, you can use *bǎ* to change the structure of a sentence when you want to indicate what was done with the **object** of the sentence. In the examples below, what do you notice about the placement of *bǎ* and how it changes the structure of the sentence?

	Without *bǎ*		**With *bǎ***
Examples:	請 給 我 餐巾。 请 给 我 餐巾。 Qǐng gěi wǒ cānjīn. *Please give me napkin.* *Please pass me a napkin.*	→	請 把 餐巾 給 我。 请 把 餐巾 给 我。 Qǐng **bǎ** cānjīn gěi wǒ. *Please grab napkin give me* *Please pass me a napkin.*
	她 讀 完 了 摩爾門經。 她 读 完 了 摩尔门经。 Tā dú wán le Mó'ěrménjīng. *She read finish Book of Mormon* *She finished reading the Book of Mormon.*	→	她 把 摩爾門經 讀 完 了。 她 把 摩尔门经 读 完 了。 Tā **bǎ** Mó'ěrménjīng dú wán le. *She grab Book of Mormon read finish* *She finished reading the Book of Mormon.*

Actions

Let's Talk About It

Notice that *bǎ* is placed **directly before** the **object**. The verb is then placed **directly after** the **object**, describing what is done with the object after it is "grabbed." In the examples above, both structures are correct, but the structure using *bǎ* sounds smoother and more native.

Note: It may be helpful to translate *bǎ* as "to take/to grab." You **take** an object and **do** something with it. Remember, though, that *bǎ* doesn't really translate into English; rather, it is part of a whole structure that conveys a complete idea or thought.

Form

23b

Bǎ is used when one wants to focus on what is happening to a **specific** object. The structure for using *bǎ* is as follows:

STP bǎ OV + {X}

Notice that our Object and Verb are switched. This is because we are focusing on what is happening to that object. Note that the object of a *bǎ* sentence must be a **definite** or **specific** object. Also notice the introduction of "**X**". "**X**" indicates how the object is **disposed of** (what happens to it, where it goes, to what extent the action on it is completed). You must **always** have an "**X**" when using *bǎ*. Let's look at the examples below. Note that the idea conveyed in these examples could also be conveyed without using *bǎ*. The "**X**" element is enclosed in {brackets}.

Examples:

S	*bǎ*	O	V	X
摩羅乃	把	古代的紀錄	交給	{先知 約瑟・斯密}。
摩罗乃	把	古代的记录	交给	{先知 约瑟・斯密}。
Móluónǎi	**bǎ**	gǔdài de jìlù	jiāo gěi	{Xiānzhī Yuēsè Sīmì}.
Moroni	*grab*	*ancient record*	*deliver*	*Prophet Joseph Smith*

Moroni delivered the ancient record to the Prophet Joseph Smith.

The "**X**" in this sentence (Joseph Smith) is where the object (the record) ended up after the action was taken.

S	T	P	*bǎ*	O	V	X
我	昨天	在 公園	把	我的筆記本	丟	{了}。
我	昨天	在 公园	把	我的笔记本	丟	{了}。
Wǒ	zuótiān	zài gōngyuán	**bǎ**	wǒ de bǐjìběn	diū	{le}.
I	*yesterday*	*at park*	*grab*	*my notebook*	*lost*	

I lost my notebook in the park yesterday.

The "**X**" in this sentence (le) indicates that the action taken on the notebook is complete.

There are many different elements that can be put in the "**X**" position directly after the verb. You **must** use one of these elements in a sentence using *bǎ*. Each of these constructions show some kind of **disposal** of the object. Study these examples.

Examples:

傳教士 常常 把 這個 字 寫 {錯}。
传教士 常常 把 这个 字 写 {错}。
Chuánjiàoshì chángcháng **bǎ** zhège zì xiě cuò.
Missionary often grab this character write wrong
Missionaries often write this character incorrectly.

請 你 把 情況 說 {清楚}。
请 你 把 情况 说 {清楚}。
Qǐng nǐ **bǎ** qíngkuàng shuō qīngchǔ.
Please you grab situation say clearly
Please tell me the situation clearly.

她 昨天 把 我們 的 衣服 洗 {得 很 乾淨}。
她 昨天 把 我们 的 衣服 洗 {得 很 干净}。
Tā zuótiān **bǎ** wǒmen de yīfú xǐ dé hěn gānjìng.
*She yesterday grab our clothes wash * very clean*
Yesterday she washed our clothes and got them really clean.

你 可以 把 自行車 推 {進 來}，沒有 關係。
你 可以 把 自行车 推 {进 来}，没有 关系。
Nǐ kěyǐ **bǎ** zìxíngchē tuī jìn lái, méiyǒu guānxì.
You can grab bicycle push enter come not have relationship
You can bring your bike inside, it's okay.

你 已經 把 我 的 名字 忘 {了} 嗎？
你 已经 把 我 的 名字 忘 {了} 吗？
Nǐ yǐjīng **bǎ** wǒ de míngzi wàng le ma?
You already grab my name forget
You already forgot my name?

朱 長老 返鄉 之前 把 他 的 自行車 給 {我} 了。
朱 长老 返乡 之前 把 他 的 自行车 给 {我} 了。
Zhū Zhǎnglǎo fǎnxiāng zhīqián **bǎ** tā de zìxíngchē gěi wǒ le
Jukes Elder return home before grab his bicycle give me
Elder Jukes gave me his bicycle before he returned home.

出 去 之前，我們 應該 把 公寓 整理 {整理}。
出 去 之前，我们 应该 把 公寓 整理 {整理}。
Chū qù zhīqián, wǒmen yīnggāi **bǎ** gōngyù zhěnglǐ zhěnglǐ.
Out go before we should grab apartment organize organize
We should straighten up our apartment before we go out.

我們 要 把 今天 晚上 的 課程 再 預習 {一下}。
我们 要 把 今天 晚上 的 课程 再 预习 {一下}。
Wǒmen yào **bǎ** jīntiān wǎnshàng de kèchéng zài yùxí yíxià.
We want grab today evening lesson again preview a moment
We need to go over tonight's lesson a bit more.

Note: In the examples above, the *bǎ* construction is **optional**; you could rearrange the sentence and not use *bǎ* (using *bǎ* generally sounds better). However, there are some types of sentences where you **must** use *bǎ* to express the idea of the sentence correctly. These constructions are explained on the next page.

*For more information on how *dé* functions here, see the "Resultative Verbs" lesson.

Required Use of *Bǎ*

23c

We have learned thus far how to contruct a sentence using *bǎ*, looking specifically at examples that could be rearranged to express the same idea without the use of *bǎ*. Now, however, we are going to look at some patterns that require the use of *bǎ*.

1. <u>Placement of the Object</u>:

When a sentence shows the **relocation** or **placement** of the object at a specific place (the verb is directly followed by *zài* [at] or *dào* [to] and then the place), you **must** use the *bǎ* construction, placing the object **before** the verb. The form is:

STP <u>bǎ</u> OV + {zài/dào Place}

Example:

你 可以 幫 我 把 這些 信 送{到 郵局} 嗎？
你 可以 帮 我 把 这些 信 送{到 邮局} 吗？

Nǐ kěyǐ bāng wǒ <u>bǎ</u> zhèxiē xìn sòng dào yóujú ma?
You can help me <u>grab</u> these letter take to post office

Can you take these letters to the post office for me?

Preach My Gospel Example:

神 創造 了 亞當 和 夏娃，把 他們 安頓{在 伊甸園 中}。
神 创造 了 亚当 和 夏娃，把 他们 安顿{在 伊甸园 中}。

Shén chuàngzào le Yàdāng hé Xiàwā, <u>bǎ</u> tāmen āndùn zài Yīdiànyuán zhōng.
God create Adam and Eve <u>grab</u> them place at Garden of Eden middle

God created Adam and Eve and placed them in the Garden of Eden (p. 49).

Actions

2. <u>Indirect Object with a Verb and *gěi*</u>:

23d

If a sentence uses another verb **together with** *gěi*, such as *sòng gěi* (to give as a present), *jiāo gěi* (to hand over), or *huán gěi* (to return), and contains **both** a direct and indirect object, you should use the *bǎ* construction to place the **direct object** before the verb. The form is:

STP <u>bǎ</u> Direct Object V + {gěi Indirect Object}

Example:

V O DO V gěi IO
繳付 什一奉獻 的 時候， 把 信封 交給 {主教團 的 成員}。
缴付 什一奉献 的 时候， 把 信封 交给 {主教团 的 成员}。

Jiǎofù shíyīfèngxiàn de shíhòu, <u>bǎ</u> xìnfēng jiāo gěi zhǔjiàotuán de chéngyuán.
Pay tithing at that time <u>grab</u> envelope give bishopric member

When you pay your tithing, give the envelope to a member of the bishopric.

Note: While some agree that this is the only grammatically correct way to say this type of sentence, others (especially in Taiwan) will change the structure around in a way that does not use *bǎ* which is also acceptable. For example, instead of saying *bǎ lǐwù sòng gěi tā*, one could also say *sòng lǐwù gěi tā*. Find out and adapt to what is acceptable in your area.

3. <u>Transformation of the Object</u>:

23e

When a sentence uses a verb followed by *chéng* (to become) or *zuò* (to regard as) to describe the **transformation** of the object into something else, you should also use the *bǎ* construction. The form is:

STP <u>bǎ</u> OV + {chéng/zuò Noun}

Examples:

天父 吩咐 約瑟・斯密 把 摩爾門經 翻譯 {成 英文}。
天父 吩咐 约瑟・斯密 把 摩尔门经 翻译 {成 英文}。

Tiānfù fēnfù Yuēsè Sīmì <u>bǎ</u> Mó'ěrménjīng fānyì chéng Yīngwén.
Heavenly Father command Joseph Smith <u>grab</u> Book of Mormon translate become English

Heavenly Father commanded Joseph Smith to translate the Book of Mormon into English.

Remember, in the three types of sentences explained above, because the "**X**" element is **more complex**, you **must** use the *bǎ* construction to express the idea of these sentences correctly. You **cannot** put the object after the verb and still include the rest of the information in these sentences.

Negation of *Bǎ* / Using Helping Verbs with *Bǎ*

23f

When negating or using a helping verb with *bǎ*, place *méiyǒu*, *bù*, or the helping verb directly **before** *bǎ*.

Examples:
(Negation)

他 還 沒有 把 摩爾門經 讀 完。
他 还 没有 把 摩尔门经 读 完。

Tā hái **méiyǒu** **bǎ** Mó'ěrménjīng dú wán.
He still not have grab Book of Mormon read finish

He hasn't finished reading the Book of Mormon yet.

(Negation)

我 覺得 她 沒 把 真實 情況 告訴 我們。
我 觉得 她 没 把 真实 情况 告诉 我们。

Wǒ juédé tā **méi** **bǎ** zhēnshí qíngkuàng gàosù wǒmen.
I think she not grab true situation tell us

I think she hasn't told us what's really going on.

(Negation with Helping Verb)

不 要 把 門 關 上。
不 要 把 门 关 上。

Bú **yào** **bǎ** mén guān shàng.
Not want grab door close up

Don't close the door.

(Helping Verb)

我 打算 把 這 本 聖經 送 給 我 的 朋友。
我 打算 把 这 本 圣经 送 给 我 的 朋友。

Wǒ **dǎsuàn** **bǎ** zhè běn Shèngjīng sòng gěi wǒ de péngyǒu.
I plan grab this Bible give my friend*

I plan to give this Bible to my friend.

Incorrect Uses of *Bǎ*

23g

Remember that an additional element "**X**" **must** follow the verb in a sentence using the *bǎ* construction. You **cannot** end a *bǎ* sentence with just a simple verb. A sentence using *bǎ* must also show how the object was **disposed** of. What is wrong with the following example?

Incorrect Example

他 把 摩爾門經 喜歡。
他 把 摩尔门经 喜欢。

Tā **bǎ** Mó'ěrménjīng xǐhuān.
He grab Book of Mormon like

He liked the Book of Mormon.

→

Correct Example

他 喜歡 摩爾門經。
他 喜欢 摩尔门经。

Tā xǐhuān Mó'ěrménjīng.
He like Book of Mormon

He likes the Book of Mormon.

We **cannot** use *xǐhuān* with *bǎ* because this verb has no **disposal** interpretation. Similarly, you **cannot** use *shì* (to be), *yǒu* (to have), *ài* (to love), *zhīdào* (to know), *rènshí* (to know, recognize), *líkāi* (to depart), *huānyíng* (to welcome), or similar verbs in a *bǎ* construction.

Remember back to the "Form" section of this lesson—the object of a *bǎ* sentence must be a **definite** or **specific** object. This can be explicitly marked (with *zhège* or *nàge*), or it can be implied. Take a look at the following examples, along with their accompanying explanation as to why they are incorrect or correct.

Incorrect Example:

我 把 一本 書 買 回 來了。
我 把 一本 书 买 回 来了。

Wǒ **bǎ** yì běn shū mǎi huí lái le.
I grab a book buy return come

I bought [and brought back] a book.

The book referred to here is not a **specific** book, just "a book," thus you **cannot** use *bǎ*.

**Běn* is the classifier for books.

Correct Examples:

我 買 了 一本 書 回 來。
我 买 了 一本 书 回 来。
Wǒ mǎi le yì běn shū huí lái.
I buy a book return come
I bought a book and brought it back.

Here, our object is still an **unspecified** book, so we have rearranged our sentence, using a form that does not include *bǎ*.

我 把 那本 書 買 回 來了。
我 把 那本 书 买 回 来了。
Wǒ **bǎ** nà běn shū mǎi huí lái le.
I grab that book buy return come
I bought [and brought back] that book.

In this sentence we used *nà* (that) to specify which book we are talking about. Because we now have a **specific** and **definitive** object, we can use the *bǎ* construction.

Note: A good rule of thumb: if an object is preceded by *yí gè*, it is generally **not** definite and thus cannot be used with *bǎ*.

Use of *Jiāng*

Here are two examples from *Preach My Gospel* using *jiāng*. Notice how *jiāng* is used in these sentences.

Preach My Gospel Examples:

[先知] 隨後 將 福音 教導 給 其他 的 人。
[先知] 随后 将 福音 教导 给 其他 的 人。
[Xiānzhī] suíhòu **jiāng** fúyīn jiàodǎo gěi qítā de rén.
Prophets afterwards grab gospel teach give other people
[Prophets] in turn teach the gospel to others (p. 32).

聖靈 會 將 你的 信息 帶進 你 所 教導 之 人 的 心中。
圣灵 会 将 你的 信息 带进 你 所 教导 之 人 的 心中。
Shènglíng huì **jiāng** nǐ de xìnxī dàijìn nǐ suǒ jiàodǎo zhī rén de xīnzhōng.
*Holy Ghost will grab your message take into you * teach ** people heart center*
The Holy Ghost will carry your message to the hearts of the people you teach (p. 3).

Jiāng has the **exact same** meaning and usage as *bǎ*, but is generally used in more **formal** situations or in **written** Chinese. You will see it often in the Book of Mormon, *Preach My Gospel*, and quotations from Church leaders. You could use it when teaching the gospel (though it is not necessary), but probably should not use it in day-to-day interactions.

Note: *Jiāng* is also often used in the context of "will", similar to *huì* (會/会), especially in the written form. It will be easy to spot because it will not connect two nouns, but a noun and a verb.

Remember This

If you are focusing on what was done with a **specific** object in a Chinese sentence, your sentence will probably sound smoother and more native if you use *bǎ* or *jiāng* to say that the subject "took the object and did such and such with it." Make sure that you add an extra element "**X**" after the verb! If you can't, you probably shouldn't use *bǎ* or *jiāng*.

Like so many Chinese grammar principles, once you have the main idea of how to use *bǎ*, the best way to improve your usage is to pay attention to when and how the natives use *bǎ* in their sentences and model your usage after theirs. The use of *bǎ* is extremely flexible and has hundreds of possibilities, so have fun experimenting with different ways of using it.

Activities (see answers on pp. 341-342)

Learn on Your Own

A. Change the Structure
Change each of the sentences below from a structure that does not use *bǎ* to one that does. Check your answers.
Example: *Wǒmen xiǎng gěi nǐ zhè běn Mó'ěrménjīng* - Answer: *Wǒmen xiǎng **bǎ** zhè běn Mó'ěrménjīng gěi nǐ.*

1. Qǐng gàosù wǒmen nǐ duì Shènglíng de liǎojiě.
2. Nǐ kěyǐ tōngguò dǎogào gàosù Tiānfù nǐ xīnlǐ de huà.
3. Wǒmen kěyǐ qǐng nǐ zànshí guāndiào diànshì ma? Xièxiè!
4. Nǐ kěyǐ jiǎng nǐ guīxìn Yēsū Jīdū de jīnglì gěi wǒmen tīng ma?
5. Shén xīwàng wǒmen jìn gè zì de nénglì zuòhǎo wǒmen de běnfèn.
6. Wǒmen yǐjīng jiǎngwán le Zhìhuìyǔ, Hóng Jiěmèi méiyǒu rènhé wèntí.

*For more information on how *suǒ* functions here, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.
***Zhī* functions in the same capacity as that of *de*, but is used in more formal, often written, contexts.

7. Jiù xiàng nǐ xǐhuān gěi nǐ de háizi lǐwù yíyàng, Tiānfù yě xiǎng cìgěi nǐ Tā de zhùfú.
8. Zài jiālǐ, fùmǔ yīnggāi yìqǐ jiàodǎo tāmen de zǐnǚ Yēsū Jīdū de fúyīn, bìng bāngzhù tāmen bǎ fúyīn yùnyòng zài shēnghuó zhōng.

B. Need *Bǎ/Jiāng*?

Each of the sentences below is written in a structure that contains *bǎ* or *jiāng*. Can each sentence be rewritten in a structure that does not contain *bǎ*? If it can, provide an example. Check your answers. Review the lesson for more information on what type of sentences need *bǎ/jiāng*.

Example: *Qǐng nǐ bǎ nǐ xǐhuān de jīngwén gēn wǒmen fēnxiǎng yí xià.*
Answer: Yes, *Qǐng nǐ gēn wǒmen fēnxiǎng yí xià nǐ xǐhuān de jīngwén .*

1. Wǒ wàng le bǎ xiě gěi wǒ jiārén de xìn jìchūqù.
2. Wǒmen de zhàohuàn shì yào bǎ zhēnlǐ chuán gěi měi yí gè rén, wúlùn tā shì nǎ yì guó rén, huò xìn shénme jiào.
3. Bú yào bǎ dú jīngwén, dǎogào, qù jiàohuì děng dāngchéng yì zhǒng fùdān.
4. Wǒmen yào bǎ suǒyǒu kěnéng chéngwéi mùdàoyǒu de rén de zīliào xiángxì jìlùxiàlái.
5. Shén gěi wǒmen shíyīfèngxiàn lǜfǎ de mùdì zhī yī shì Tā xiǎng kàn wǒmen huì bú huì bǎ Tā fàng zài wǒmen shēnghuó de dì-yī wèi.
6. Wǒmen xūyào bāngzhù Xiàng Dìxiōng liǎojiě zěnyàng bǎ jīngwén lǐ de jiàodǎo yùnyòng zaì xiànshí shēnghuó zhōng.
7. Bèi dìngsǐ yǐqián, Yēsū Jīdū bǎ tā de quánbǐng shòuyǔ le shí'èr shǐtú.
8. Suǒyǒu de rén dōu yīnggāi jiāng Shén suǒ cìyǔ de shēngyù nénglì hé shēntǐ shì wéi shénshèng.

C. Matching Activity (~10 min.)

Each sentence from *Gospel Principles* below contains *bǎ* and is missing its "**X**" element (see lesson for an explanation of "**X**"). Match each of the sentences with their respective "**X**" element. Check your answers.

1. "Xiānzhī Ā'ěrmǎ céng bǎ Shén de huà bǐyù _." (p. 104)
2. "Tā bǎ guāng yǔ àn (*darkness*) fēn _, yīn ér yǒu le báizhòu (*day*) hé hēiyè (*night*)." (p. 24)
3. "Yúshì Yuēhàn wèi Jiùzhǔ shīxǐ, bǎ Tā wánquán jìnmò _." (p. 54)
4. "Yí wèi jìsī huò Màijīxǐdé Shèngzhí chíyǒu rén bǎ miànbāo bò _." (p. 135)
5. "Zhǔ cóng tàichū qǐ jiù mìnglìng xiānzhī bǎ Tā de qǐshì hé Tā yǔ shìrén de wǎnglái dōu jìlù _." (p. 45)
6. "Tòuguò zhège zǔzhī, Jīdū kěyǐ bǎ jiù'ēn de zhùfú dài gěi _." (p. 95)
7. "Yǎdāng hé Xiàwā yīnwèi chī le shàn'è zhīshí shù shàng de guǒzi, suǒyǐ Zhǔ bǎ tāmen cóng Yīdiànyuán gǎn _." (p. 28)
8. "Tā zhǐpài zhèngyì de shǐzhe, cìgěi tāmen quánlì bǎ fúyīn jiàodǎo gěi _, ràng tāmen yǒu jīhuì jiēshòu fúyīn." (p. 90)
9. "Xiānqūzhěmen (*pioneers*) qíqiú Zhǔ zhěngjiù tāmen de zuòwù, yúshì Tā chāi le hǎi'ōu (*seagulls*) lái bǎ huángchóng (*crickets*) chī _." (p. 130)
10. "Kěshì, yídàn xuánwō (*whirlpool*) bǎ wǒmen juǎn _, wǎng xià tuō shí, wǒmen jiù měiyǒu shénme xuǎnzé de jīhuì le." (p. 20)

A. zhù
B. chéng xiǎo kuài
C. diào
D. dào shì shàng lái
E. xiàlái
F. quán rén lèi
G. chéng yí lì xūyào yòng xìnxīn zīyǎng de zhǒngzi
H. suǒyǒu de sǐzhe de líng
I. kāi
J. zài shuǐ zhōng

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Péng Jiěmèi, kě bù kěyǐ qǐng nǐ bǎ ***yí duàn jīngwén** gēn wǒmen de mùdàoyǒu fēnxiǎng yí xià?
   Sister Peng, could you share a scripture with our investigator?
2. Qǐng nǐ ***zhuǎn wǒmen de liúyán gěi** Qián Jiěmèi, hǎo ma?
   Please relay our message to Sister Qian, OK?
3. Tiānfù jiāo gěi jiàohuì zhōng pèichèn de nánxìng chéngyuán ***shèngzhí quánbǐng**, shǐ tāmen yǒu quánlì zhíxíng jiàoyí.
   Heavenly Father gives priesthood authority to worthy men in the church so they can have the authority to perform ordinances.
4. Wǒmen xiǎng gēn nǐ fēnxiǎng yí duàn jīngwén, nǐ kěyǐ qù ***bǎ nǐ de Mó'ěrménjīng ma**?
   We would like to share a scripture with you, could you go grab your Book of Mormon?
5. Jiàodǎo guānyú jiù'ēn jìhuà shí, bú yào bǎ nǐ suǒ zhīdào de yíqiè dōu ***shuō**.
   When teaching about the plan of salvation, don't say everything you know.
6. Wǒ yào dǎ diànhuà gěi Sū Māma, nǐ ***bǎ le** tā de diànhuà hàomǎ fàng zài nǎlǐ?
   I want to call Mama Su, where did you put her phone number?

7. Wǒmen xiǎng ***tiē*** wǒmen jīntiān xiě de xiǎo kǎpiàn zài Yán Jiātíng jiā de mén shàng, kěshì lóu shàng de mén suǒshàng le.
   We want to put the card we wrote today on the Yan Family's door, but the downstairs door is locked.
8. Wǒmen yào jiāng shōurù de shí fēn zhī yī ***fèngxiàn***, bāngzhù Shén jiànlì Tā zài shì shàng de guódù.
   We should donate ten percent of our income to help God establish His kingdom on earth.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Rúguǒ Shén yào wǒ xiàng Yàbólāhàn yíyàng jiāng wǒ de érzǐ zuò xiànjì, wǒ bù zhīdào wǒ néng bù néng zuòdào.
2. Wǒ jīntiān líkāi de shíhòu hǎoxiàng wàng le bǎ wǒ de wàitào.
3. Yuēsè Sīmì jièzhe Shén de ēncì hé lìliàng fānyì Mó'ěrménjīng chéng Yīngwén.
4. Nǐ yuànyì dāng yándú jīngwén hé dǎogào chéng nǐ měitiān bì zuò de shì ma?
5. Wǒmen huì yìzhí nǔlì, zhídào chuán fúyīn gěi shìjìe měi gè jiǎoluò de měi yí gè rén.
6. Péi Dìxiōng bǎ le tā de chuán jiào shēnqǐngshū (application) gěi zhǔjiào yǐhòu cái zhēn de zhīdào tā xūyào chuán jiào.
7. Nǐ kěyǐ bǎ yí gè péngyǒu huò jiārén de zīliào gěi wǒmen ma?
8. Zhēnjié lǜfǎ yāoqiú wǒmen bǎ bù jié de sīxiǎng yìshí hé xíngwéi pāoqì.

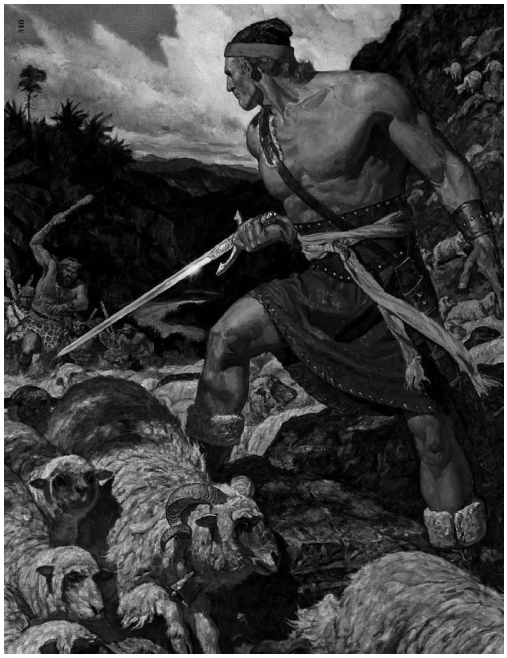
F. Teaching Activity (~20 min.)

Read the analogy comparing a hand and a glove (*shǒutào*) to our physical and spiritual bodies in *Gospel Principles* p. 62 in English (the pinyin for this paragraph can be found in the answers section). Using *bǎ*, practice explaining how to perform this analogy as if you were instructing a new missionary how to do it. The verbs used with *bǎ* are *dài* (to put on, to wear) and *nádiào* (to take off). Afterwards check the paragraph in the answers section and use some of the words and sentence structures found in the paragraph. Finally, teach your companion how to explain the analogy and get feedback from them.

Learn with Your Companion

G. Structure Transformation (~15 min.)

Take turns with your companion giving each other sentences that contain *bǎ* which you could use when teaching the 2nd Lesson. If possible, transform each sentence your companion gives you into one that does not use *bǎ.* If it is not possible, discuss why not. After each of you gets 4-5 sentences, switch directions and begin giving each other sentences that do not contain *bǎ* and transform them into sentences that contain *bǎ.* Similarly, if they cannot be transformed into a sentence that uses *bǎ,* discuss why.



H. Scripture Activity (~15 min.)

Read Ā'ěrmǎ Shū 17:26-31 with your companion. Together, underline or make note of the 6 times that *bǎ* is used, then check your answers. Next, discuss the following questions in Chinese: 1) What happened to Ammon and the king's servants? 2) What was the servants' response? 3) How did Ammon turn what looked like a negative experience into a positive one? Be sure to use *bǎ* as you discuss the answers to the above questions.

Learn with a Native Speaker

I. Understanding *Bǎ* and *Jiāng* (~15 min.)

Identify 5 questions that you currently use or could use while teaching a member that use *bǎ.* Replace *bǎ* with *jiāng* in each of your sentences. While you are visiting a member, share your five sentences that use *jiāng* with them. Ask them whether *jiāng* or *bǎ* works better in each case. Applying the feedback they just gave you, ask them your questions again, this time listening carefully to their responses. End with your testimony and some invitation to come to Christ.

Learn with Your District

J. Blindfolded Questions (~10+ min.)

Have your district sit in a circle, with one missionary blindfolded standing in the middle. Turn the blindfolded missionary around a few times. Tell the blindfolded missionary to point at a missionary in front of them and ask a question using *bǎ.* The missionary they are pointing to must then answer the question using *bǎ* in their answer. (The missionary should try to disguise their voice so the missionary in the middle has a hard time guessing). After the reply, the blindfolded missionary must guess the name of the missionary they are talking to. If they guess the missionary's name correctly, or if the missionary does not use *bǎ* correctly in their answer, they switch places and start a new round. If they incorrectly guess the missionary's name the first time, they must point at a new missionary and ask a different question until they guess correctly. Give each other feedback on how *bǎ* is used throughout the game.

Resultative Verbs

Introduction

Resultative suffixes are used in Mandarin to indicate the result, conclusion, potential, and extent of actions. In Mandarin, action verbs refer to open-ended actions (where a result or conclusion is not given). A resultative suffix is needed to show **result or conclusion**. For example, the English verb **to look for** indicates no result, but the verb **to find** does. In English we use two different verbs to express these two things, but in Chinese we always use the same verb to express both ideas, adding a resultative suffix to show the result or conclusion of the action. In this lesson you will learn how to use various resultative suffixes to express result and conclusion.

Basic Resultative Suffixes

24a

In the following examples, *wán* (to finish) is the resultative suffix. Where is *wán* in relation to the verb?

Examples:

S	V	O
他	讀 完	了 摩爾門經。
他	读 完	了 摩尔门经。
Tā	dú **wán**	le Mó'ěrménjīng.
He	*study to finish*	*Book of Mormon*

He has finished reading the Book of Mormon.

他 今天 晚上 會	做 完	他 的 計畫。
他 今天 晚上 会	做 完	他 的 计划。
Tā jīntiān wǎnshàng huì	zuò **wán**	tā de jìhuà.
He today evening will	*do to finish*	*his plan*

He will finish his plan tonight.

What did you notice about the placement of *wán* (the resultative suffix) in relation to the verb?

Let's Talk About It

You probably noticed in the examples above that the resultative suffix (the word that shows the result or conclusion) of the verb is placed directly **after** the **verb**. The structure is the same as the basic STPVO sentence, but with a resultative suffix added to the V.

Note: It is standard to write the verb and resultative suffix together as one word without spaces. However, we have separated the verbs and suffixes throughout this lesson in order to define the meaning of each part separately.

Below is a list of common resultative suffixes (when not used as a suffix, many of these are simple verbs, nouns or adjectives):

	Chinese	English	Example
Indicate the **conclusion** of the action	完 wán	to finish	wǒ dú **wán** le *I read finish* *I finished reading*
	好 hǎo	to do to a successful completion	zuò **hǎo** zhǔnbèi *do to successful completion preparation* *fully prepare*
Indicate the **result** of the action	見/见 jiàn	to perceive	wǒ kàn **jiàn** yí dào guāngzhù *I look perceive a light pillar* *"I saw a pillar of light ..."*
	到 dào	to attain a goal, to acquire (like 著/着)	wǒ néng zuò **dào** *I able do to attain* *I can do it*
	著/着 zháo	to attain a goal, to acquire (like 到/到)	shuì bù **zháo** *sleep not attain* *can't sleep*
	錯/错 cuò	to do incorrectly, to be mistaken	xiě **cuò** *write incorrect* *write incorrectly (wrong)*

飽/饱 bǎo	to be full	shuì **bǎo** *sleep full* *get enough sleep*
懂 dǒng	to understand	nǐ tīng **dǒng** ma? *you listen understand* *do you understand (what you heard)?*
會/会 huì	to know how	wǒ yào bǎ Zhōngwén xué **huì** *I want grab Chinese learn know how* *I want to master Chinese*
住 zhù	to stick, to stay	jì **zhù** Jīdū de Shúzuì *remember stick Christ 's Atonement* *remember Christ's Atonement*
開/开 kāi	to open	bāng wǒ dǎ **kāi** mén *help me hit open door* *help me open the door*
夠/够 gòu	enough	wǒ yǐjīng chī **gòu** le *I already eat enough* *I have already eaten enough*
光 guāng	to use up	mǐfàn dōu yòng **guāng** *rice all use use up* *the rice is all used up (gone)*
清楚 qīngchǔ	to be clear	nǐ yào shuō **qīngchǔ** *you ought to say clear* *you should speak clearly*
乾淨/干净 gānjìng	to be clean	bǎ nǐ de xiézi cā **gānjìng** *grab your shoe wipe clean* *wipe your shoes clean*

Below are some examples using the most common resultative suffixes.

Examples:

我們 好像 聽 錯 了他的 問題。
我们 好像 听 错 了他的 问题。

Wǒmen hǎoxiàng tīng **cuò** le tā de wèntí.
We to seem like hear wrong his question

It seems like we heard his question wrong.

你 (吃) 飽 了 沒有？
你 (吃) 饱 了 没有？

Nǐ (chī) **bǎo** le méiyǒu?
You eat be full not have

*Have you eaten (till you were full)?**

請 你 打 開 你的 摩爾門經。
请 你 打 开 你的 摩尔门经。

Qǐng nǐ dǎ **kāi** nǐ dě Mó'ěrménjīng.
Please you hit to open your Book of Mormon

Please open your Book of Mormon.

她 很 高興 能夠 接觸 到 福音。
她 很 高兴 能够 接触 到 福音。

Tā hěn gāoxìng nénggòu jiēchù **dào** fúyīn.
She very happy able contact attain gospel

She is very glad she was able to come in contact with the gospel.

 *This is commonly used as a greeting, stemming from times of poverty when it wasn't known for sure that one would have eaten that day. Just like "How are you?", the general social norm is to respond in the positive.

Scripture Examples:

我　　看　見　　一道　光　柱……
我　　看　见　　一道　光　柱……

Wǒ　　kàn　**jiàn**　　yí dào guāng zhù...
I　　*look*　*perceive*　*one*　*light*　*pillar*

"I saw a pillar of light ..." (JS-H 1:16).

你們　踏上　這條　窄　而小的路後，我要問　是否　一切　都做　好　了呢？
你们　踏上　这条　窄　而小的路后，我要问　是否　一切　都做　好　了呢？

Nǐmen tàshàng zhè tiáo zhǎi ér xiǎo de lù hòu, wo yào wèn shìfǒu yíqiè dōu zuò **hǎo** le ne?
You　*set foot on*　*this*　*narrow and small*　*road after*　*I*　*want ask*　*if*　*everything all*　*do*　*complete*

"After ye have gotten into this strait and narrow path, I would ask if all is done?" (2 Nephi 31:19).

Negating the Completion of an Action

24b

Look at the examples below. How do the sentences express that the result of the action was **not** achieved?

Examples:

他　還　　沒　讀　完　　摩爾門經。
他　还　　没　读　完　　摩尔门经。

Tā　hái　　**méi**　dú　**wán**　　Mó'ěrménjīng.
He　*still*　　*not*　*study*　*to finish*　　*Book of Mormon*

He still hasn't finished reading the Book of Mormon.

When *méi* is used to negate a resultative compound, it **does not** mean the action never took place. Actually the action was done, but **the result was not attained**. Here, he read the Book of Mormon, but has not finished yet.

我　和我的　同伴　　沒　做　好　　準備。
我　和我的　同伴　　没　做　好　　准备。

Wǒ　hé wǒ de　tóngbàn　　**méi**　zuò　**hǎo**　　zhǔnbèi.
Me　*and*　*my*　*companion*　　*not*　*do*　*successful*　　*prepare*

My companion and I didn't prepare well.

My companion and I prepared, but we did not do a good job. The action was done, but the result of preparing successfully was not acheived.

我　可能　　沒　說　清楚。
我　可能　　没　说　清楚。

Wǒ kěnéng　　**méi**　shuō　**qīngchǔ**.
I　*possible*　　*not*　*say*　*clear*

Perhaps I didn't put it clearly.

I spoke, the words came out of my mouth, but the desired result of the meaning being clear was not attained.

To express that a verb and its suffix were not completed, just add *méi* right **before** the **verb**.

Directional Suffixes

24c

Resultative suffixes can also be used to show the **direction of an action**. What meaning does the resultative suffix *chū* ("to exit") add to the sentence below?

Example:

亞當　和　夏娃　被　趕　出　　伊甸園。
亚当　和　夏娃　被　赶　出　　伊甸园。

Yàdāng　hé　Xiàwā　bèi　gǎn　**chū**　　Yīdiànyuán.
Adam　*and*　*Eve*　***　*drive*　*out*　　*Garden of Eden.*

Adam and Eve were driven out of the Garden of Eden.

The suffix *chū* is added to the verb *gǎn* in order to show the result that Adam and Eve were driven **out** of the garden (they were driven until they exited). Below is a list of directional suffixes:

Chinese	English	Example
上 shàng	up; upward; onto	zǒu **shàng** zhǎi ér xiǎo de lù *walk*　*onto*　*narrow and small*　*path* *walk onto the strait and narrow path*

*For more information on how *bèi* functions here, see the "Passive Voice" lesson.

下 xià	down; downward	xiě **xià** nǐ de gǎnjué *write <u>down</u> your feelings* *write <u>down</u> your feelings*
進/进 jìn	into; enter; inward	zǒu **jìn** xǐlǐ de shuǐ zhōng *walk <u>enter</u> baptism water middle* *<u>enter into</u> the waters of baptism*
出 chū	out; to exit; outward	zuò **chū** juédìng *do <u>out</u> decision* *make a decision*
回 huí	back; to return	shōu **huí** quánbǐng *take <u>back</u> authority* *take <u>back</u> authority*
過/过 guò	over; to cross	dù **guò** hǎiyáng *cross over ocean* *<u>cross</u> the ocean*
過/过 qǐ	to rise; to start	xiǎng **qǐ** wǒ de shèngyuē *think <u>up</u> my covenants* *think of my covenants*

Lái (“come”) or *qù* (“go”) can also be added onto the end of a directional complement to specify whether the movement is towards the speaker or away from the speaker. How does adding *lái* or *qù* to the following resulative verbs change the meaning?

Examples:

他 要 馬上 走 過來。
他 要 马上 走 过来。
Tā yào mǎshàng zǒu **guò lái**.
He going to immediately walk <u>over</u> <u>come</u>
He is <u>coming over</u> right away.

我們 要 馬上 走 過去。
我们 要 马上 走 过去。
Wǒmen yào mǎshàng zǒu **guò qù**.
We need immediately walk <u>over</u> <u>go</u>
We need to <u>go over</u> right away.

你 可以 把 聖經 帶 回來 嗎？
你 可以 把 圣经 带 回来 吗？
Nǐ kěyǐ bǎ Shèngjīng dài **huí lái** ma?
*You can * Bible carry <u>return</u> <u>come</u>*
Can you <u>bring</u> the Bible <u>back</u>?

你 可以 把 聖經 帶 回去。
你 可以 把 圣经 带 回去。
Nǐ kěyǐ bǎ Shèngjīng dài **huí qù**.
*You can * Bible carry <u>return</u> <u>go</u>*
You can <u>take</u> the Bible <u>back</u> (with you).

Lái must be used if the movement is **coming towards** the speaker; *qù* must be used if the movement is **going away** from the speaker.

Note that a complex directional complement (verb + suffix + *lái/qù*) **cannot** be followed by an object. Rather, use *bǎ* to state the object before the action (see the “*Bǎ* and *Jiāng*” lesson for more information). However, the directional suffixes listed above are often used together with *lái* or *qù* as verbs that can take an object.

Example:

我們 必須 變得 潔淨 才 能 回去 天父 的 面前。
我们 必须 变得 洁净 才 能 回去 天父 的 面前。
Wǒmen bìxū biàndé jiéjìng cái néng **huí qù** Tiānfù de miànqián.
We must become clean only then able <u>return</u> <u>go</u> Heavenly Father presence
We must become clean in order to <u>return to</u> Heavenly Father’s presence.

*For more information on how to use *bǎ*, see the “*Bǎ* and *Jiāng*” lesson.

Expressing Possibility of Reaching a Result

24d

By using resultative suffixes, you are able to express whether it is **possible** to do something or not, based on general circumstances. Take a look at the examples. What is different from the examples you have already looked at?

Expressing **Possibility**:

他	讀 得 完	摩爾門經。	
他	读 得 完	摩尔门经。	
Tā	dú **dé** **wán**	Mó'ěrménjīng.	
He	*study* *finish*	*Book of Mormon*	

He will be able to finish reading the Book of Mormon.

我	聽 得 懂	你 說 的 話。		
我	听 得 懂	你 说 的 话。		
Wǒ	tīng **dé** **dǒng**	nǐ shuō de huà.		
I	*hear* *understand*	*you say* *word*		

I can understand what you are saying.

我 知道 你 能	做 得 到。		
我 知道 你 能	做 得 到。		
Wǒ zhīdào nǐ néng	zuò **dé** **dào**.		
I know you able	*do* *attain*		

I know you can do it!

Expressing **Impossibility**:

他	讀 不 完	摩爾門經。	
他	读 不 完	摩尔门经。	
Tā	dú **bù** **wán**	Mó'ěrménjīng.	
He	*study not finish*	*Book of Mormon*	

He can't finish reading the Book of Mormon.

我們	教 不 完	今天 的 課程。	
我们	教 不 完	今天 的 课程。	
Wǒmen	jiāo **bù** **wán**	jīntiān de kèchéng.	
We	*teach not finish*	*today* *lesson*	

We won't be able to finish the lesson today.

我 就	記 不 住	這些 詞彙。	
我 就	记 不 住	这些 词汇。	
Wǒ jiù	jì **bú** **zhù**	zhèxiē cíhuì.	
I just	*remember not stick*	*these vocabulary*	

I just can't remember these vocabulary words!

我	看 不 出來	他 是 成員。	
我	看 不 出来	他 是 成员。	
Wǒ	kàn **bù** **chū** **lái**	tā shì chéngyuán.	
I	*look not out come*	*he is member*	

I can't tell he is a member (by looking at him).

The difference in these sentences from those looked at previously is that there is a *dé* or *bù* **between** the verb and its result.

Let's Talk About It

To express that something **is** possible, add *dé* **between** the verb and its suffix. To express that something is **not** possible, add *bù* **between** the verb and its suffix. This is **the only time anything comes between** the verb and its suffix.*

Note: When using *dé* + resultative suffix to indicate possibility, the possibility depends on some type of circumstance or outside factor. Look back at the examples and think about what some of the circumstance may have been that prevented the actions from being completed, or that made it possible to complete the actions.

*For the purposes of learning and recognizing new material, we have put the tones on both *dé* (得) and *bù* (不). When spoken by natives, *dé* and *bù* will often be spoken with a neutral tone.

Ability of the Subject

24e

You just learned how to use resultative suffixes to express general ability to achieve a given result, but now you will learn how to express whether or not the **subject** of the sentence (the doer of the action) has the **ability** (mental, physical, etc.) to do an action. What is different in the examples below from what we just learned?

Expressing **Ability**:

他	讀 得 了	中文	版	摩爾門經。
他	读 得 了	中文	版	摩尔门经。
Tā	dú **dé** **liǎo**	Zhōngwén	bǎn	Mó'ěrménjīng.
He	*study (abiliity)*	*Chinese*	*version*	*Book of Mormon*

He can read the Chinese Book of Mormon.

我 知道 他	戒 得 了	煙	和	酒。
我 知道 他	戒 得 了	烟	和	酒。
Wǒ zhīdào tā	jiè **dé** **liǎo**	yān	hé	jiǔ.
I know he	*give up (abiliity)*	*tobacco*	*and*	*alcohol*

I know he can quit smoking and drinking!

出租車 很 準點， 三 點	到 得 了	慕道友	的	家。
出租车 很 准点， 三 点	到 得 了	慕道友	的	家。
Chūzūchē hěn zhǔndiǎn, sān diǎn	dào **dé** **liǎo**	mùdàoyǒu	de	jiā.
Taxi very punctual three o'clock	*arrive (abiliity)*	*investigator 's*		*house*

The taxi is right on time. We will be able to make it to our investigators house by three o'clock.

Expressing **Inability**:

他	讀 丕 了	英文	版	摩爾門經。
他	读 丕 了	英文	版	摩尔门经。
Tā	dú **bù** **liǎo**	Yīngwén	bǎn	Mó'ěrménjīng.
He	*study not (abiliity)*	*English*	*version*	*Book of Mormon*

He can't read the English Book of Mormon.

他 以為 自己 就	戒 丕 了	煙	和	酒。
他 以为 自己 就	戒 丕 了	烟	和	酒。
Tā yǐwéi zìjǐ jiù	jiè **bù** **liǎo**	yān	hé	jiǔ.
He assume self just	*give up not (abiliity)*	*tobacco*	*and*	*alcohol*

He thinks he won't be able to give up smoking and drinking.

出租車 晚點 了， 三點	到 丕 了	慕道友	的	家。
出租车 晚点 了， 三点	到 丕 了	慕道友	的	家。
Chūzūchē wǎndiǎn le, sāndiǎn	dào **bù** **liǎo**	mùdàoyǒu	de	jiā.
Taxi late three o'clock	*arrive not (abiliity)*	*investigator 's*		*house*

The taxi is late, we won't be able to make it to our investigator's house by three o'clock.

The difference is that we used a set resultative suffix, *liǎo*, to indicate the subject's ability to accomplish a given action. Below is the form for expressing this possibility:

Express Ability	Verb + *dé* + *liǎo*
Express Inability	Verb + *bù* + *liǎo*

Special Resultative Suffixes

24f

There are a few resultative suffixes which are unique in their use. Here is a brief explanation and example of each. Don't be afraid to try these on your teacher, and use them in the field.

Déjí and *Bùjí* - Arrive on Time

Jí is a special result used to express the ability (or inability) to arrive on time; it is **only used with the verb** *lái* (to come). Look at the examples below. How do you express that you are able to be on time for your next lesson?

Examples:

我們 來 得 及 去 慕道友 的 家。
我们 来 得 及 去 慕道友 的 家。

Wǒmen lái dé jí qù mùdàoyǒu de jiā.
We come reach go investigator house

We can make it on time to our investigators house.

我們 來 得 及 參加 今天 的 會議 嗎？
我们 来 得 及 参加 今天 的 会议 吗？

Wǒmen lái dé jí cānjiā jīntiān de huìyì ma?
We come reach attend today meeting

Can we make it to today's meeting on time?

我們 只 有 十 分鐘， 肯定 來 不 及。
我们 只 有 十 分钟， 肯定 来 不 及。

Wǒmen zhǐ yǒu shí fēnzhōng, kěndìng lái bù jí.
We only have ten minutes definite come not reach

We only have ten minutes, we for sure won't make it on time.

***Déqǐ* and *Bùqǐ* - Afford**

As a missionary, you will want to know how to say you can or cannot **afford to do** something (whether due to money, time, or emotional limitations). This is expressed in the following examples using either *déqǐ* (affordable) or *bùqǐ* (not affordable). What is the structure of the sentence?

Examples:

你 怎麼 每天 能 花 得 起 半 小時 讀 摩爾門經？
你 怎么 每天 能 花 得 起 半 小时 读 摩尔门经？

Nǐ zěnme měitiān néng huā dé qǐ bàn xiǎoshí dú Mó'ěrménjīng?
You how everyday able spend afford half hour study Book of Mormon

How can you afford to spend half an hour studying the Book of Mormon everyday?

我 的 自行車 快 壞 了，但 我 買 不 起 新 的。
我 的 自行车 快 坏 了，但 我 买 不 起 新 的。

Wǒ de zìxíngchē kuài huài le, dàn wǒ mǎi bù qǐ xīn de.
My bicycle fast broken but I buy afford new

My bike is almost broken, but I can't afford to buy a new one.

Note: When used as a suffix for certain verbs, *déqǐ* and *bùqǐ* have unique **idiomatic** meanings. Below are a few common examples.

看不起 kàn bù qǐ	to look down on someone
對不起/对不起 duì bù qǐ	to show disrespect to someone (this is also a common phrase used for "I'm sorry")
對得起/对得起 duì dé qǐ	to show respect to someone
經得起/经得起 jīng dé qǐ	to be able to withstand

Examples:

基督徒 不 應該 看 不 起 生活 水平 較 低的 人。
基督徒 不 应该 看 不 起 生活 水平 较 低的 人。

Jīdūtú bù yīnggāi kàn bù qǐ shēnghuó shuǐpíng jiào dī de rén.
Christian not should look life standard comparitively low people

Christians should not look down on those who have a lower standard of living.

參與 婚前 的 性 關係 對不起 你自己 和你的 對象。
参与 婚前 的 性 关系 对不起 你自己 和你的 对象。

Cānyù hūn qián de xìng guānxì duì bù qǐ nǐ zìjǐ hé nǐ de duìxiàng.
Participate pre-marital sexual relations you self and your partner

Participating in pre-marital sexual relations shows disrespect for yourself and your partner.

服從 天父 就是 對得 起 祂。
服从 天父 就是 对得 起 他。

Fúcóng Tiānfù jiù shì duì dé **qǐ** Tā.
Obey Heavenly Father precisely is Him

Obeying Heavenly Father shows respect for Him.

你 在 聖殿 代替 你的 祖先 執行 拯救 教儀 會 使 你 能 真正 地對得起他們。
你 在 圣殿 代替 你的 祖先 执行 拯救 教仪 会 使 你 能 真正 地对得起他们。

Nǐ zài shèngdiàn dàitì nǐ de zǔxiān zhíxíng zhěngjiù jiàoyí huì shǐ nǐ néng zhēnzhèng de duì **dé** qǐ tāmen.
*You in temple substitute your ancestor carry out save ordinance will enable you able real * them*

Carrying out saving ordinances for your ancestors in the temple enables you to truly show respect for them.

那些 被 建立 在基督的 磐石 上 的 人 經 得起 生活 中 的 誘惑。
那些 被 建立 在基督的 磐石 上 的 人 经 得起 生活 中 的 诱惑。

Nàxiē bèi jiànlì zài Jīdū de pánshí shàng de rén jīng dé **qǐ** shēnghuó zhōng de yòuhuò.
*Those ** establish on Christ 's rock top people undergo afford life in temptation*

Those who are established on the rock of Christ are able to resist the temptations of life.

Diào - To drop or fall

Diào has many different uses, but you can remember that it is usually used to **indicate some sort of disposal**. Take a look at the examples below for a few common uses of *diào*. How do the uses of *diào* relate to its literal meaning "to drop" or "to fall"?

Actions

24g

Examples:

我們 都 已經 忘 掉 了 前生。
我们 都 已经 忘 掉 了 前生。

Wǒmen dōu yǐjīng wàng **diào** le qiánshēng.
We all already forget drop pre-existence

All of us have forgotten the pre-existence.

我們 要 跟 你 分享 的 事 很 重要， 麻煩 你 關 掉 電視， 好 嗎？
我们 要 跟 你 分享 的 事 很 重要， 麻烦 你 关 掉 电视， 好 吗？

Wǒmen yào gēn nǐ fēnxiǎng de shì hěn zhòngyào, máfán nǐ guān **diào** diànshì, hǎo ma?
We will with you share thing very important trouble you turn off drop television good

The things we will teach you today are very important. Would you mind turning off the television?

我們 弄 掉 了他的 地址 和 電話 號碼，我們 怎麼 辦？
我们 弄 掉 了他的 地址 和 电话 号码，我们 怎么 办？

Wǒmen nòng **diào** le tā de dìzhǐ hé diànhuà hàomǎ, wǒmen zěnme bàn?
We handle drop his address and phone number we how do

We lost his address and phone number! What are we going to do?

你 開始 跟從 基督的 教誨 的 時候，你 會 自然而然地 改 掉 你不 好 的 習慣。
你 开始 跟从 基督的 教诲 的 时候，你 会 自然而然地 改 掉 你不 好 的 习惯。

Nǐ kāishǐ gēncóng Jīdū de jiàohuì de shíhòu, nǐ huì zìrán'érrán de gǎi **diào** nǐ bù hǎo de xíguàn.
You start follow Christ 's teaching at that time you will naturally change drop you not good habit

As you begin following Christ's teachings, you will naturally give up your bad habits.

Preach My Gospel Examples:

為了 能夠 接受 洗禮 和 證實， 你 所 教導 的 人 應該 戒 掉 這些 物質。
为了 能够 接受 洗礼 和 证实， 你 所 教导 的 人 应该 戒 掉 这些 物质。

Wèile nénggòu jiēshòu xǐlǐ hé zhèngshí, nǐ suǒ jiàodǎo de rén yīnggāi jiè **diào** zhèxiē wùzhì.
*In order to be able receive baptism and confirmation you *** teach people should quit drop these substance*

To be baptized and confirmed, those you teach must give up these substances (p. 78).

「就 像 拱心石 移 走， 拱門 就 會 垮 掉 一樣……」
「就 像 供心石 移 走， 拱门 就 会 垮 掉 一样……」

"Jiù xiàng gǒngxīnshí yí zǒu, gǒngmén jiù huì kuǎ **diào** yíyàng..."
Just like keystone remove go, arch then will crumble drop same

"Just as the arch crumbles if the keystone is removed ..." (p. 104).

Can you see how the meaning of *diào* (to drop or fall) could be applied to each of these situations? You might have realized

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.
**For more information on how *bèi* functions here, see the "Passive Voice" lesson.
***For more information on how *suǒ* functions here, see the "Possessive and Descriptive - *De* (Extra-Mile)" lesson.

that the resultative suffix *diào* adds another dimension to the verb it's paired with; it emphasizes the result of forgetting, losing, breaking, or whatever is being done by the verb.

Note: *Diào* cannot be used with every verb, so as you listen to natives, notice which verbs they use *diào* with and imitate their patterns.

Indicating the Extent of an Action

24h

When expressing the result of an action, you are not limited to just the results that you have learned so far, but you can actually describe what happened **because of the action**. Below are some examples that you can use in your teaching. How does the restultative verb show the extent of the action?

Examples:

我 受洗 的 時候，就 激動 得 說 不 出 話 來。
我 受洗 的 时候，就 激动 得 说 不 出 话 来。
Wǒ shòu xǐ de shíhòu, jiù jīdòng **dé** shuō bù chū huà lái.
I baptized at that time then excite to the extent of speak not out word come
I was so excited when I got baptized that I couldn't speak!

犯 罪 使 我們 悲傷 得 失去 喜悅。
犯 罪 使 我们 悲伤 得 失去 喜悦。
Fàn zuì shǐ wǒmen bēishāng **dé** shīqù xǐyuè.
Commit sin cause we sorrowful to the extent of lose happiness
Sinning causes us such sorrow that we lose our happiness.

Remember This

These basic resultative suffixes will make your teaching and communication with natives much more clear and precise, thus enabling those you speak with to better be able to come unto Christ because, "As your ability to speak the language grows, **people will listen more to what you say than to how you say it**" (Preach My Gospel p. 128).

Activities (see answers on pp. 342-343)

Learn on Your Own

A. Matching

Sometimes it is difficult to know which verbs can go wtih which endings. Below is a table with some common verbs and resultative suffixes. Match each common verb with each possible resultative suffix, then check your answers.

Verbs		Resultative Suffixes		
1. zuò (to do)	5. lái	A. diào	E. bùjí	I. bùqǐ
2. jì (to remember)	6. chī	B. cuò	F. bùchūlái	J. déwán
3. shuō	7. shuì	C. bǎo	G. déliǎo	K. búzhù
4. kàn		D. qīngchǔ	H. búdào	L. dédǒng

B. Translation

Translate the following sentences in Chinese using resultative verb combinations. Check your answers.

1. Are you willing to finish this chapter before tomorrow?
2. Why do you think you couldn't fall asleep last night?
3. We have an appointment with the He Family at 8:30, do you think we can make it?
4. That was the bishop's son; did you not recognize him?
5. I don't think Sister Huang would say something like that. Are you sure you didn't hear wrong?
6. The Chen Family feels like they won't be able to come to church every week. (use *zuò*)
7. We encourage you to do your best to recognize the feelings the Spirit gives you when you read the scriptures and pray.
8. We've already taught Brother Guan three times how to pray; why do you think he still can't remember how to do it?

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Suīrán wǒmen ***bù kěyǐ kànjiàn*** Shén, dànshì wǒmen què néng gǎnshòudào Tā de Shènglíng.
   Even though we can't see God, we can feel His Holy Spirit.
2. Wǒmen xiǎng yāoqǐng nǐ zài liǎng gè lǐbài nèi jìediào yān, nǐ ***zuòdéliǎo*** ma?
   We would like to invite you to quit smoking within two weeks; do you think you can do it?
3. Xiǎngyào kuàilè, wǒmen jiù yào ***wàng le zìjǐ***, quánlì yǐ fù de tóushēn yú Shén de shìgōng zhōng.
   If we want to be happy, we should forget ourselves and put our whole selves into God's work.
4. Xiānzhī jiàodǎo wǒmen bú yào huā qián mǎi wǒmen ***mǎibúdào*** de shēchǐpǐn.
   The Prophet teaches us that we shouldn't spend money to buy luxeries we can't afford.
5. Wú Dìxiōng méiyǒu ***dúdào*** wǒmen bùzhì de jīngwén, dànshì, tā què zài jiānchí zuò dǎogào.
   Brother Wu didn't finish reading the scriptures we assigned for him, but he is still persistant with his prayers.
6. Wǒmen xià cì gēn tāmen shàng kè yídìng yào jìdé yāoqǐng tāmen xiān bǎ shǒujī ***guānqǐlái.***
   Next time we meet with them we definitely should remember to invite them to first turn off their cell phones.
7. Wǒmen zhēn de ***chībúxià***, wǒmen yǐjīng chī de tài duō le, yì kǒu dōu chībùliǎo le. Zhēn de hěn xièxie nǐmen!
   We really can't eat all this, we've already eaten too much, I can't eat another bite. We really thank you!
8. Lín Dìxiōng kàn Mó'ěrménjīng shí tài dānxīn ***bú jìzhù*** rénmíng hé dìmíng, ér méiyǒu rènzhēn xiǎng jīngwén duì tā yǒu shénme yìyì.
   When Brother Lin reads the Book of Mormon, he worries about remembering the names and places, and doesn't really think about what the scriptures mean to him.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒ juédé nǐ kěnéng bǎ zhè jíe jīngwén lǐjiěbúduì le, nà bú tài shì tā de yìsī.
2. Nǐ bú yào zuò bú duìqǐ tārén de shì, fǒuzé tāmen xià cì yùdào chuánjiàoshì kěndìng bú huì yuànyì hé chuánjiàoshì jiàn miàn.
3. Wáng Jiěmèi zhǐ yòng le sì gè lǐbài jiù bǎ Mó'ěrménjīng qúan dōu dúdào le!
4. Chén Dìxiōng yìzhí juédé tā kěnéng hái méiyǒu zhǔnbèiwán jiēshòu xǐlǐ. Wǒmen gāi zěnme bāngzhù tā ne?
5. Wǒmen de mùdàoyǒu juédé wǒmen de huà yǒu diǎn máodùn (*contradiction*), kěshì wǒ juédé wǒmen zhǐ shì shuō méiyǒu qīngchǔ éryǐ.
6. Xǔ Jiātíng de xiǎo nǚ'ér shuō, yídàn tā cúngòu le qián, tā jiù mǎshàng huì qù zuò chuánjiàoshì.
7. Wǒ jùjué nǐmen de nà tiān wǎnshàng bù kěyǐ shuìjiào, juédìng le yīnggāi tīng nǐmen de xìnxī.
8. Duì Huáng Dìxiōng lái shuō, hē jiǔ bú shì jiè bú jièdédiào de wèntí, ér shì xiǎng bù xiǎng jiè de wèntí.

E. Language Study Plan Activity (~15 min.)

"Learn grammar," bullet 2. Look through this lesson and find 3 resultative suffixes that you do not typically use. Write down two sentences for each of the resultative suffixes that you could use during your activities today (6 sentences total). Have your companion check your sentences, or help you think of some if you are having trouble. Keep track in your planner as you use them throughout the day.

F. *Preach My Gospel* Activity (~25 min.)

Read the last paragraph under "Jīngcháng Qídǎo" on page 72 of *Xuānjiǎng Wǒ de Fúyīn* (starting with "*Shènglíng zài jiàodǎo wǒmen*..."). What resultative suffix is used to describe how people may know when the Holy Ghost is teaching them truth? What are two other resultative suffixes you could use when teaching others about how to recognize those feelings? Practice teaching your companion about recognizing the feelings that come from the Holy Ghost using both the resultative suffix used in *Xuānjiǎng Wǒ de Fúyīn* as well the two you thought of. Check your answers.

Learn with Your Companion

G. Using Resultative Verbs (~5 min.)
Have a discussion with your companion about the ward you are currently serving in for 3-5 minutes. During the discussion, try to correctly use as many resultative verbs as you can. You get one point for every resultative verb you use. Resultative suffixes may be repeated, but the same resultative verb combination may not be used twice. Some things you could discuss are the members, organization, missionary work, activities, etc.

H. Answering Questions (~15 min.)
Take turns with your companion asking each other the questions from activity B in Chinese. Answer each question using a resultative suffix. When you've asked all the questions, think of three more questions that you could ask each other that contain resultative suffixes. Take turns asking and responding to these questions as well.

Learn with a Native Speaker

I. Writing Activity (~30 min.)
Think of a time when you distinctly felt that God answered one of your prayers. Write out your experience in Chinese using 4-6 resultative verbs. Choose a native (member or non-member) who could benefit from a message about prayer. Share your experience during that lesson. Ask the native speaker for feedback on your resultative verbs and change your written experience where necessary.

J. Understanding Different Resultative Verbs (~20 min.)
Look at your list of resultative verb combinations from activity A. Write down which ones you have never used before. Ask a native to explain to you what they mean and help you think of an example or two of how it is used. Set a goal to use the sentences the member helps you think of throughout the day.

Learn with Your District

K. Resultative Verb Game (~15 min.)
Choose a missionary to be in charge of the activity. Have that person prepare by writing 20 or so resultative verbs combinations (Verb + resultative suffix) randomly spread out on a board. Split the district up into 2-3 teams, depending on the size of your district. Each round begins with each team choosing one person to go to the board to represent them. The missionary in charge then says out loud one of the resultative verb combinations, and the two missionaries by the board race to see who can slap the resultative verb combination on the board first. The team whose missionary first slaps the word first gets a point. Then, the two missionaries have 20 seconds to say a sentence that is at least 8 characters long. A point is awarded to each team whose missionary can say a grammatically correct sentence in the alotted time limit. The next round then begins with two missionaries, and continues in this manner until there are none left.

Review: Describing Actions and Events

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply many different grammar principles you have learned in performing the following function:

Asking about and describing actions and events

- Prepositions - *Duì* and *Xiàng*
- Prepositions - *Wèi*, *Gěi*, *Bāng*, and *Tì*
- Through
- According To
- Aspect
- Passive Voice
- *De* 的, *De* 地, and *De* 得
- *Le*
- *Bǎ* and *Jiāng*
- Resultative Verbs
- Content Questions (*zěnme*)
- Frequency
- Only

Activities (see answers on pp. 343-345)

Review on Your Own

A. Error Correction

There are 23 errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Zhuāng Jiěmèi: Wǒmen dōu jìbúzhù wǒmen yǒu qiánshēng.
Hé Qīngpíng Jiěmèi: Zěnme nǐ zhīdào wǒmen yǒu qiānshēng? Shéi gàosù nǐ de?
Zhuāng Jiěmèi: Gēnjù fúyīn jiàoyì, wǒmen bùjǐn yǒu qiánshēng, érqiě zhù zài yìqǐ hé Tiānfù.
Hé Jiěmèi: Wǒmen wèishénme bú zài tiān shàng, ér zài dì shàng ne?
Zhuāng Jiěmèi: Zài tiān shàng de shíhòu, wǒmen cái yǒu le línghún, méiyǒu ròutǐ. Wèile shǐ wǒmen huòdé fēngmǎn de zhùfú, Tiānfù zhǔnbèi yí xiàng měihǎo de jìhuà wèi wǒmen. Wǒmen bìxū xiān líkāi Tā yí duàn shíjiān, dào yí gè kěyǐ xuéxí, chéngzhǎng hé jìnbù de dìfāng. Yīncǐ, Tā chuàngzào le dìqiú tòuguò Tā de Érzi Yēsū Jīdū, bìng zào Yàdāng hé Xiàwā ànzhào Tāmen zìjǐ de xíngxiàng. Yàdāng hé Xiàwā āndùn zài Yīdiànyuán lǐ, guò le wúyōu wúlǜ (*carefree*) de shēnghuó. Tāmen hòulái wéi jiè, chī le jìnguǒ, Shén bǎ tāmen jiù gǎndiào le Yīdiànyuán. Yàdāng hé Xiàwā de zhuìluò dàilái le wèi wǒmen huòdé gǔròu shēntǐ de jīhuì. Tāmen cóng Tiānfù de miànqián dài wǒmen dào le dìqiú shàng.
Hé Jiěmèi: Nǐ shuō hěn hǎo tīng, dàn zěnme wǒ zhīdào nǐ suǒ shuō de yíqiè dōu shì zhēnshí de ne?
Zhuāng Jiěmèi: Shén gěi le wǒmen fāngfǎ bāngzhù wǒmen huòdé zìjǐ de jiànzhèng. Tā xīwàng wǒmen qídǎo chángcháng. Tā shì děng wǒmen qiúwèn Tā. Tā xīwàng wǒmen yùnyòng xiàng Tā de xìnxīn. Zhǐyào wǒmen qiúwèn de zhēnxīn, bìng kěwàng liǎojiě zhèxiē shìqíng de zhēnshíxìng, jiù Tā huì tòuguò Tā de Shènglíng ràng wǒmen zhīdào zhè shì zhēnshí de.

B. Error Correction

This activity will help you see where you need to improve. Each sentence contains one error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Wǒ fēicháng gǎnxiè nǐ wèi nǐ de rèqíng bāngzhù.
2. Wǒ xīwàng nǐ juéduì bú yào shīqù xìnxīn duì Yēsū Jīdū.
3. Xīn Jiěmèi hái méiyǒu lái le, wǒmen yīnggāi dǎ diànhuà gěi tā.
4. Chuánjiàoshì wèi wǒmen jiǎng fúyīn, bāng wǒmen liǎojiě Shén de jìhuà.
5. Nǐ xūyào zhuǎnxiàng Tā jièzhe qídǎo, língtīng Líng de tíshì, fúcóng jièmìng, bìng zūnshǒu nǐ dìnglì de shèngyuē.
6. Suīrán Shén de jiù'ēn jìhuà kěyǐ bāngzhù měi gè rén huòdé yǒnghéng de xìngfú, dànshì, bìngfēi (*it's not*) suǒyǒu de rén dōu huì xíng shì ànzhào zhège jìhuà.
7. Lābān jiāodào le Níféi shǒu zhōng bèi Zhǔ.
8. Tiānfù hé Yēsū Jīdū xiàng Yuēsè Sīmì céng xiǎnxiàn.
9. Wǒmen bìxū zǒu kuài yì diǎn! Huìyì mǎshàng jiù yào kāishǐ.
10. Líng shuō duì Níféi, Shén de ài shì zuì néng ràng línghún kuàilè de.
11. Jīngwén cóng yì kāishǐ jiù shì cìyǔ jīngyóu Shènglíng de.
12. Wúlùn zěnme wǒmen zuò, Shén dōu shì ài wǒmen de.
13. Tā hái méiyǒu bǎ Mó'ěrménjīng wánquán xiāngxìn.
14. Nǐmen shì fǒu zhǔnbèi bìngqiě lèyì yǎnchū nǐmen de juésè?
15. Wéiyǒu jiēshòu Shènglíng de zhǐyǐn bìng huǐgǎi de rén jiù néng huídào Tiānfù shēnbiān.
16. Suīrán wǒmen xiànzài bù kànjiàn Tā, dànshì wǒmen kěyǐ quèshí zhīdào Tā shì huózhe de.
17. Níféi shì bèi Líng yǐnlǐngzhe, suīrán tā shìxiān bù zhīdào gāi zuò shénme.
18. Lài Jiěmèi gěi le wǒmen shuō tā zhège xīngqītiān huì lái jiàohuì.

19. Rén sǐ le, yíqiè dōu guòqù. Wǒ yǒu shénme bìyào zàihū suǒwèi de láishēng?
20. Wǒmen ànzhào zhè xiàng jiàoyì zài qiánshēng dōu xuǎnzé gēnsuí Jīdū.
21. Zhè jù jiǎnduǎn de shēngmíng, shì wǒ tīngguò xiàng Yēsū Jīdū zuì yǒulì, chúnjìng de jiànzhèng.
22. Jīntiān cóng zǎoshàng dào xiànzài, tā zǒngshì zài dú jīngwén.
23. Tiānfù zhǐ Yēsū Jīdū duì Yuēsè Sīmì shuō: “Zhè shì wǒ de Àizǐ, tīng Tā shuō.”
24. Nà tiān wǒ zuò le qiánchéng de dǎogào yǐhòu, xīnlǐ lìkè jiù hǎoshòu (*feel better*).
25. Yǒu shíhòu wǒmen kěnéng juédé zìjǐ zuò bù hǎo, dànshì wǒmen kěyǐ chíxù búduàn de nǔlì.
26. Tāmen shì fǒu yīnwèi wǒ suǒ guò de shēnghuó, ér zài wǒ de róngmào shàng kàn Jiùzhǔ de xíngxiàng?
27. Níféi shuō le, “Wǒ huì qù zuò Zhǔ suǒ mìnglìng de shì.”
28. Wǒmen néng zěnme péiyǎng wǒmen duì Jīdū de xìnxīn?
29. Hǎo kāixīn, jīntiān suǒyǒu de jìhuà dōu yuánmǎn de wánchéng.
30. Wǒmen zhèng chī fànzhe de shíhòu, Lǚ Dìxiōng dǎ diànhuà guòlái.
31. Wǒmen jīntiān xīwàng bāng tā bǎ nèixīn de xiǎngfǎ shuō.
32. Yàdāng hé Xiàwā shòudào chéngfá bìng gǎnchū Yīdiànyuán.
33. Bù hǎo yìsī, wǒmen méiyǒu bànfǎ mǎshàng guòqù, wǒmen gēn yí gè mùdàoyǒu zhèng zài jiàn miàn.
34. Wǒ xiàdìng juéxīn cónglái bú huì fǒurèn wò duì Yēsū Jīdū de jiànzhèng.
35. Yīnwèi wǒmen xīngqīyī yào kāi huì, suǒyǐ Hán Dìxiōng yào wèi wǒmen qù kàn Chén Dìxiōng.
36. Fùmǔqīn gēnjù wěidà de jiù’ēn jìhuà shòu Shén de wěituō (*charge, entrust*) zhàogù Tā zài shì shàng de érnǚ.
37. Zài Kèxīmǎníyuán chéngshòu jùliè de tòngkǔ zhīhòu, Tā qìlì (*strength*) hàojìn (*consumed*), yòu zhuāzhù bèi cūbào (*cruel*) wúlǐ (*rude*) de rén, dàidào le dāngshí de tǒngzhìzhě (*rulers*) miànqián.
38. Miànduì kǎoyàn shí, wèn “Wèishénme shì wǒ?” huò “Wò dàodǐ zuò le shénme xūyào shòu zhèyàng de kǔ?” bùrú gǎichéng wèntí dào “Wǒ gāi zěnme zuǒ? Wǒ kěyǐ cóng zhège jīngyàn zhōng xuédào shénme?”
39. Tòuguò Jīdū de Shúzuì, wǒmen dōu xūyào chéngwéi shèngtú.
40. Wǒ zhīdào Yēsū Jīdū wèi wǒmen xīshēng le Tā de shēngmìng, érqiě quèshí fùhuóguò.
41. Lǎnduò de rén bì bú bèi rènwéi pèichèn zhànlìzhù.
42. Jiùzhǔ fēnfù Níféirén dài tāmen de háizi dào Tā de shēnbiān.
43. Rúguǒ nǐ rènzhēn de yándú Mó’ěrménjīng bìng qiúwèn Shén, Shènglíng jiù huì duì nǐ jiànzhèng Mó’ěrmēnjīng shì zhēnshí de.
44. Wǒmen ruò yùnyòng xuǎnzéquán zhèngquè, ànzhào zhèngquè de yuánzé xíng shì, jiù huì chǎngkāi xīn jiēshòu Shènglíng de yǐngxiǎng.
45. Wǒmen měi cì gěi tā dǎ diànhuà, tā māma dōu shuō tā xiànzài xiě zuòyè, méi bànfǎ gēn wǒmen jiǎng huà.
46. Tīngdào Fàn Dìxiōng de jiànzhèng shí, wǒmen bèi gǎndòng le hěn shēn.
47. Dāng wǒmen zài língxìng shàng míshī, bú pèi huídào Tiānfù miànqián hé Tā tóngzhù shí, zhǐyǒu Yēsū Jīdū cái néng dàihuíqù wǒmen.
48. Zài wǒmen língtīng chéngyuán dàhuì de xìnxí shí, nèixīn huì shòudào gǎndòng, yě huì xiàdìng juéxīn, lìxià chéngnuò yào gèng hǎo de zuò.
49. Zhège mùdàoyǒu shí nián qián jiù bèi jiàodǎo dì-yī kè, xiànzài ǒu’ér hái huì kàn Mó’ěrménjīng.
50. Wǒ duì wǒ de érzi gǎndào zìháo (*proud*), tā shuō tā zhǎng dà yǐhòu yě yào xiàng nǐmen yíyàng zuò chuánjiàoshì.

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

1. We need to have 100% faith in Jesus Christ.
2. How do you think we can clearly explain the Law of Chastity to Sister Cheng?
3. According to this scripture, God will confirm the truth to us through the Holy Ghost.
4. Before we were born, Heavenly Father held a council in Heaven and told us the plan He had prepared.
5. We can’t make choices for others, we can only love and encourage them.
6. “Through keeping covenants, they will learn to hear the voice of the Lord” (Ballard, *Liahona*, May 2010, 21).
7. “I had a profound sense of gratitude for each missionary” (Rasband, *Liahona*, May 2010, 52).
8. Full of charity, Jesus told the woman who was taken (*zhuā*) in adultery (*xíngyín*): “Go, and sin no more” (John 8:11).
9. “Through prayer and the confirmation of the Spirit, each of us can gain our own personal testimony of the living prophet” (Dibb, *Liahona*, May 2010, 116).
10. When you are tempted (*shòu shìtàn*), God will always “make a way [for you] to escape, that ye may be able to bear it” (1 Cor. 10:13).
11. Today when he discussed the Word of Wisdom with us, he finally talked about the concerns in his heart.
12. At the last General Conference, the prophet and apostles taught the principles of faith and repentance very clearly.

13. "Heavenly Father's love for his children is the core message of the plan of happiness, which plan is *made active* (*cùchéng*) through the Atonement of Jesus Christ" (Uchtdorf, *Liahona*, Nov. 2009, 25).
14. "Because the Spirit is often described as a still, small voice, it is also important to have a time of quiet in our lives as well" (Matsumori, *Liahona*, Nov. 2009, 12).
15. We should "lay aside the things of this world" (D&C 25:10), and whole-heartedly focus on God's work.
16. God won't take away anyone's moral agency, for that would destroy His plan for our happiness.
17. At that time, based on personal worthiness, through His grace, we will have the opportunity of gloriously returning to the presence of God.
18. "Brother Peterson made me want to serve a good mission, to do better in school, to set my standards higher for my career (*shēngyá*)" (Osguthorpe, *Liahona*, Nov. 2009, 17).
19. "Authority in the priesthood comes by way of ordination; power in the priesthood comes through faithful[ly] and obedient[ly] ... honoring covenants" (Packer, *Liahona*, May 2010, 9).
20. "The Lord needs every able young man to prepare and recommit, starting tonight, to be worthy of a call from the prophet of God to serve a mission" (Rasband, *Liahona*, May 2010, 51).

D. Scripture Activity (~30 min.)

Read the story of Ammon defending the king's flocks in Ā'ěrmǎ Shū 17:33-39. Verse 33 picks up the story after the flocks have already been scattered once but Ammon rallied the servants to go and gather all of the flocks together again. Use the vocabulary words provided to help you understand the story and to allow you to focus on the grammar structures used. Then answer the questions below and check your answers:

1. In verse 33, *wéi* means "to surround." What does the resultative verb *wéizhù* mean? Likewise, *pǎo* means "to run"--what does *pǎodiào* mean?
2. In verse 34, what does the phrase *"zhào Àiméng de mìnglìng xíng shì"* mean?
3. In verse 35, what does the resultative verb *jiùchū* mean? Why is *-chū* used?
4. In verse 36, what does the resultative verb *dǎbùdǎo* mean?
5. In verse 37, what happened to those who lifted their clubs to hit Ammon? Change the phrase *"jǔqǐ gūnzi de rén dōu bèi tā yòng jiàn kǎnduàn le shǒubì"* into the active voice. Why might it be preferable to use the passive voice in this sentence?
6. Also in verse 37, what does the resultative verb *dǎngzhù* mean? What additional meaning does the *-zhù* suffix add to the meaning of "to resist"?
7. In verse 38, what happened to the six people mentioned? What happened to those who lifted their arms against Ammon, and what resultative verb is used to describe the result?
8. What meaning does *cái* add to the first sentence of verse 39? How would the meaning be changed if *jiù* were used?
9. Also in verse 39, what does the sentence *"Tāmen ràng yáng hē le shuǐ, jiù bǎ yáng gǎnhuí guówáng de mùchǎng"* mean? Why is *le* used?
10. Also in verse 39, why is the aspect marker *zhe* used with the verb *dài* ("to take")?

Vocabulary

qūsàn - to scatter
wéi - to surround, encircle
zhàndòu - to fight
tǐng shēn - to straighten one's back
wéi shù bù shǎo - many in number
yī wú suǒ zhī - to know nothing
yǐ...wéi lè - to take pleasure in __
tóushíqì - sling
zhènjīng - shocked, astonished
fènnù - angry
dǎdǎo - to strike down (RV)
gūnzi - club, stick, rod
kǎnduàn - to chop off
dǎng - to obstruct, resist
gōngjī - to attack, strike
táopǎo - to run away
wéi shǒuzhě **-** act as leader
dòng shǒu - to raise a hand to strike
mùchǎng - pasture, grazing land

After reading this story, prepare to share it at a family home evening with a new member or investigator family. Use some of the grammar structures you focused on above. Help the children act the story out and talk about what we can learn from it.

E. Listening Activity (~40 min.)

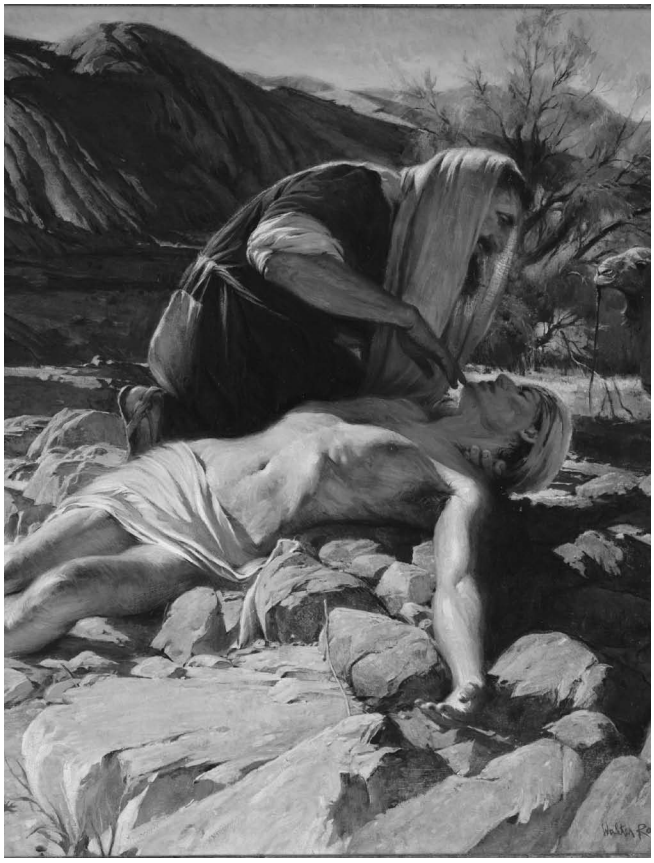
Listen to the clip "Tiáojiěrén," taken from *Gospel Principles*. This is the parable that President Packer told about a creditor (*zhàiquánrén*) and debtor (*zhàiwùrén*) to show how a mediator (*tiáojiěrén*) makes it possible for both justice and mercy to be satisfied. Listen to the clip at least 3 times, each time choosing one of the following things to focus on.

1. The first time you listen, try to get a feel for the overall story. Focus on the aspect markers (*le*, *guò*, *zhe*, and *zài*) that are used. What tense is the story told in (past, present, or future)? Try to identify and write down the 1 time that *guò*, *zhe*, and *zài* are each used as an aspect marker and the verb each is used with. Most of the *le* you will hear show completed action, but there are are 4 instances of *le* that could be sentence final *le*. Write these down. In each instance, how does *le* show a change in the situation?
2. Listen for and write down the prepositions you hear used in the story. Try to write down each prepositional phrase and the verb (or verb-object) that it modifies (e.g., *duì tā shuō*). *Duì* is used as a preposition 7 times, *wèi* 2 times, *bāng* 1 time, *tì* 1 time, and *gēn* 2 times.
3. Listen for and write down all of the resultative verbs that you hear used in the story. There are at least 13 different verb-result combinations. Try to identify the 1 time that a resultative verb is used to show potential (i.e., it contains *dé* or *bù* between the verb and the result). What does this potential form of the resultative verb mean? How is it used in the story?
4. Listen for *bǎ*, *ànzhào*, and *de* (得) and *de* (地). Write down the 3 times *bǎ* is used in the story and what each phrase where it is used means. Write down the 1 sentence that uses *ànzhào* and what it means. Finally, can you identify the 1 time each *de* (得 and 地) is used to describe the manner in which an action is done? What does each phrase mean?

When you are finished, check your answers. Then practice using your own words to explain the parable to your companion, and get his or her feedback.

F. Translation Activity (~30 min.)
Choose a paragraph from *Preach My Gospel* that you can apply in an upcoming scheduled activity (such as the first paragraph under "Agency and the Fall of Adam and Eve" on page 49, the fourth bullet point under "Prepare to Teach" at the very top of page 72, or the first paragraph under "How to Donate Tithes and Offerings" on page 80). Translate the paragraph into Chinese, paying special attention to how actions are described in it. Then compare your translation to the same paragraph in *Xuānjiǎng Wǒ de Fúyīn*. How did you do? Pay special attention to your use of prepositions, aspect (using *le*, *guò*, *zhe*, and *zài*), and adverbs (especially when using *de*). Take note of things you may have translated incorrectly. Did you ever translate something directly that could have been expressed better using a different structure? Choose one or two phrases from the paragraph to memorize that you can use in your teaching or other missionary activities and make a goal to use each phrase at least 3 times today.

G. Writing Activity (~30 min.)
Create a lesson plan about the companionship of the Holy Ghost. Write several paragraphs that use the following: aspect markers to describe how we will be living if we want to have the Spirit with us, prepositions to describe what the Holy Ghost does for us, *jièzhe* or *tòuguò* to describe what the Father does through the Holy Ghost or what we can accomplish through the Holy Ghost's help, and *ànzhào* to describe how we should act according to the Spirit's guidance. Use several instances of *le*, *bǎ* or *jiāng*, and resultative verbs, and use *bèi* and each *de* at least once. Have your companion or a native speaker check what you wrote, and schedule an opportunity to teach your lesson to a new member or an investigator preparing to be baptized and confirmed.



H. Parable Activity (~40 min.)
Read the parable of the Good Samaritan in Lùjiā Fúyīn 10:30-37 (more difficult) or in *Fúyīn Yuánzé*, p. 75 (or read both). Pinyin for the passage in Luke is provided in the answers section. Pay special attention to how *le*, *bǎ* and resultative verbs are used. Then prepare to share this parable in your own words. Write out several sentences that you could use. Experiment with using *bèi* to describe what happened to the man and prepositions to describe what the Good Samaritan did to help him. Share the parable with your companion and get his or her feedback on how you did. Then share the parable in a teaching situation and testify of what it means to love your neighbor. Ask the investigator or member if there was anything that was unclear or that you could have said in a better way. You could do this same activity with any story or parable from the scriptures.

Review with Your Companion

I. Investigator-Watching (~5 min.)
Choose a block of time when you will be contacting to do this activity. Each time you talk to an individual or family, pay close attention to what they are doing and how they react to your message. Afterwards, each of you create two sentences in Chinese using the grammar principles in this function to describe what they were doing or how they acted. Try to be as detailed as possible. For example: *Tā lián shàng dàizhe jiāolǜ de shénqíng, bù tíng de kànzhe shǒuwàn shàng de shǒubiǎo.* OR *Wǒmen yì kāishǐ gēn tāmen jiǎng huà de shíhòu, tāmen de nǚ'ér jiù gāoxìng le, tīng de hěn rènzhēn.* Give each other feedback on your grammar and correct any mistakes you made. Take note of words you don't know, like "They were scratching their heads ..." and look them up or ask a native speaker later. Most importantly, see what you can learn from each person's actions and body language. Is there something you could have done to meet their needs better? You could also practice doing this activity after lessons, describing what each person present did and how they acted.

Review with a Native Speaker

J. Teach a Native (~30 min.)
After doing the Listening Activity about the parable of the debtor and creditor, prepare to teach this parable to a native speaker in your own words. Be sure to use the grammar principles highlighted in the Listening Activity. Tell the story to the native speaker and explain what it represents, then ask for their feedback on your grammar. Then have them them tell the story in their own words and pay special attention to how they describe the actions of the characters in the story. Write down phrases or sentences they use that you would like to be able to use, ask them to clarify anything you didn't understand, and then repractice teaching them using what you have learned.

Review with Your District

K. Action Charades (~30 min.)
To prepare for this activity, write down 12-24 phrases that describe actions using the grammar principles in this review on slips of paper beforehand. (Many possible phrases are provided in the answers section.) Write down the grammar principles covered in this function on the blackboard (and possibly do a quick review of each), then split the district into two teams. Each team takes turns sending one missionary up to choose a slip and act out the action; no speaking is allowed. If they need another person to perform the action with, they can take someone from the opposite team; however, that person doesn't get to see the slip or know beforehand what the action is. The actor's team members then try to guess what the action is, and they must use the correct grammar. If they aren't able to guess the action within a set time limit, the other team gets a chance to guess. Players may only use Chinese to make guesses. Continue playing until the slips are used up or you run out of time. At the end, you can give bonus points to each team if their team members can create a correct sentence using one of the grammar principles; however, each grammar principle can only be used once, the sentences cannot use the phrases on the slips that have already been acted out, and each missionary must have a chance to create a sentence before any one missionary can create a second bonus sentence.

L. Describe the Action (~20 min.)
Choose a 3-5 minute clip from a church video that you can watch together with your district. Mute the video, and describe what the people in the clip are doing as you watch. You may want to pause often to allow more time to describe the characters' actions and reactions to events in the movie. You can assign each missionary to watch and describe the actions of one character, or you can just have the missionaries take turns describing small segments of the clip. Give each other feedback on how well you use the grammar principles that make up this review. You may want to invite a native speaker to come along and help you describe the actions and reactions that the missionaries have difficultly describing and to correct mistakes. Have a spiritual lesson prepared to tie-in with this activity, possibly about paying attention to body language or about how the Savior acted among the people that he served (if you watch a clip from *Finding Faith in Christ*, for example).

Asking about and expressing

Desire, Need, Preference, Ability, Intention, or Purpose

Purpose

This function will help you talk about what we need to, want to, or can do; for example, what we need to repent of or what God wants for us. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- We **should** follow up on his reading next time we meet. (Helping Verbs)
- We teach the gospel **in order to** bring others closer to Christ. (In Order To)
- **Can** we come by on Sunday? (Helping Verbs)
- He **prefers** us to come on Monday. (Simple Comparisons)
- He thinks that he **can't** quit smoking. (Resultative Verbs: Ability of the Subject)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

Doctrines from the Lessons

- God Is Our Loving Father in Heaven (What does God want for us?)
- Heavenly Father Reveals His Gospel in Every Dispensation (Why did God call prophets?)
- Restoration of the Gospel (What did Joseph Smith want to know?)
- The Book of Mormon (For what purpose was the Book of Mormon written?)
- The Atonement (Why did Christ perform the Atonement? What does the Atonement allow us to do?)
- Repentance (What do we need to do in order to repent?)
- Pray Often (When and where can we pray? How do we express our needs and desires?)
- Study the Scriptures (What are the scriptures for? Why do we need to study them?)
- Temple and Family History (Why do we need temples? What can we do to get involved in Family History work?)

Tasks from Missionary Vocabulary and Phrase Book

- Extend Commitment Invitations (Why does God give us commandments? How can I show encouragement and support?)
- Get to Know Someone (What are their talents and abilities?)
- Give Directions (How do I tell someone how to get somewhere?)
- Make an Appointment (When is it most convenient for them to meet? Where can you meet?)
- Obtain Referrals (Why should we share the gospel with friends? How do we increase our desire to share the gospel?)

Helping Verbs

Introduction

Helping verbs (also referred to as modal verbs) are commonly used in Chinese in coordination with the main verb of the sentence, adding more clarity to the things you are saying.

Helping Verbs

Helping verbs are used to express possibility, ability, permission, obligation and prohibition. Look at the examples below. Where is the helping verb (HV) placed in the sentence?

Examples:

S	HV	V	O
我們	需要	做	祈禱。
我们	需要	做	祈祷。
Wǒmen	**xūyào**	zuò	qídǎo.
We	*need*	*do*	*prayer*

We need to pray.

S	HV	V	O	
你	願意	接受	洗禮	嗎？
你	愿意	接受	洗礼	吗？
Nǐ	**yuànyì**	jiēshòu	xǐlǐ	ma?
You	*willing*	*accept*	*baptism*	

Are you willing to be baptized?

Notice that the helping verb is placed **before the verb**.

Let's Talk About It

As you noticed in the examples above, the helping verb is placed **before the main verb**. The helping verb will never be placed after the main verb of the sentence, though it may vary in its position before the main verb, which we will discuss later in this lesson.

Below is a list of some common helping verbs.

Chinese Helping Verb	English	Negated Helping Verb	English
會/会 huì	will (possibility - implies future timing)	不會/不会 bú huì	will not (possibility - implies future timing)
會/会 huì	can (innate or learned ability)	不會/不会 bú huì	cannot (innate or learned ability)
能 néng	can (physically able to)	不能 bù néng	cannot (physically able to)
可以 kěyǐ	can (permission)	不可以 bù kěyǐ	cannot (permission)
(必)得 (bì)děi	must, have to, ought to, need to	-	-
必須/必须 bìxū	must (formal)	不必 búbì	need not/not necessary
應該/应该 yīnggāi	should/probably	不應該/不应该 bù yīnggāi	should not
需要 xūyào	need to	不需要 bù xūyào	don't need to
要 yào	should, need, want, be about to	不要 bú yào	should not, don't need, not want
願意/愿意 yuànyì	to be willing to	不願意/不愿意 bú yuànyì	to be unwilling to

Placement of the Helping Verb

25b

As you look at the following examples, remember that the helping verb is used in conjunction with the main verb of the sentence, and is placed before the verb.

Examples:

他們 明天 早上 會 離開。
他们 明天 早上 会 离开。

Tāmen míngtiān zǎoshàng **huì** líkāi.
They tomorrow morning will leave

They will leave tomorrow morning.

我 應該 需要 告訴 他。
我 应该 需要 告诉 他。

Wǒ **yīnggāi** **xūyào** gàosù tā.
I probably need tell him

I probably should tell him.

In this example we have **two** helping verbs. It's alright to combine *yīnggāi* with other helping verbs. *Huì* (will) can also be combined with other helping verbs.

25c

You may have noticed in the list of common helping verbs that there are three helping verbs that all translate to "can" in English. Below are some examples to help you better understand the difference between these three helping verbs: *kěyǐ*, *néng* and *huì*. Although the examples below illustrate their standard use, it is important that you listen to the **context**, as natives do not always rely on these differentiations.

Examples:

我 可以 看 書。
我 可以 看 书。

Wǒ **kěyǐ** kàn shū.
I can read book

I can read. (I have permission to read.)

我 能 看 書。
我 能 看 书。

Wǒ **néng** kàn shū.
I can read book

I can read. (I have the physical ability to read.)

我 會 看 書。
我 会 看 书。

Wǒ **huì** kàn shū.
I can read book

I can read. (I know how to read.)

Extra Mile

25d

Because Chinese is a tonal language, sometimes it may seem difficult to emphasize things with the **tone** of your voice as you would in English (because you can't change the tone of the words). In Chinese, **alternate word order** is one simple way to add emphasis to the things you are saying. This is something you will need to learn as you listen to natives, but below are some more particulars concerning alternate word order and placement within the Chinese sentence.

Helping Verb (alternate placement)

In the examples below, try to figure out where the emphasis is by analyzing the different placement of the helping verb.

Examples:

S	T		P		HV	V	O	
你	今天	晚上	在	家 裡	願意	研讀	摩爾門經	嗎？
你	今天	晚上	在	家 里	愿意	研读	摩尔门经	吗？
Nǐ	jīntiān	wǎnshàng	zài	jiā lǐ	**yuànyì**	yándú	Mó'ěrménjīng	ma?
You	*today*	*evening*	*at*	*home in*	*willing*	*study*	*Book of Mormon*	

*Are you willing to study the Book of Mormon at home tonight? (**no** added emphasis)*

When the helping verb is placed **directly before the verb**, there is **no** special emphasis added to any part of the sentence.

S	T	HV	P	V	O	
你	今天 晚上	願意	在 家 裡	研讀	摩爾門經	嗎？
你	今天 晚上	愿意	在 家 里	研读	摩尔门经	吗？
Nǐ	jīntiān wǎnshàng	**yuànyì**	zài jiā lǐ	yándú	Mó'ěrménjīng	ma?
You	*today evening*	*willing*	*at home in*	*study*	*Book of Mormon*	

*Are you willing to study the Book of Mormon **at home** tonight?*

When the helping verb is located **before the place**, it acts to emphasize the place where the action of the sentence is taking place.

S	HV	T	P	V	O	
你	願意	今天 晚上	在 家 裡	研讀	摩爾門經	嗎？
你	愿意	今天 晚上	在 家 里	研读	摩尔门经	吗？
Nǐ	**yuànyì**	jīntiān wǎnshàng	zài jiā lǐ	yándú	Mó'ěrménjīng	ma?
You	*willing*	*today evening*	*at home in*	*study*	*Book of Mormon*	

*Are you **willing** to study the Book of Mormon tonight at home?*

When the helping verb is placed **before the time**, it adds emphasis to the time when your action takes place.

What did you notice about the relationship between the placement of **willing** (the helping verb) and the part of the sentence that was stressed? When placed anywhere besides directly before the main verb, the helping verb functions to add emphasis to that which is directly following.

Note: Even though you have learned how to arrange your sentence to add emphasis to certain things using helping verbs, natives will not always rely on such means to add stress to what they want to emphasize when they speak. You will need to not only listen for word order, but you will also need to listen to the **pitch** and **feeling** of their voice. Chinese is a tonal language, but emphasis **can** be added by increasing the **range of your tones**, or **slowing down** at certain words.

Remember This

Helping verbs are always located somewhere before the main verb of the sentence, never after. Helping verbs are used to express possibility, ability, permission, obligation and prohibition.

Activities (see answers on p. 345)

Learn on Your Own

A. *Kěyǐ, Néng*, or *Huì*?

For each sentence below, choose whether *kěyǐ, néng*, or *huì* belongs in the blank space. Multiple answers may be possible. Do not include *huì* in your answers when it means "will" rather than "can". Check your answers. Extra mile: if more than one option is possible, write down what the different sentences mean.

1. Wǒ de tóngbàn bùjǐn _ tán gāngqín érqiě _ lā xiǎotíqín.
2. Wǒ zhège lǐbài bù _ lái jiàohuì, wǒ yào chūchāi le.
3. Xīngqītiān wǒ xiǎng gēn nǐmen yìqǐ qù jiàohuì, _ ma?
4. Jǐnguǎn wǒmen bù _ kànjiàn Shén, dànshì, wǒmen _ gǎnshòudào Tā de ài hé guānhuái.
5. Nǐ yídìng _ yòng nǐ de jiànzhèng gǎnhuà nǐ de jiārén, shǐ tāmen yě jiēshòu zhēnshí de fúyīn.
6. Wǒ bù _ jiārù jiàohuì, yīnwèi wǒ hái bù zhīdào nǐmen de jiàohuì shì bú shì zhēnshí de.
7. Chén Dìdi qǐngqiú tā māma ràng tā shòu xǐ shí, tā māma shuō "_"!
8. Wǒmen zuótiān jiāo de lǎo tàitai zhǐ _ jiǎng Táiyǔ. Kěshì yīnwèi wǒ bù _ jiǎng Táiyǔ, suǒyǐ zhěng gè kè dōu shì wǒ de tóngbàn jiāo de.
9. Wǒmen de Zhōngwén zhī suǒyǐ jìnbù hěn kuài shì yīnwèi wǒmen zài MTC de jiàoshì lǐ zhǐ _ shuō Zhōngwén. Bù _ jiǎng Yīngwén.

B. Sentence Reorganization

For each sentence below, decide whether the helping verb can be moved to a different place within the sentence and still be grammatically correct. If it can, write the new sentence and discuss how its meaning has changed. (What is being emphasized?) Check your answers.

1. Nǐ yuànyì měitiān zǎo, wǎn zuò jiātíng dǎogào ma?
2. Nǐ yuànyì hé nǐ de jiārén zhège lǐbài lái jiàohuì ma?
3. Tiānfù huì yǐ Tā de fāngshì hé shíjiān huídá nǐ de dǎogào.
4. Wǒmen zài shàng kè qián xūyào zuò gè dǎogào.
5. Wǒmen yīnggāi xiǎng bànfǎ bāngzhù Pān Dìxiōng zhǎodào xīn de gōngzuò.
6. Nǐ yuànyì qiúwèn Shén yǒuguān Mó'ěrménjīng de zhēnshíxìng ma?
7. Měi gè rén měi tiān dōu xūyào huā shíjiān dǎogào, xuéhuì yǒuxiào de hé Tiānfù jiāoliú.
8. Wèile biàndé xiàng Tiānfù nàyàng, wǒmen xūyào líkāi Tiānfù yí duàn shíjiān, dào shì shàng lái.

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Zhū Dìxiōng shuō tā jīntiān wǎnshàng bù ***kěyǐ** bāng wǒmen péi kè, tā yào jiā bān.
   Brother Zhu said he can't come with us to our lesson tonight; he has to work overtime.
2. Wǒ zhǐ huì jiǎng Guóyǔ, dàn wǒ hái bù ***kěyǐ** xiě hànzì.
   I can only speak Mandarin; I still can't write characters.
3. Rènhé hán jiǔjīng de yǐnliào yǐjí zhì rén shàngyǐn de nígǔdīng hé yàopǐn ***huì dōu** shānghài wǒmen de shēntǐ hé língxìng.
   Any alcoholic drinks or addictive nicotine and drugs will all harm our bodies and spirituality.
4. ***Nǐ gēn qítā chéngyuán yuànyì** zhège lǐbàilìu yìqǐ qù shèngdiàn wèi sǐzhě zuò xǐlǐ ma?
   Will you go to the temple this Saturday with the other members and do baptisms for the dead?
5. Qiū Dìxiōng zuótiān wèn wǒmen, "Wǒ kěyǐ bú shòu xǐ, ér xìn Shén bìng dé jiù ma?" Wǒ tóngbàn huídá shuō, "***Bù néng.**"
   Brother Qiu asked us yesterday "Can I not get baptized and just believe in God and be OK?" My companion answered and said "No."
6. Wǒ ***xǐhuān** dǎ diànhuà gěi Lín Dìxiōng, wǒ yǒu yí duàn jīngwén xiǎng gēn tā fēnxiǎng.
   I would like to call Brother Lin; I have a scripture that I want to share with him.
7. Wǒmen de mùdàoyǒu jīngshén shàng hǎoxiàng yǒu diǎn wèntí. Wǒmen yīnggāi yāoqǐng zhǔjiào hé tā jiàn miàn, kàn tā ***bì bú bìxū** shǒu xǐ.
   It seems like our investigator might have some mental problems. We should invite the bishop to meet with him to see if he has to get baptized or not.
8. Fùqīn de zérèn bùjǐn shì qù gōngzuò zhuàn qián, érqiě yào jiàoyǎng háizǐ, shǐ tāmen ***kěyǐ** zǒu zài dāng xíng de dào shàng.
   The father's responsibility is not just to work and earn money, it is also to teach children so they can walk on the right path.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Jiārù jiàohuì qián, wǒmen xūyào dōu jìnliàng péiyǎng gèrén duì fúyīn de jiànzhèng.
2. Zhǔjiào shuō wǒmen zhèng zài jiāo de mùdàoyǒu bù yīnggāi bì shòu xǐ.
3. Wǒmen jìnshí de shíhòu, yīngdāng kuàilè, bú bì xiàng biérén xuānyáng wǒmen zài jìnshí.
4. Fùmǔ bùjǐn xūyào *gōngjǐ* (*provide*) érnǚ *yī shí zhù xíng* (*basic needs*), yīnggāi hái jiàodǎo tāmen zhèngquè de yuánzé.
5. Wǒ kěyǐ shuō yì diǎndiǎn Táiyǔ, dànshì bù néng wánquán yòng tā jiāoliú.
6. Měi gè rén dōu bìxū dàizhe yì kē pòsuì de xīn hé tònghuǐ de líng, qiānbēi de zhuǎnxiàng Yēsū Jīdū.
7. Rúguǒ nǐmen jiātíng de jīchǔ jiànlì zài Yēsū Jīdū de pánshí shàng de huà, nǐmen jiù bù kěyǐ dòngyáo, dǎotā.
8. Qíjì bú huì chǎnshēng xìnxīn, dànshì xìnxīn kěyǐ chuàngzào qíjì.
9. Méiyǒu rén huì qǔzǒu Jiùzhǔ Yēsū Jīdū de xìngmìng, chúfēi Tā zìjǐ yuànyì, yīnwèi Tā yǒu nénglì shěqù zìjǐ de shēngmìng.

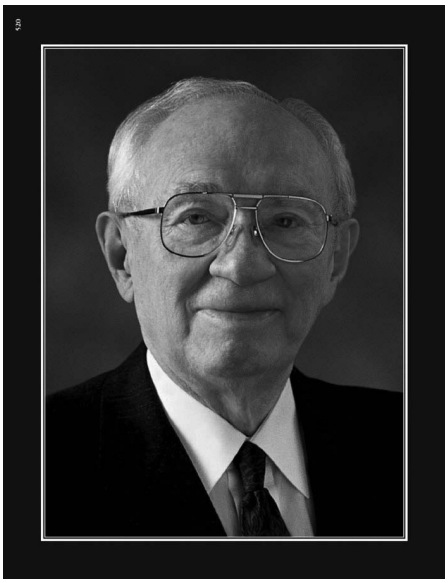
E. Inviting a Member to Accompany Your Lesson (~20 min.)

On a blank sheet of paper, write out how you will ask a member to *péi kè* for one of your current investigators. Use helping verbs to: 1) Ask the member if they **can** *péi kè* at the time of your lesson, 2) What you **need** them to help you do during the lesson, 3) What they **would like** to share about, and whether they would be **willing** to share it in the lesson, 4) Explain to the member when and where they **should** meet you to finalize your plans. After you are finished writing, have your companion check your paragraph and give you feedback on how you used helping verbs. Then, call the member and use the sentences you wrote to invite them to *péi kè* and explain the information from points 1-4 above. Afterwards, evaluate your efforts. Did you think the member understood what you wanted them to do?

F. Writing Activity (~25 min.)

Pull out a blank Progress Record and begin to fill it out in Chinese for this week's meetings. Under the "Help Needed" column, use helping verbs to write down how the ward can help you in your missionary efforts with at least 4 investigators or less active members who you are working with. Use characters to write the helping verbs, and pinyin when you don't know the characters for other words. When you are finished, show it to your companion and ask for their feedback on both helping verbs and on how to coordinate your efforts with the ward. Use this draft of the Progress Record as you write the final daft either today or later this week.

G. Scripture Activity (~25 min.)



President Hinckley used Móluónǎi Shū 7:15-17 as part of his answer to the question, "How do we recognize the promptings of the Spirit?" Read those verses, and underline or make note of the 3 times *kěyǐ* is used and the 2 times *néng* is used. What are *kěyǐ* and *néng* used to describe? Why do you think they chose to use *kěyǐ* to describe *wánquán zhīdào* and *néng* to describe *fēnbiàn*? Could they be switched? If so, how would the meaning be changed? Check your answers. After answering these questions, practice using *kěyǐ* and *néng* to explain to your companion the answer to the question, "How do we recognize the promptings of the Spirit?" Then, use these scriptures and this explanation sometime this week to explain this concept to one of your investigators.

Learn with Your Companion

H. Asking Questions (~15 min.)

You and your companion each pick an investigator that you are currently teaching or have taught together previously, but don't tell each other who the person is. Next, take turns asking each other questions using helping verbs. For example, you could ask *Nǐ xǐhuān zuò shénme?* or *Nǐ hěn huì shuō Yīngwén ma?* Answer each question as if you were the investigator you chose. If you do not know the answer, have your companion ask another question. Then after hearing your answer, they may guess who you are. You may have one guess per question asked. If you guess incorrectly, then it is your companion's turn to ask a question and guess who you are. Keep going until both investigators are guessed correctly. Then, choose new ones and start over. You and your companion may also want to alternate what type of person you are each round (investigator, member, missionary, etc.).

Expressing

I. Helping Verb Location (~15 min.)

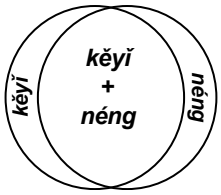
With your companion, write down in full Chinese sentences the last 5 invitations you extended that involved an action and a time (i.e., pray daily, meet with you on Thursday night, come to church on Sunday, be baptized on 5/20, etc.). Underline *yuànyì* in each of the invitations you wrote. Discuss with your companion: 1) What is *yuànyì* emphasizing? 2) Is it what you want it to be emphasizing (time vs action)? 3) How should you change the placement of *yuànyì* in your sentences to emphasize the words you want to emphasize? Check your invitations with a member to make sure they are effective, then make a goal to use what you learned the next time you extend these invitations.

J. Language Study Plan Activity (~15 min.)

Learn grammar - bullet 4. After reading through these activities, brainstorm with your companion and come up with one activity on your own of how you can practice and apply this grammar principle. You and your companion perform your activity, and discuss how it could be improved. Then invite a companionship in your district to complete your activity and give you feedback.

Learn with A Native Speaker

K. *Kěyǐ* vs *Néng* (~15 min.)



As you have probably noticed, *kěyǐ* and *néng* can sometimes be used interchangeably, and sometimes one must be used and not the other, as portrayed by the figure on the right. Think of 3 sentences that you believe must be used with *kěyǐ,* 3 sentences that must be used with *néng,* and 5 sentences where *kěyǐ* and *néng* may be used interchangeably. Take these sentences to a native and ask them if you are correct in your assumptions. For any sentences that were incorrect, ask the native to explain why. You may also ask other natives their opinions to see if their answers are consistent or not.

Learn with Your District

L. Book of Mormon Stories (~30 min.)

Divide the missionaries up so that each missionary is with a new companion. Have each companionship then pick a story from the Book of Mormon that they would like to act out (if you have a larger district, splitting into groups of three could also work). Give each companionship 10 minutes to prepare, then 5 minutes to act out their story. Remind them that 5 minutes will go by quickly, and that they will need to stop right at 5 minutes. Have one of the older missionaries be the score-keeper and another missionary keep time (and perhaps give 2 and 1 minute warnings) as each companionship acts out their story. Score as follows: 2 points for each new helping verb used *correctly*, and 1 point for each subsequent time a helping verb is used *correctly*. For example, if a companionship used *yào* twice (3 points), *xǐhuān* once (2 points), *kěyǐ* 10 times (11 points), *néng* 5 times (6 points), and *huì* 6 times (7 points), they would be awarded 29 points. For easier scoring, you may want to have each companionship prepare a list of the helping verbs they plan on using to give to the score-keeper. The companionship with the most points at the end wins.

In Order To

Introduction

The Chinese words *wèile* and *lái* are comparable to the English phrase "**in order to**" and its shortened form "**to**," which are used to express cause and effect.

Placement of *Wèile*

26a

Wèile is commonly used among native Chinese speakers, and will be very useful in your teaching. Take a look at the examples below. Where is *wèile* placed in the sentence?

Examples:

為了	復興	祂的	教會，	天父	召喚	約瑟・斯密。		
为了	复兴	他的	教会，	天父	召唤	约瑟・斯密。		
Wèile	fùxīng	Tā de	jiàohuì,	Tiānfù	zhàohuàn	Yuēsè	Sīmì.	
In order to	*restore*	*His*	*church*	*Heavenly Father*	*call*	*Joseph*	*Smith*	

In order to restore His church, Heavenly Father called Joseph Smith.

為了	得到	寬恕，	我們	需要	悔改。
为了	得到	宽恕，	我们	需要	悔改。
Wèile	dédào	kuānshù,	wǒmen	xūyào	huǐgǎi.
In order to	*receive*	*forgiveness*	*we*	*need*	*repent*

In order to be forgiven, we must repent.

Let's Talk About It

Based on the examples above, you can see that *wèile* goes at the **beginning** of the sentence, followed by the desired result (**effect**), then the action that must be taken to achieve that result (**cause**). The pattern is:

Wèile **VO** (Effect)**, SVO** (Cause)

Examples:

	V	O		S	V	O	
為了	變得	像	救主 一樣，	我們	需要	服從	祂的話。
为了	变得	像	救主 一样，	我们	需要	服从	他的话。
Wèile	biàndé	xiàng	Jiùzhǔ yíyàng,	wǒmen	xūyào	fúcóng	Tā de huà.
In order to	*become*	*like*	*Savior same*	*we*	*must*	*obey*	*His word*

In order to become like the Savior, we must obey His words.

為了	完成	救恩	計畫，	基督	為	我們 贖罪。
为了	完成	救恩	计划，	基督	为	我们 赎罪。
Wèile	wánchéng	jiù'ēn	jìhuà,	Jīdū	wèi	wǒmen shúzuì.
To	*complete*	*salvation*	*plan*	*Christ*	*for**	*us atone*

To fulfill the plan of of salvation, Christ atoned for our sins.

Note: Using *wèile* emphasizes the result (what it is that you want to accomplish or have happen).

Placement of *Lái*

26b

Having just learned how to express "in order to", you may be wondering why you need to learn another way to say it. *Wèile* emphasizes what you want to have happen and is placed at the beginning of your sentence. Look at the examples of *lái* below. What differences are there in position and emphasis from *wèile*?

Examples:

天父	揀選	約瑟・斯密	來	復興	祂的	教會。	
天父	拣选	约瑟・斯密	来	复兴	他的	教会。	
Tiānfù	jiǎnxuǎn	Yuēsè	Sīmì	**lái**	fùxīng	Tā de	jiàohuì.
Heavenly Father	*select*	*Joseph*	*Smith*	*in order to*	*restore*	*His*	*church*

Heavenly Father called Joseph Smith in order to restore His Church.

Expressing

我們 需要 悔改 來 得到 寬恕。
我们 需要 悔改 来 得到 宽恕。

Wǒmen xūyào huǐgǎi **lái** dédào kuānshù.
We need repent *in order to receive forgiveness*

We must repent in order to be forgiven.

Let's Talk About It

You probably saw that *lái* is situated in the middle of the sentence. Even though it carries the same meaning as *wèile*, it emphasizes a different part of the sentence. Using *lái* emphasizes what needs to be done (**cause**), which is opposite of *wèile*.

SVO (Cause) **lái** **VO** (Effect)

Look at the examples below. Why would you use this pattern instead of the *wèile*?

Examples:

S V O V O
我們 必須 服從 救主 的 話 來 變得 像 祂 一樣。
我们 必须 服从 救主 的 话 来 变得 像 他 一样。

Wǒmen bìxū fúcóng Jiùzhǔ de huà **lái** biàndé xiàng Tā yíyàng.
we must obey Savior 's word *in order to become like* Him *same*

We must obey the Savior's words in order to become like Him.

基督 為 我們 贖罪 來 完成 救恩 計畫。
基督 为 我们 赎罪 来 完成 救恩 计划。

Jīdū wèi wǒmen shúzuì **lái** wánchéng jiù'ēn jìhuà.
Christ for us atone *to complete salvation plan*

Christ atoned for our sins to fulfill the plan of salvation.

神 賜給 我們 經文 來 讓 我們 知道 祂的旨意。
神 赐给 我们 经文 来 让 我们 知道 他的旨意。

Shén cìgěi wǒmen jīngwén **lái** ràng wǒmen zhīdào Tā de zhǐyì.
God give us scripture *in order to let us know His will*

God gives us scriptures in order to let us know His will.

The word *yǐ* is sometimes used in place of *lái*. Look at the examples below and notice the placement of *yǐ, lái,* and *wèile*.

Preach My Gospel Examples:

耶穌 基督 教導 我們 必須 接受 浸沒 洗禮，以 獲得 罪的 赦免 或 寬恕。
耶稣 基督 教导 我们 必须 接受 浸没 洗礼，以 获得 罪的 赦免 或 宽恕。

Yēsū Jīdū jiàodǎo wǒmen bìxū jiēshòu jìnmò xǐlǐ, **yǐ** huòdé zuì de shèmiǎn huò kuānshù.
Jesus Christ teach we must receive immersion baptism *to gain sin remission or forgiveness*

Jesus taught that we must be baptized by immersion for the remission, or forgiveness, of our sins (p. 64).

我們 可以 謹慎 選擇 和 服從 祂的 誡命， 來 表明 我們 對 祂 的 愛。
我们 可以 谨慎 选择 和 服从 他的 诫命， 来 表明 我们 对 他 的 爱。

Wǒmen kěyǐ jǐnshèn xuǎnzé hé fúcóng Tā de jièmìng, **lái** biǎomíng wǒmen duì Tā de ài.
We can prudently choose and obey His commandments *in order to show us towards Him love.*

We can show our love for Him through our choices and our obedience to His commandments (p. 31).

為了 使 自己 在 福音 中 成長……， 你 需要 培養 研讀 福音 的 習慣。
为了 使 自己 在 福音 中 成长……， 你 需要 培养 研读 福音 的 习惯。

Wèile shǐ zìjǐ zài fúyīn zhōng chéngzhǎng..., nǐ xūyào péiyǎng yándú fúyīn de xíguàn.
In order to cause self in gospel within grow *you need cultivate study gospel habit*

For you to grow in the gospel ..., you need to develop a habit of gospel study (p. 17).

為了 使 每一次 的 判教期 得以 終止， 神 於是 在次 召喚 先知。
为了 使 每一次 的 叛教期 得以 终止， 神 于是 再次 召唤 先知。

Wèile shǐ měi yí cì de pànjiàoqī déyǐ zhōngzhǐ, Shén yúshì zài cì zhàohuàn xiānzhī.
To cause every time apostasy period can end, God therefore again called prophet.

To end each period of general apostasy, God has ... [called] another prophet (p. 33).

Activities (see answers on pp. 345-346)

Learn on Your Own

A. Word Placement

Place each "in order to" word that is in parentheses in its correct location in each sentence. Check your answers.

1. Nǐ kěyǐ zuò qídǎo péiyǎng nǐ gēn Tiānfù de guānxì. (*lái*)
2. Shú wǒmen de zuì, Jiùzhǔ chéngshòu le wǒmen wúfǎ xiǎngxiàng (*imagine*) de tòngkǔ. (*wèile*)
3. Jiùzhǔ jìndào le zìjǐ de běnfèn xiézhù wǒmen fǎnhuí (*return to*) tiān shàng de jiā. (*yǐbiàn*)
4. Wǒmen de mùdàoyǒu xǐhuān wǒmen yòng bǐyù (*analogy*) gēn tāmen táolùn fúyīn yuánzé. (*lái*)
5. Nǐ juédé nǐ kěyǐ zuò shénme zhīdào zhèxiē shìqíng shì bú shì zhēnshí de? (*lái*)
6. Qù shèngdiàn wèi nǐ de zǔxiān zuò jiàoyí, nǐ xiān xūyào zuò nǐ de jiāpǔ. (*wèile*)
7. Wǒmen yīnggāi zuò gè kǎpiàn gěi Sūn Jiātíng biǎodá wǒmen duì tāmen de ài. (*lái*)
8. Tiānfù bǎ Tā de Dúshēng Zǐ xiàn gěi wǒmen shì bāngzhù wǒmen huòdé jiù'ēn. (*wèile*)
9. Zuòdào zhè yìdiǎn, wǒmen bìxū líkāi qiánshēng de jiāyuán, qù jiēshòu shìtàn. (*wèile*)

B. Translation

Use *wèile* to translate the odd-numbered sentences, and *lái* to translate the even-numbered sentences. Check your answers.

1. We need to experience pain and sorrow sometimes in order to grow and progress.
2. Heavenly Father sent his Only Begotten Son to be our Savior so we could be saved.
3. We came to earth in order to learn, grow, and progress.
4. In order to help us overcome the effects of sin, Jesus Christ gave up his own life.
5. In order to retrieve the brass plates, God commanded Lehi's four sons to go back to Jerusalem and find Laban.
6. The prophet receives revelation from God to help us understand God's will.
7. In order to help you prepare for baptism, we will continue to meet with you, answer your questions, and help you get to know other members.

C. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Qǐng cìgěi wǒ yǔyán de ēncì ***suǒyǐ wǒ kěyǐ** yǒuxiào de gēn biérén fēnxiǎng nín de fúyīn.
   Please give me the gift of tongues so I can effectively share Thy gospel with others.
2. ***Yǐbiàn** jièdiào yān yǐn, nǐ kěyǐ jìnshí, dǎogào.
   You can fast and pray in order to overcome your smoking addiction.
3. Xiānzhī Lǐhāi dàilǐng tā de jiārén jìnrù kuàngyě ***wèile** zūnxíng Zhǔ de jièmìng.
   The prophet Lehi led his family into the wilderness in order to obey God's commandments.
4. Wǒmen qíqiú Nín cìgěi wǒmen Shènglíng de péibàn ***lái wǒmen kěyǐ** fājué mùdàoyǒu de xūyào.
   We ask you to bless us to have the Spirit with us so we can discover our investigator's needs.
5. Tiānfù yídìng huì wèi Tā de érnǚ yùbèi dàolù ***shì wèile** wánchéng Tā suǒ mìnglìng tāmen zuò de shì.
   Heavenly Father will definitely prepare a way for His children so they can complete the thing he commanded them to do.
6. Shúzuì zhǐ de shì Yēsū Jīdū ***yǐbiàn** chángfù wǒmen zuì de dàijià bìng kèfú sǐwáng ér zuò de wěidà xīshēng.
   The Atonement is the sacrifice that Jesus Christ made to pay the price of our sins and overcome death.
7. Yè Jiěmèi shūo tā kāishǐ lái jiàohuì shí wánquán ***wèile** gěi tā de háizi zhǎo yí gè jiànkāng chéngzhǎng de dìfāng.
   Sister Ye said that when she started coming to church it was completely to find a healthy place for her children to grow.
8. Xiānzhī shòu Shén de zhàohuàn ***lái** lǐngdǎo Shén de jiàohuì.
   The Prophet is called of God to lead God's church.

D. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yǒu shíhòu Zhǔ hùi tòuguò qítā rén lái huídá wǒmen de dǎogào.
2. Yēsū Jīdū yǐbiàn gěi wǒmen dé jiù de jīhuì ér chéngshòu le wǒmen de zuì.
3. Wǒmen tōngcháng yǐ zuò dǎogào kāishǐ hé jiéshù wǒmen de jùhuì.
4. Shén ràng wǒmen líkāi wǒmen zài tiān shàng de jiāyuán shì wèile wǒmen yǒu jīhuì dédào Shén suǒ jùyǒu de tèzhí.
5. Wǒmen měi gè lǐbàitiān jù zài yìqǐ lǐngyòng shèngcān yǐ jìniàn Jiùzhǔ wèi wǒmen suǒ zuò de wěidà xīshēng.
6. Chuánjiàoshì bù yīnggāi wèile zhuīqiú míngyù huò dádào qítā zìsī de mùdì luànyòng Shén gěi tāmen de quánbǐng.
7. Tiānfù huì chāiqiǎn Shènglíng dào nǐ xīn zhōng lái tā kěyǐ wèi wǒmen jīntiān fēnxiǎng de shì zuò jiànzhèng.

E. *Preach My Gospel* Activity (~30 min.)
Read the quote by Elder Boyd K. Packer on *Preach My Gospel* p. 92 ("When conversion takes place ..."). Do your best to translate the 3 sentences that use "in order to" into Chinese. Then, open to p. 90 of *Xuānjiǎng Wǒ de Fúyīn* and see how it is translated. What do you notice about how "in order to" is translated in *Xuānjiǎng Wǒ de Fúyīn*? What are the two different ways "in order to" is translated? Check your answers. Finally, take 5 of the sentences that use "in order to" in this grammar lesson and re-translate them using these two new forms of "in order to." Have a native check your sentences.

F. Writing Activity (~35 min.)
After performing the Sharing Testimony Activity below, summarize the key principles you and your companion talked about that lead to one obtaining a testimony. Then identify an investigator or member that you are meeting with that is currently diligently seeking a testimony. Write them a letter and explain to them what they need to be doing in order to get a testimony. Be sure to use the different forms of "in order to" throughout your letter. Have your companion or a native check your letter and give you feedback. You may also ask them to help you writing the characters that you don't know.

G. Language Study Plan Activity (~30 min.)
"Improve your ability to read and write," bullet 2. Practice reading out loud the following scriptures in Chinese to your companion: 1 Nephi 10:1; 2 Nephi 9:6, 25:4; Mosiah 8:9; Alma 7:12,15; 22:18. Have them give you feedback on your pronunciation as you read. Afterwards, go back through the scriptures and identify the sentences where words for "in order to" are used. Check your answers. Identify one of these scriptures that you would like to use in your teaching, and practice sharing it using the structures taught in this lesson.

Learn with Your Companion

H. Sharing Testimony Activity (~15 min.)
Discuss with your companion what both of you did in order to obtain your testimonies of three key gospel principles of your choice (i.e., the Atonement, God, the Book of Mormon, etc.). For each topic, share at least 3 sentences that use one of the different forms of "in order to," and have your companion do the same. Give each other feedback on your use of "in order to."

Learn with A Native Speaker

I. *Lái* vs *Yǐbiàn* (~30 min.)
There are a few differences between *lái* and *yǐbiàn.* For example, many agree that *lái* is less formal and used more in spoken language than *yǐbiàn*. Also, some people from northern China may not use *lái* to mean "in order to" at all. In order to further understand this difference, take 10 sentences (either from this lesson or from your own teaching) to a native speaker. Read the sentences aloud for the member, using both *lái* and *yǐbiàn* for each sentence. Ask them which is better for each sentence and why. Afterwards, ask them what they feel the main differences between *lái* and *yǐbiàn* are. Write down their feedback, and apply it to your daily teaching.

Review: Expressing Desire, Need, Preference, etc.

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

- Helping Verbs
- In Order To
- Resultative Verbs (Ability of Subject)
- Simple Comparisons

Activities (see answers on pp. 346-347)

Review on Your Own

A. Error Correction

On a separate sheet of paper, rewrite the paragraph below, correcting the 9 errors in it. Check your answers.

Qīn'ài de Lìlì,
Wǒ zuótiān xiàwǔ cóng Qián Dìxiōng nà tīngshuō nǐ xǐhuān liǎojiě wǒmen jiàohuì. Tīngdào zhège xiāoxī yǐhòu, wǒ wèi nǐ fēicháng gǎndào gāoxìng. Shíjì shàng, zhè jiù shì wǒ jīnnián dào xiànzài suǒ tīngdédào de gèng hǎo de xiāoxī. Wǒ yìzhí dōu zài qídǎozhe nǐ huì yǒu yì tiān yǒu zhège yuànwàng. Jīntiān, wǒ de qídǎo zhōngyú dédào le dáfù. Suīrán nǐ duì jiàoyì liǎojiě bù duō, dànshì, nǐ yǐjīng zài wǒmen de jīechù zhōng liǎojiě le xǔduō jièmìng.
"Nǐmen wèishénme yǒu zhème hěn duō de jièmìng?" shì nǐ yǐqián jīngcháng wèn wǒ de yí gè wèntí. Wǒ zhīdào nǐ gēn chuánjiàoshì shàngwán fúyīn kè yǐhòu, nǐ jiù huì míngbái. Nǐ huì míngbái zhè yíqiè bú shì yīnwèi Tiānfù yào xiànzhì wǒmen de zìyóu. Tā gěi wǒmen jièmìng wèile ràng wǒmen huòdé gèng dà de zìyóu hé xìngfú. Zhǐyào wǒmen ànzhào Shén de zhǐyì qù zuò, tā jiù huì ràng wǒmen zài tā de guódù lǐ xiǎngshòu Tā wèi wǒmen yùbèi de suǒyǒu zhùfú. Nǐ jiù huì biàndé gèng duō qiānbēi, gèng duō kuàilè, gèng yǒu mùbiāo. Wǒ rèqiè de děngzhe nǐ de huíyīn.
- Xiǎo Ài

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers.

1. Kěyǐ wǒmen míngtiān xiàwǔ wǔ diǎn zhōng dào nǐ jiā hé nǐmen fēnxiang jiù'ēn jìhuà ma?
2. Tā wèile liǎojiě jiàohuì, tā kāishǐ nǔlì de dú Mó'ěrménjīng.
3. Měi gè rén dōu bìxū huǐgǎi cái huì dédào zuì de kuānshù.
4. Wǒmen hěn yīnggāi xuéxí Jiùzhǔ de bǎngyàng.
5. Cóng háizi sān suì qǐ, wǒmen jiù dài tā qù jiàohuì wèile ràng tā shòudào liánghǎo de yǐngxiǎng.
6. Jīdū de fúyīn shǐ jiātíng kěyǐ yǒu jīhuì zài jīnshēng hé yǒnghéng zhōng jiéhé zài yìqǐ.
7. Yēsū Jīdū de fúyīn néng bāngzhù rénmen bǎituō fánnǎo bìng néng zhànshèng tiáozhàn.
8. Hěn duō rén hěn yào huòdé jīnshì de píng'ān, kěshì tāmen bù zhīdào zài nǎlǐ cái néng zhǎodédào.
9. Gēnjù Zhìhuìyǔ, wǒmen duō yīnggāi chī gǔlèi shíwù, shūcài, shǎo chī ròu.
10. Jiùzhǔ bǎ Tā de shèngzhí jiāo gěi jiàohuì zhōng pèichèn de dìxiōng, lái tāmen néng guǎnlǐ Tā de jiàohuì.
11. Wúlùn shéi, zhǐyào duì jīeshòu fúyīn yuànyì, jiù huì dédào Shén de zhùfú.
12. Zìcóng jiārù jiàohuì yǐlái, wǒ gèng duō liǎojiě wǒ zài shì shàng de mùdì.
13. Rúguǒ wǒmen méiyǒu xìnxīn, wǒmen jiù bù kěyǐ yǒu rènhé xīwàng.
14. Shén shuō Tā shì yǐbiàn Tā zìjǐ de mùdì chuàngzào le dà dì jí dà dì shàng de yíqiè.
15. Qǐng nǐ ràng yí xià, wǒ bù kěyǐ kàn báibǎn.
16. Nǐ huì shénme shíhòu gēn wǒmen fēnxiǎng nǐ guīxìn de gùshì?
17. Yǐbiàn zhǎodào zhēnzhèng de píng'ān, nǐ xūyào yùnyòng Yēsū Jīdū de shúzuì.
18. Jīdū zài shì shàng de shíhòu zhàohuàn le shí'èr gè shǐtú shì wèile tā kěyǐ jiànlì Tā de jiàohuì.
19. Xiǎo Sū Jiěmèi zhēn de hěn néng lā xiǎo tíqín, tā jīntiān lā de shíhòu wǒ gǎnjué Shènglíng hěn qiáng.
20. Wǒmen xiǎng yāoqǐng nǐ zhège lǐbàiwǔ wǎnshàng péi wǒmen shàng kè, néng ma?
21. Suīrán wǒ hái bú tài kěyǐ shuō Zhōngwén, wǒ zhīdào Tiānfù huì bāngzhù wǒ zuò Tā de shìgōng.
22. Nǐ tàitài gēn xiǎohái yǐjīng kāishǐ měi tiān zuò dǎogào le, nǐ gēn tāmen yě yīnggāi yìqǐ zuò.
23. Yēsū Jīdū zìyuàn dāng wǒmen de Jiùzhǔ yǐbiàn wǒmen yǒu jīhuì huídào Shén de miànqían.
24. Rúguǒ bù néng zài nǐ jiā, wǒmen zài jiàohuì kěyǐ hé nǐ jiàn miàn ma?

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. How can I improve my relationship with my wife?
2. The Savior did His part to assist us in returning to our heavenly home.

3. In order to accomplish His mission, Jesus did according to God's will.
4. We should prepare ourselves so that when the prophets and apostles speak, the Spirit can confirm the truth of their teachings to us.
5. We should do geneology so we can perform ordinances for our ancestors.
6. In order for you to grow in the gospel, you need to develop a habit of studying the scriptures.
7. Heavenly Father knows we need help, so he planned a way to help us.
8. We should have family prayer daily so our families can obtain blessings.
9. Sometimes we need to pray alone so that we can pour out our souls to God
10. You can read the Book of Mormon and ponder how the message in the book can change your life.
11. Only through the Savior's grace and mercy can we become clean from sin and live with God again.
12. "And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it" (D&C 131:2-3).
13. We should develop an attitude of "How can I help?" in the wards we serve in.
14. God gives priesthood power and authority to worthy church brothers so they can act in His name.
15. How great the love of Heavenly Father that He would send His Only Begotten Son to suffer and die for the rest of His children.
16. Every one of us must obtain a body of flesh and bones and receive trials on the earth so we could progress and become like Heavenly Father.
17. Just like we cannot overcome physical death, we also cannot rely on ourselves to overcome the effects of sin.
18. "We do not preach and teach in order to 'bring people into the Church' or to increase the membership of the Church ..." (*Preach My Gospel,* 9).

D. Audio Activity (~15 min.)
Listen to the *Gospel Principles* audio clip "Chuándào shìgōng wèishénme hěn zhōngyào?" and answer the questions listed below. Use the word in parentheses following each question in your answer. 1) According to the clip, why must we do missionary work? (*wèile*) 2) What are the 3 things that people need to do? (*xūyào*) 3) Why are some of our brothers and sisters kept from the truth? (*yào*) 4) What can we do through missionary work? (*kěyǐ*) The paragraph is provided in the answers section for you to check your answers.

E. Invitation Activity (~25 min.)
Skim through Chapter 11 in *Preach My Gospel* and write down the principles you feel are necessary to extend effective commitment invitations. Then write down 7 sentences in Chinese that summarize what a missionary needs to do in order to extend an effective commitment invitation. Share your sentences with your companion or at district meeting and receive feedback on your use of "in order to" and helping verbs. Ask your companion or district what things they would add to your list.

F. Language Study Plan Activity (~30 min.)
Improve your ability to read and write - bullet 4. Draw a line down the middle of a page of your journal. On the left side, write down in English what things you desire to accomplish while on your mission. On the right side, write down what things you must do in order to accomplish your desires. Then, write a paragraph in Chinese that summarizes your desires and what you need to do to accomplish them. Show the paragraph to your companion and receive feedback on your use of "in order to" and helping verbs. For more practice, do the same activity, but this time focus on what you desire to accomplish **after** your mission.

***G. Preach My Gospel* Activity** (~15 min each.)
Choose one of the following paragraphs from *Xuānjiǎng Wǒ de Fúyīn*: "Pray to Know the Truth Through the Holy Ghost" - 1st paragraph; "The Creation"; "Endure to the End" - 2nd paragraph. Read through it, and identify 1) how "in order to" is translated, and 2) which helping verbs are used in them. Then practice teaching your companion the principle you chose using both the translation of "in order to" and helping verbs from the paragraph. If you would like more practice, choose another one of the three paragraphs and repeat the activity.

Review with Your Companion

H. Answering Questions Activity - Part 1 (~35 min.)
Open to *Xuānjiǎng Wǒ de Fúyīn* p. 105 and read the questions of the soul that are bulleted in this section. Put a star next to the 8 questions that use helping verbs. Check your answers. With your companion, practice answering each question using the scripture provided after it. Be sure to use helping verbs and some form of "in order to" in your answer if you can. Give each other feedback both on Chinese and on how clearly the question was answered. For extra practice, go through and answer the other questions that do not contain helping verbs in the same manner.

I. Discussion Activity (~35 min.)
With your companion, discuss in Chinese what things each of you did in order to prepare for your missions. What are some things you wish you would have done? Try and think of at least 10 things between the two of you, and be sure to use some form of "in order to" or helping verbs in each of your sentences. Then identify a member or couple in the ward that is or will soon be preparing to serve a mission. Prepare to teach them a lesson about what they can do now to prepare to serve a mission, and help set a goal of what they will start doing now to prepare. You may also consider providing them a copy of your list in Chinese. Ask the member for feedback on your use of "in order to" and helping verbs.

Review with a Native Speaker

J. Ask Questions and Listen Activity (~30 min.)
Identify a member that was baptized in the last year that you would like to visit. Prepare questions that will help you find out all you can about what they, the missionaries, and the ward did in order to help them prepare for baptism. Then ask them what things they wish they would have done, or wish the missionaries or ward would have done to help them prepare. Pay attention to their usage of "In order to" and helping verbs, and write down the main points of their response. For further practice, identify one of your progressing investigators that is nearing baptism. Share with them the list of things that the member did to prepare for baptism, and help them set goals of what they will do in order to prepare for their own baptism.

K. Answering Questions Activity - Part 2 (~25 min.)
After completing Activity H**,** write down 5-7 of the questions from *Xuānjiǎng Wǒ de Fúyīn* p. 105 that you think one of your investigators might be interested in. Then take your list of questions to that investigator and ask them which ones they are particularly curious about or have questions about. Having already practiced answering these questions with your companion, you should then be prepared to answer their questions using "in order to" and helping verbs. After answering their questions, ask them for feedback on your usage of "in order to" and helping verbs.

Narrating Experiences and Telling Stories

Purpose

This function will help you talk about what happened in the past and explain stories in sequence; for example, what happened to Joseph Smith when he prayed, or what you did to find out the Book of Mormon was true. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- God appeared to Joseph Smith **after** he prayed. (Before and After)
- **Since** Joseph Smith, we have always had a prophet on the earth. (Since)
- **While** Adam and Eve were in the Garden, God gave them commandments. (When)
- I first met the missionaries in **June 2006**. (Time and Date)
- I knelt **beside my bed** to pray. (Location - *Zài*)
- After I **sincerely prayed** to know, Heavenly Father spoke **to** me **through** the Holy Ghost. (Describing Actions and Events: *De* 的, *De* 得, and *De* 地; *Le*; Prepositions - *Duì* and *Xiàng*; Through)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

Doctrines from the Lessons

- The Savior's Earthly Ministry (What did Christ do while on the earth?)
- The Great Apostasy (What happened during the apostasy? What caused it to happen?)
- The Restoration of the Gospel of Jesus Christ (How was Joseph Smith called as a prophet? What has happened since then?)
- The Book of Mormon (How did we come to have the Book of Mormon?)
- The Pre-Earth Life (What happened before we came to earth?)
- Agency and the Fall (How did the Fall take place? What happened as a result of the Fall?)
- The Spirit World (What happens to us after we die?)

Tasks from Missionary Vocabulary and Phrase Book

- Follow Up on Commitments (What happened when they prayed?)
- Get to Know Someone (Where, when, and how did they first learn about the gospel?)
- Share an Experience (What has happened in your life to help you know the truth? How did you obtain your testimony? When and why did you decide to come on a mission?)
- Testify (How has your life changed since you were converted? Since you began your mission?)
- Use the Scriptures (What is the background of this scripture?)

When

Introduction

As you teach and interact with people, you will often find it convenient, and even necessary, to talk about when things happen (whether past of present). In this lesson you will learn a simple pattern that will allow you to talk about when things happen.

Placement of *Dāng...de shíhòu*

In Mandarin, *dāng...de shíhòu* is used to talk about **when** something happens. In effect we are saying that "when one thing happens, something else happens." Look at the examples below. Where are *dāng* and *de shíhòu* located?

Examples:

當 約瑟・斯密 作 禱告 的 時候， 他 看到 倆 位 人物。
当 约瑟・斯密 作 祷告 的 时候， 他 看到 俩 位 人物。

Dāng Yuēsè Sīmì zuò dǎogào **de shíhòu**, tā kàndào liǎng wèi rénwù.
*When Joseph Smith do prayer at that time he saw two * personages*

When Joseph Smith prayed, he saw two personages.

當 你 接受 洗禮 的 時候， 你 跟 天父 立下 聖約。
当 你 接受 洗礼 的 时候， 你 跟 天父 立下 圣约。

Dāng nǐ jiēshòu xǐlǐ **de shíhòu**, nǐ gēn Tiānfù lìxià shèngyuē.
When you receive baptism at that time you with Heavenly Father establish covenant

When you are baptized, you make a covenant with Heavenly Father.

From the examples above, we can see that *dāng* goes at the **beginning** of the sentence, and *de shíhòu* is placed at the **end** of the first clause.

Let's Talk About It

Using *dāng...de shíhòu* is a simple way to talk about when something happens, and is very versatile. The basic pattern is:

Dāng SVO de shíhòu, SVO

The phrase **between** *dāng* and *de shíhòu* is the "time when" phrase. The phrase that comes **after** *de shíhòu* is what happens when the first event occurs. Below are a few examples to help you better understand this principle.

Examples:

S V
當 我們 死 的 時候， S 我們 的 靈魂 V 會 O 去哪裡？
当 我们 死 的 时候， 我们 的 灵魂 会 去哪里？

Dāng wǒmen sǐ **de shíhòu**, wǒmen de línghún huì qù nǎlǐ?
When we die at that time our spirit will go where

Where will our spirits go when we die?

當 我 去 教會 的 時候， 我 感受到 平安。
当 我 去 教会 的 时候， 我 感受到 平安。

Dāng wǒ qù jiàohuì **de shíhòu**, wo gǎnshòudào píng'ān.
When I go church at that time I feel peace

I feel peace when I go to church.

每當 神 揀選 先知 的 時候， 祂 會 賜給 他們 聖職 權柄。
每当 神 拣选 先知 的 时候， 他 会 赐给 他们 圣职 权柄。

Měi dāng Shén jiǎnxuǎn xiānzhī **de shíhòu**, Tā huì cìgěi tāmen shèngzhí quánbǐng.
*Whenever** God choose prophet at that time He will give them priesthood authority*

When God calls prophets, He gives them priesthood authority.

當 你 祈禱 的 時候， 你 會 感覺到 天父 的 愛。
当 你 祈祷 的 时候， 你 会 感受到 天父 的 爱。

Dāng nǐ qídǎo **de shíhòu**, nǐ huì gǎnjuédào Tiānfù de ài.
When you pray at that time you will feel Heavenly Father 's love

When you pray, you will feel Heavenly Father's love.

**Wèi* is a polite classifier for people.
***Měi* means "every", so *měi dāng* means "every time" or "whenever."

27b **NOTE:** When talking about when something happens, native Chinese speakers will often omit either *dāng* **or** *de shíhòu*. This does not affect the meaning at all, but is just a shortened way to say the same thing. Feel free to omit **one or the other**, but **never** both!

Examples:

當 我 遇到 難 處理的 困難，我 會 懇求 天父 的 幫助。
当 我 遇到 难 处理的 困难，我 会 恳求 天父 的 帮助。

Dāng wǒ yùdào nán chǔlǐ de kùnnán, wǒ huì kěnqiú Tiānfù de bāngzhù.
*When I run into difficult handle * difficulty I will entreat Heavenly Father 's help*

When I run into difficult situations, I plead for Heavenly Father's help.

你 星期天 來 教會 的 時候， 感覺 怎麼樣？
你 星期天 来 教会 的 时候， 感觉 怎么样？

Nǐ xīngqītiān lái jiàohuì **de shíhòu**, gǎnjué zěnmeyàng?
You Sunday come church at that time feel how

How did you feel when you came to church on Sunday?

Preach My Gospel Example:

沒有 說 話 的 時候， 要 為 你的 同伴 祈禱。
没有 说 话 的 时候， 要 为 你的 同伴 祈祷。

Méiyǒu shuō huà **de shíhòu**, yào wèi nǐ de tóngbàn qídǎo.
Not have say word at that time should for your companion pray

When you are not speaking, pray for your companion (p. 179).

Remember This

27c When you read the scriptures or other **written materials**, you will probably see this principle shortened to just *shí* (the shortened form of *de shíhòu*). It can be shortened to just one character because when it is written, you can see which character it is, and know what it means. When you speak, you can't see the character, and some may be left wondering which one of the many *shí*'s in the dictionary you are using. Because we want to make sure our investigators understand what we are saying, be careful how often you shorten this principle.

我們 受苦 時，祂 跟 我們 一起 流 淚； 我們 做 對 事情 時，祂 為 我們 感到 高興。
我们 受苦 时，他 跟 我们 一起 流 泪； 我们 做 对 事情 时，他 为 我们 感到 高兴。

Wǒmen shòu kǔ **shí**, Tā gēn wǒmen yìqǐ liú lèi; wǒmen zuò duì shìqíng **shí**, Tā wèi wǒmen gǎndào gāoxìng.
We suffer when He with us together shed tears; we do correct thing when, He for us feel happy

He weeps with us when we suffer and rejoices when we do what is right (Preach My Gospel p. 31).

Narrating

Activities (see answers on p. 347)

Learn on Your Own

A. Translation

Translate the following sentences using *dāng...de shíhòu* or an abbreviated form of it. Answers will vary, but one possible translation for each sentence will be provided in the answers section.

1. God will allow us to find Him when we sincerely seek Him.
2. When we succeed, we need to be humble.
3. His mom started bringing him to church right when he turned five years old.
4. When we feel restless (*dòngdàng bù'ān*) inside, we need to pray even more.
5. Last time we visited Brother Huang, we realized that his faith was somewhat shaken.
6. When the missionaries talked about eternal families, *a wave of warmth* (*yì gū nuǎnliú*) *flowed into* (*yǒngrù*) my heart.
7. While praying, one should find a quiet place to kneel down; you shouldn't pray while lying down in bed.
8. When we are led by the Spirit, we might not know why we are doing what we are doing.

B. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

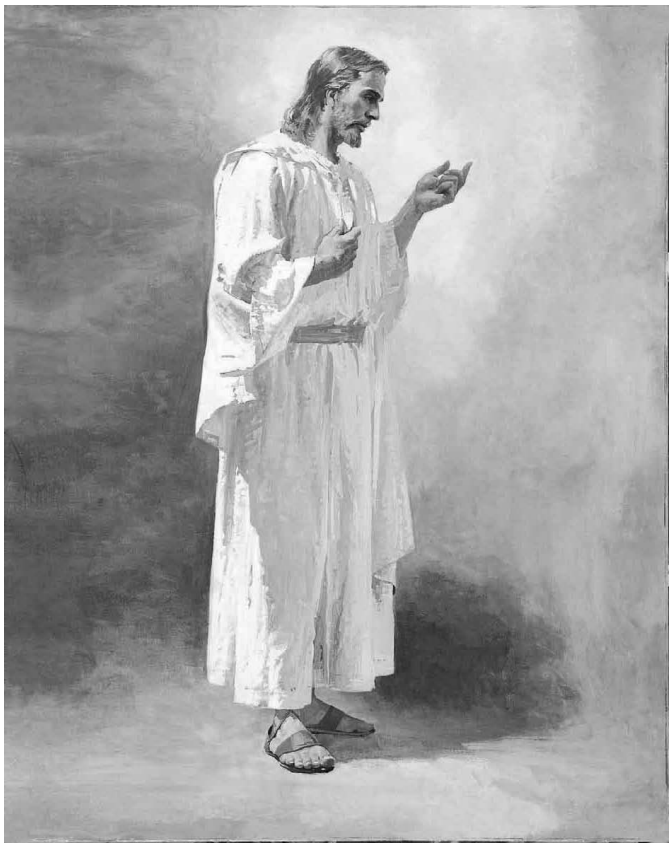
1. Zhǐyào yǒu ài yǔ héxié, Zhǔ de Líng jiù huì yǔ wǒmen tóngzài.
   The Lord's Spirit will be present when love and unity exist.
2. Wǒmen dāndú yì rén shí huòshì hé qítā rén zài yìqǐ shí dōu kěyǐ qídǎo.
   We can pray when we are by ourselves or when we are with other people.

3. Wǒ dì-yī cì qiángliè de gǎnshòudào Shènglíng shì zài wǒ shíliù suì wèi wǒ mèimei shīxí.
   The first time I felt the Spirit strongly was the time I was sixteen and baptized my little sister.
4. Rúguǒ wǒmen jìdé wǒmen hé Shén de zhēnzhèng guānxì zài qídǎo de shíhòu, wǒmen jiù huì nénggòu gèng zìrán de gēn Tā jiāotán.
   If we remember our true relationship with God during prayer, we will be able to more naturally converse with Him.
5. Wǒmen zài lǐngshòu shèngcān yīnggāi jìniàn Yēsū Jīdū wèi wǒmen suǒ zuò de shúzuì xīshēng.
   While partaking of the sacrament, we should remember the atoning sacrifice Jesus Christ did for us.
6. Dāng kàn jīngwén de shíhòu, wǒmen yīnggāi sīkǎo jīngwén duì wǒmen de shēnghuó yǒu shénme yìyì.
   When reading scriptures, we should ponder what meaning the scriptures have in our lives.
7. Dāng wǒmen sǐwáng yǐhòu, wǒmen de língtǐ hé shēntǐ jiù fēnkāi le; shēntǐ huì bèi mái zài dì xià, língtǐ huì dào líng de shìjiè qù.
   When we die, our spirit and body separate; our body will be buried in the earth and our spirit goes to the spirit world.
8. Xiāo Dìxiōng shuō, suīrán tā shísān suì de shíhòu jiù jiārù le jiàohuì, kěshì tā sìshíjǐ suì shí cái zhēn de guīxìn Zhǔ.
   Brother Xiao said that although he joined the church when he was 13, he wasn't really converted to the Lord until he was in his 40s.

C. Beyond *Dāng...de Shíhòu* (~35 min.)
Read the following scriptures that contain "when," first in English, then in Chinese. Identify what word, if any, is being used to translate "when" in each scripture (some contain more than one). If "when" is not used, write "none." Pinyin is provided for scriptures not in the Book of Mormon.

1. Alma 5:20
2. Alma 32:28
3. Alma 40:20 (translate "at" instead of "when")
4. 3 Nephi 17:18
5. 3 Nephi 26:1
6. Ether 3:6
7. "Wǒmen ruò ài Shén yòu zūnshǒu tā de jièmìng, cóng cǐ jiù zhīdào wǒmen ài Shén de érnǚ" (1 John 5:2).
8. "Kàn'a, nǐ hái bù liǎojiě; nǐ yǐwéi bú yòng sīkǎo, zhǐ yào xiàng wǒ qíqiú, wǒ jiù huì gěi nǐ" (D&C 9:7).
9. "Wǒ zuò háizi de shíhòu, huàyǔ xiàng háizi, xīnsī xiàng háizi, yìniàn xiàng háizi, jìchéng le rén, jiù bǎ háizi de shì diūqì le" (1 Cor 13:11).
10. "Yàbólāhán yīnzhe xìn, bèi shìyàn de shíhòu, jiù bǎ yǐsā xiànshàng..." (Hebrews 11:17).
11. "Nǐmen ruò yīn fàn zuì shòu zédǎ, néng rěnnài, yòu shénme kěkuā de ne? Dàn nǐmen ruò yīn xíng shàn shòu kǔ, néng rěnnài, zhè zài Shén kàn shì kěxǐ'ài de" (1 Pet 2:20).

D. Share an Experience (~40 min.)
Using "when" as often as you can, write down in English an experience from your youth that greatly influenced who you are today. Then translate the experience into Chinese, using as many different Chinese forms of "when" as you can. Use ideas from Activity C to help you know different ways to translate "when." Remember that there may be times when it doesn't need to be translated. When you are finished, share your experience with a native and ask them to give you feedback on your usage of "when." Remember to apply your experience to the native and end with some invitation to come unto Christ.



E. Scripture Activity (~25 min.)
3 Nephi 13:1-7, 16-17 contains the teachings of Christ about almsgiving, prayer, and fasting. These verses contain 8 uses of the word "when" in English. Read these verses in Chinese and write down how "when" is translated in each instance, if at all. What does this tell you about how you should translate "when" into Chinese? Then make plans to use "when" as you help a new member understand what Christ taught about the doctrines contained in these verses.

F. Teaching Activity (~25 min.)
Using different forms of "when," tell your companion 10 things that Jesus did while on the earth. Use scriptures to support five of the things you list. Use your list of things Christ did and the scriptures to teach one of your investigators or a member what Christ did for them.

Learn with Your Companion

G. Scripture Activity (~35 min.)
Read Alma 18:10-18 in English. Then describe to your companion in your own words in Chinese how Ammon was able to gain the opportunity to teach the gospel to King Lamoni. Use "when" 3-5 times. Then read together the scripture story in Ā'ěrmǎ Shū 18:10-18. Notice that although the English version of these scriptures use "when" three times, the Chinese version does not use any form of *dāng...de shíhòu*. How is "when" described in verses 10, 12, and 18? Check your answers. Finally, identify a member you would like to encourage to do missionary work. Make plans to describe the events of these verses to them and help them think of ways to serve those around them in order to find missionary opportunities.

H. Asking Follow-up Questions (~25 min.)
With your companion, come up with 8 follow-up questions that you could ask your current investigators that use "when." Then, ask and answer your questions with your companion as if one of you were the missionary and the other an investigator you are currently teaching. Answer with complete sentences.
Example: Missionary - *Dāng nǐ zuò qídǎo de shíhòu, nǐ shì zěnme zuò de?*
Investigator - *Wǒ qídǎo de shíhòu guìxiàlái, bì yǎnjīng, ránhòu kāishǐ bǎ nèixīn de gǎnjué shuōchūlái.*

Learn with a Native Speaker

I. Describe an Experience (~30 min.)
Identify a member you would like to visit and help overcome their fears about sharing the gospel with their friends and family. Come up with 5-7 sentences that describe how you felt both 1) when you shared the gospel with people before your mission, and 2) when you first came to your mission and began speaking with people about the gospel. Take your sentences to the member and have them give you feedback on your Chinese. Then ask them if they have similar feelings. Use your sentences to help them overcome any fears they may have about sharing the gospel, and help them set a goal as to when, how, and with whom they will share the gospel. You could also ask them how they feel when they try to talk to their friends about the gospel.

J. Listening Activity (~30 min.)
Identify a member that you would like to get to know better. Come up with 5-7 questions you could ask them that would elicit answers that use *dāng...de shíhòu.* For example, you could ask them about when they joined the church, when they were growing up, when they went to school, etc. Go and ask them your questions, and write down the times you hear them use *dāng...de shíhòu* or other forms of "when." Ask them any questions you have about what they said, and repeat sentences when necessary.

Before and After

Introduction

As you teach Heavenly Father's children the gospel of Jesus Christ, you will relate experiences, share stories, and help them understand how living the gospel will impact their lives. Something that will help you be able to more effectively and clearly teach the gospel is to understand how to express a sequence of events. In this lesson we learn how to express simple sequences of events using **before** and **after**.

Use of *Yǐqián*

In Chinese we use *yǐqián* to express **before**. Look at the examples below. Where is the event that takes place **first** located in the sentence?

Examples:

接受 洗禮 以前， 你 需要 做 洗禮 面談。
接受 洗礼 以前， 你 需要 做 洗礼 面谈。

Jiēshòu xǐlǐ **yǐqián**, nǐ xūyào zuò xǐlǐ miàntán.
Receive baptism ***before*** *you need do baptism interview*

Before you are baptized, you need to have a baptismal interview.

出 門 以前， 你 要 跟 家人 做 個 祈禱。
出 门 以前， 你 要 跟 家人 做 个 祈祷。

Chū mén **yǐqián**, nǐ yào gēn jiārén zuò gè qídǎo.
Go out door ***before*** *you need with family do one prayer*

You should say a prayer with your family before going out the door.

You probably noticed that the event that takes place first is located in the **second** part of the sentence!

Let's Talk About It

When we use *yǐqián*, the order of our sentence is **opposite** what we would usually expect it to be (at least from an English speaker's perspective). But **don't worry**, here is a pattern you can follow to **always** use this pattern right:

Event #2 yǐqián, Event #1

Below are a few examples to get you started on using this pattern! Make sure you understand which event is happening first, and which is happening second. As long as you know this, you can always use this principle correctly.

Examples:

Event #2		**Event #1**
來到 世 上	以前，	我們 跟 天父 住 在 一起。
来到 世 上	以前，	我们 跟 天父 住 在 一起。
Láidào shì shàng	**yǐqián**,	wǒmen gēn Tiānfù zhù zài yìqǐ.
Come to earth on	***before***	*we with Heavenly Father live at together*

We lived with Heavenly Father before we came to earth.

我們 下 次 來	以前，	你 願意 讀 尼腓三書 第 十一 章 嗎？
我们 下 次 来	以前，	你 愿意 读 尼腓三书 第 十一 章 吗？
Wǒmen xià cì lái	**yǐqián**,	nǐ yuànyì dú Níféi Sān Shū dì- shíyī zhāng ma?
We next time come	***before***	*you willing study Third Nephi * eleven chapter*

Are you willing to study 3 Nephi chapter 11 before we come next time?

Preach My Gospel Example:

在 你 出生	以前，	你 已經 是 神 家庭 中 的 一 份子。
在 你 出生	以前，	你 已经 是 神 家庭 中 的 一 分子。
Zài nǐ chūshēng	**yǐqián**,	nǐ yǐjīng shì Shén jiātíng zhōng de yí fènzi.
At you born	***before***	*you already are God family in one part*

You have been part of God's family since before you were born (p. 160).

**Dì-* is a marker for ordinal numbers, such as 1st, 2nd, 3rd. For more information, see the "Numbers" lesson.

Use of *Yǐhòu*

28b

In Chinese we use *yǐhòu* to express **after**. Look at the examples below. In comparison to what we just learned, where is the event that takes place **first** located in the sentence?

Examples:

接受	洗禮	以後，	你	也	會	得到	聖靈	的	恩賜。		
接受	洗礼	以后，	你	也	会	得到	圣灵	的	恩赐。		
Jiēshòu	xǐlǐ	**yǐhòu**,	nǐ	yě	huì	dédào	Shènglíng	de	ēncì.		
Receive	*baptism*	*after*	*you*	*also*	*will*	*receive*	*Holy Ghost*		*gift*		

After you are baptized, you will also receive the gift of the Holy Ghost.

讀	完	第	十一	章	以後，	你	願意	求問	神	摩爾門經	是否	真實	的 嗎？
读	完	第	十一	章	以后，	你	愿意	求问	神	摩尔门经	是否	真实	的 吗？
Dú	wán	dì-	shíyī	zhāng	**yǐhòu**,	nǐ	yuànyì	qiúwèn	Shén	Mó'ěrménjīng	shì fǒu	zhēnshí	de ma?
Study	*finish*		*eleven*	*chapter*	*after*	*you*	*willing*	*ask*	*God*	*Book of Mormon*	*	*true*	

After you finish studying chapter eleven, will you ask God if the Book of Mormon is true?

Unlike *yǐqián*, the event that takes place first is in the **first** part of the sentence.

Let's Talk About It

In contrast to *yǐqián*, the order used with *yǐhòu* may seem a little more logical. Look at the form below:

Event #1 yǐhòu, Event #2

Just like *yǐqián*, if you know the form for *yǐhòu*, you can always use it such that your investigators will understand. Below are some more examples to get you going!

Examples:

Event #1		**Event #2**						
加入	教會	以後，	你	會	有	機會	得到	召喚。
加入	教会	以后，	你	会	有	机会	得到	召唤。
Jiārù	jiàohuì	**yǐhòu**,	nǐ	huì	yǒu	jīhuì	dédào	zhàohuàn.
Join	*church*	*after*	*you*	*will*	*have*	*opportunity*	*obtain*	*calling*

After joining the church, you will have the opportunity to receive a calling.

吃	晚餐	以後，	我們	會	拜訪	吳	弟兄。
吃	晚餐	以后，	我们	会	拜访	吴	弟兄。
Chī	wǎncān	**yǐhòu**,	wǒmen	huì	bàifǎng	Wú	Dìxiōng.
Eat	*dinner*	*after*	*we*	*will*	*visit*	*Wu*	*Brother*

We will visit Brother Wu after dinner.

Book of Mormon Example:

神	讓	他們	知道	救贖	計畫	後，	就	賜給	他們	誡命。
神	让	他们	知道	救赎	计划	后，	就	赐给	他们	戒命。
Shén	ràng	tāmen	zhīdào	jiùshú	jìhuà	**hòu**,	jiù	cìgěi	tāmen	jìemìng.
God	*permit*	*them*	*know*	*redeem*	*plan*	*after*	*then*	*give*	*them*	*commandment*

God gave unto them commandments, after having made known unto them the plan of redemption ... (Alma 12:32).

28c

Note: You probably noticed that in the Book of Mormon example above, *hòu* is used instead of *yǐhòu*. This is common in both written and spoken Chinese, and does not change the meaning at all. *Qián* can also be used in place of *yǐqián*.

Remember This

Though you may be tempted (because of the grammar structure of your native language) to place *yǐqián* and *yǐhòu* at the beginning of your sentence. **DON'T**! This is not correct in Chinese, and people will not be able to understand you, nor the message that you are sharing with them.

*Shì fǒu is another way of saying *shì bú shì*.

Activities (see answers on pp. 347-348)

Learn on Your Own

A. Word Placement

Place each *yīqián* or *yǐhòu* in parentheses in its correct location in each sentence. Check your answers.

1. Sǐwáng, wǒmen huì qù líng de shìjiè, děngdài shěnpàn. (yǐhòu)
2. Mǎn bā suì de xiǎohái bù xūyào shòu xǐ. (yǐqián)
3. Nǐmen láiguò wǒmen jiàohuì huò qùguò qítā jiàohuì ma? (yǐqián)
4. Gǔdài xiānzhī zài Yēsū Jīdū chūshēng hěn jiǔ jiù yǐ yùyán le Tā de dànshēng (*birth*). (yǐqián)
5. Jiùzhǔ chénglì le Tā de jiàohuì, zhàohuàn le shí'èr gè rén zuò Tā de shǐtú. (yǐhòu)
6. Néng bù néng gàosù wǒmen, nǐ jiārù jiàohuì hé xiànzài yǒu shénme bù tóng. (yǐqián)
7. Nǐ jiànguò xiàng wǒmen yíyàng chuānzhe bái chènshān, dǎzhe lǐngdài de chuánjiàoshì ma? (yǐqián)
8. Rúguǒ nǐ bú jièyì (*mind/care*) de huà, wǒmen xīwàng néng zài shàng kè zuò qídǎo, yāoqǐng Shén de Líng hé wǒmen tóngzài. (yǐqián)

B. Translation

Translate the following sentences into Chinese. Check your answers.

1. Before I came on a mission, I studied at college.
2. After judgment, we will be assigned to different kingdoms of glory.
3. After you are baptized and confirmed, all of your sins are forgiven.
4. Sister Yang said that after her marriage failed, she never again believed in others' promises.
5. Only after my best friend died in a car accident did I really start to think about the afterlife.
6. "... For ye receive no witness until after the trial of your faith." (Ether 12:6)
7. Will you share your feelings about our church with Miss Bian before next Friday?
8. "Before Jesus ascended into heaven after His Resurrection, He told His Apostles, 'I am with you alway, even unto the end (*mò*) of the world'" (*Gospel Principles*, p. 87)
9. And verily I say unto you, as I have said before, he that looketh on a woman *to lust after* (*dòng yínniàn*) her, or if any shall commit adultery (*jiānyín*) in their hearts, they shall not have the Spirit, but shall *deny the faith* (*bèiqì xìnyǎng*) and shall fear.

C. *Yīqián* and *Yǐhòu* With Time Periods

Sometimes it is difficult to combine *yǐqián* and *yǐhòu* with time periods. To furthur your knowledge about how to do this, translate the following sentences into Chinese. Check your answers.

1. A few days before Sister he was baptized
2. The day before he met with the missionaries
3. A full year after your family has been baptized
4. Not long after we started teaching
5. Five minutes after I prayed
6. After I had paryed for five minutes
7. A half hour after we ate
8. After we had eaten for a half hour
9. The week before he died
10. The week after I was baptized
11. Two months after we moved to this area.
12. The third day after Christ was crucified
13. Three days after paying tithing
14. Not long ago
15. After a long time

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Nǐ xūyào zuò xǐlǐ miàntián ***yīqián nǐ jiēshòu xǐlǐ**.
   You need to have a baptismal interview before you get baptized.
2. Nǐ yuànyì zuò qídǎo ***yǐhòu nǐ dú Mó'ěrménjīng** ma?
   Are you willing to pray after you read the Book of Mormon?
3. ***Yǐhòu** Yēsū Jīdū sǐwáng, Tā de jiàodǎo bèi rén niǔqū le.
   After Christ died, his doctrine was distorted by man.
4. Yēsū zài bèi dìng shízìjià ***yǐqián de yì tiān**, dào yí gè jiào Kèxīmǎní de yuánzi qù.
   The day before Jesus was crucified, he went to a garden called Gethsemane.
5. Yēsū shòu xǐ hòu bù jiǔ, jìnshí sìshí tiān, yǔ Shén tóngzài. ***Nàge yǐhòu**, Sādàn qiánlái yòuhuò Tā.
   Not long after Jesus was baptized, he fasted for forty days to be with God. After that, Satan came to tempt Him.
6. Jīngwén jiàodǎo wǒmen, nàxiē zài Shén ***yīqián** qiānbēi zìjǐ de rén yǒu fú le.
   The scriptures teach us that blessed are those that humble themselves before God.
7. Bèi dìng shízìjià ***bù jiǔ yǐqián**, Yēsū zài yí gè lóu shàng de fángjiān lǐ bǎ méntú zhāojí dào Tā de shēnbiān.
   Not long before Jesus was crucified on the cross, he gathered his disciples to His side in an upstairs room.

E. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen chūshēng yǐqián, wǒmen gēn Shén zhù zài yìqǐ.
2. Yēsū bèi dìngsǐ yǐhòu sāntiān, jiù fùhuó le.
3. Wǒ xiǎngyào bàifǎng wǒ de mùdàoyǒu yǐqián, wǒ hěn jiǔ méiyǒu kàndào ta.
4. Nǐ yīnggāi jiārù jiàohuì yǐqián, jiù xiān kāishǐ zūnshǒu Zhìhuìyǔ.
5. Wǒmen hái xūyào chángcháng huǐgǎi yǐhòu wǒmen xǐǐ.
6. Yǐqián nǐ chuán jiào, nǐ dōu xǐhuān zuò shénme?
7. Láidào shì shàng yǐhòu, wǒmen duì tiān shàng jiātíng de jìyì quán bèi mǒqù (*erased*) le.
8. Dāng nǐ zhīdào Mǒ'ěrménjīng shì zhēnshí de yǐhòu, jiù yuànyì jiēshòu xǐǐ ma?

F. Teaching Doctrine Activity (~30 min.)
Using *yǐqián* and *yǐhòu,* write down 10 sentences that describe how Adam and Eve were before and after the Fall. Have your companion check your sentences and give you feedback on your usage of *yǐqián* and *yǐhòu*. Then practice teaching your companion the principle "Agency and the Fall of Adam and Eve" in Chinese using your sentences.

G. Writing Activity (~20 min.)
Using *yǐqián* and *yǐhòu,* write down 5-7 commitments that you can extend today during teaching or contacting. For example, "Will you read this pamphlet before we meet with you on Tuesday?" Or, "Will you pray before you go to sleep tonight?" Have your companion give you feedback on your sentences, then make plans to use them throughout the day.

H. Language Study Plan Activity (~25 min.)
Improve your ability to read and write - bullet 1. After completing the Planning Activity below, rewrite your lists using characters instead of pinyin on a separate sheet of paper. Ask a native for feedback both on your grammar and on how your writing can be more native-like. Make plans to give the lists to the appropriate people (your investigator, the ward mission leader, the elders quorum president, etc.).

Learn with Your Companion

I. Baptism Planning Activity (~25 min.)
Choose one of your investigators that has already set a baptism date or will soon have one. Discuss in Chinese together what both you and the investigator need to do before they get baptized (i.e., keep the Word of Wisdom, come to church a certain # of times, meet the bishop, etc.). Then discuss what needs to happen directly after they are baptized (i.e., after baptism lessons, receive a calling, go to the temple, etc.). Write down the things that you discuss, then plan when you will accomplish them.

J. History Game (~15 min.)
With your companion, describe things that have happened in the history of God's dealings with His children on the earth. Have the first companion state an event that happened early in time (see example), then the other companion choose an event and state its relation to the previous event (see example). Each sentence must contain either *yǐqián* and *yǐhòu,* as well as a duration of time. Follow this pattern for 10 minutes. Give each other feedback on your use of *yǐqián* and *yǐhòu.*
Example: Missionary 1 - Yēsū Jīdū zài Shén de zhǐshì xià chuàngzào le dìqiú
Missionary 2 - Yēsū Jīdū chuàngzào le dìqiú yǐhòu hěn jiǔ, Tiānfù hé Yēsū Jīdū xiàng Yuēsè Sīmì xiǎnxiàn le.
Missionary 1 - Tiānfù hé Yēsū Jīdū xiàng Yuēsè Sīmì xiǎnxiàn le shí nián yǐhòu, Yuēsè Sīmì chénglì le jiàohuì. etc.

K. Church Age Rule/Policy Activity (~10 min.)
Using *yǐqián* and *yǐhòu*, take turns with your companion listing different rules/policies in the church that are associated with age. After each rule/policy is listed, the companion must then restate it in a different way (i.e., if *yǐqián* is used, the companion must use *yǐhòu* to state the same thing in a different way). Keep going until you cannot think of anymore. If you are having trouble thinking of ideas, check the answers section for more.
Example: Missionary 1 - Yī suì bàn yǐqián bù kěyǐ qù tuō'ér bān.
Missionary 2 - Yī suì bàn yǐhòu jiù kěyǐ qù tuō'ér bān le.
Missionary 2 - Bā suì yǐqián de xiǎohái hái bù kěyǐ shòu xǐ.
Missionary 1 - Bā suì yǐhòu de xiǎohái cái néng shòu xǐ. etc.

L. Planning Activity (~10 min.)
Open your planners and review what you did yesterday. Then take turns saying sentences about your plan that use "before" and "after." For example, you might say, *"Wǒmen bàifǎng Chén Jiěmèi yǐhòu, jiù cānjiā le wǒmen de dìqū huìyì,"* or *"Wǒmen zài sì hào gōngyuán jiēchù yǐqián, xiān zài Yǒnghé Dòujiāng chī le zǎocān."* Give each other feedback on how you used "before" and "after."

Learn with Your District

M. *Yǐqián* and *Yǐhòu* Game (~25 min.)
First, you or someone you invite needs to prepare 8-10 events that have occurred or will occur in the history of Christ's church (i.e., the Fall, the death of Christ, the restoration, the second coming, the calling of President Kimball as a prophet, etc.). Split the district up into two or three teams. Whoever is conducting the activity then puts one of these events on a board, and chooses a team to start. That team then as 10 seconds to think of a sentence using *yǐqián* and *yǐhòu* that includes that event. Once that team has produced a correct answer, the next team then has 10 seconds to do the same, and so on until a team cannot think of a sentence in time, at which point the other team(s) get a point. Then switch the topic on the board and start again.
To prevent the same missionaries from always giving answers, consider having a set rotation of who answers, or making a rule that once a missionary has given a correct answer in one round, they must wait until each other missionary in their group has also given an answer before they may give another answer in the same round.

Since

Introduction

When teaching Gospel, we often speak of things that happened in the past, particularly with regard to the effect those events have had on us and others. In this lesson you will learn how to express what has happened since some event or time in the past.

Placement of *Zìcóng...yǐlái*

29a

Zìcóng and *yǐlái* combine to mean **since**. Look at the examples below. Where do *zìcóng* and *yǐlái* go in the sentence?

Examples:

	V	O		S	V		O
自從	加入	教會	以來，	你	得到	了 哪些	祝福？
自从	加入	教会	以来，	你	得到	了 哪些	祝福？
Zìcóng	jiārù	jiàohuì	**yǐlái**,	nǐ	dédào	le nǎxiē	zhùfú?
Since	*join*	*church*	*since*	*you*	*obtain*	*which*	*blessings*

Since you've joined the Church, what blessings have you received?

自從	受 洗	以來，	你	感覺	你的	生活	有	什麼 樣	的	改變？
自从	受 洗	以来，	你	感觉	你的	生活	有	什么 样	的	改变？
Zìcóng	shòu xǐ	**yǐlái**,	nǐ	gǎnjué	nǐ de	shēnghuó	yǒu	shénme	yàng de	gǎibiàn?
Since	*recieve baptism*	*since*	*you*	*feel*	*your*	*life*	*have*	*what kind*		*change*

Since you were baptized, in what ways do you feel your life has changed?

These examples show us that *zìcóng* goes at the beginning of the sentence. Take a look below for some more information!

Let's Talk About It

As mentioned above, *zìcóng* goes at the **beginning** of the sentence, and is followed by a time or event in the past. *Yǐlái* goes after the past time or event and acts to join the past to the future. Below is the basic pattern for using *zìcóng...yǐlái*.

Zìcóng (S)VO yǐlái, SVO

Below are some examples of how someone might use *zìcóng...yǐlái* while bearing testimony.

Examples:

自從	開始	研讀	摩爾門經	以來，	我	常常	感受到	聖靈。	
自从	开始	研读	摩尔门经	以来，	我	常常	感受到	圣灵。	
Zìcóng	kāishǐ	yándú	Mó'ěrménjīng	**yǐlái**,	wǒ	chángcháng	gǎnshòudào	Shènglíng.	
Since	*start*	*study*	*Book of Mormon*	*since*	*I*	*often*	*feel*	*Holy Ghost*	

Since I started studying the Book of Mormon, I often feel the Holy Ghost.

自從	我們	開始	做	祈禱	以來，	我們 的	家	和睦	多了。
自从	我们	开始	做	祈祷	以来，	我们 的	家	和睦	多了。
Zìcóng	wǒmen	kāishǐ	zuò	qídǎo	**yǐlái**,	wǒmen de	jiā	hémù	duō le.
Since	*we*	*start*	*do*	*prayer*	*since*	*our*	*family*	*harmonious*	*much more*

Since we started praying, our family has been more peaceful.

29b

Note: Native speakers often omit the *zì* from *zìcóng*, switch the *yǐlái* for *dào xiànzài,* or sometimes drop the *yǐlái* altogether. Here are some examples of how this works.

Examples:

從	開始	研讀	摩爾門經	以來，我	受到	了	更	多 的	靈性	提示。	
从	开始	研读	摩尔门经	以来，我	受到	了	更	多 的	灵性	提示。	
Cóng	kāishǐ	yándú	Mó'ěrménjīng	**yǐlái**,	wǒ	shòudào	le	gèng	duō de	língxìng	tíshì.
Since	*start*	*study*	*Book of Mormon*	*since*	*I*	*receive*		*even more*	*more*	*spirtual*	*prompting*

Since I started studying the Book of Mormon, I've received more spiritual promptings.

自從 我們 開始 做 祈禱 我們 的 家 和睦 多了。
自从 我们 开始 做 祈祷 我们 的 家 和睦 多了。

Zìcóng wǒmen kāishǐ zuò qídǎo, wǒmen de jiā hémù duō le.
Since we start do prayer our family harmonious much more

Since we started praying, our family has been more peaceful.

從 加入 教會 到 現在，你 得到 了 什麼 樣 的 祝福？
从 加入 教会 到 现在，你 得到 了 什么 样 的 祝福？

Cóng jiārù jiàohuì **dào xiànzài**, nǐ dédào le shénme yàng de zhùfú?
Since join church until now you obtain what kind blessing

Since you've joined the Church, what blessings have you received?

從 受 洗 到 現在，你的 生活 有 什麼 樣 的 改變？
从 受 洗 到 现在，你的 生活 有 什么 样 的 改变？

Cóng shòu xǐ **dào xiànzài**, nǐ de shēnghuó yǒu shénme yàng de gǎibiàn?
Since recieve baptism until now your life have what kind change

Since you were baptized, in what ways has your life changed?

Preach My Gospel Example:

從 這 世界 開始 以來，祂 就 透過 一種 模式 來 表達 祂的 愛 和 關心。
从 这 世界 开始 以来，他 就 透过 一种 模式 来 表达 他的 爱 和 关心。

Cóng zhè shìjiè kāishǐ **yǐlái**, Tā jiù tòuguò yìzhǒng móshì lái biǎodá Tā de ài hé guānxīn.
Since this world start since He then through a kind of pattern in order to express His love and care

From the beginning of the world, He has followed a pattern of love and concern (p. 41).

Activities (see answers on pp. 348-349)

Learn on Your Own

A. Word Placement

Insert the word(s) in parentheses in the correct place(s) in each sentence.

Example: 2000 nián jiārù jiàohuì, wǒ yìzhí shòudào Shén de zhùfú. (zìcóng, yǐlái)
Answer: Zìcóng 2000 nián jiārù jiàohuì yǐlái, wǒ yìzhí shòudào Shén de zhùfú.

1. Nǐmen jiāo wǒ zěnme qídǎo, wǒ měi tiān zǎo, wǎn dōu qídǎo. (zìcóng, yǐlái)
2. Kāishǐ qù jiàohuì, wǒ yǐjīng hé hěn duō chéngyuán jiāoshàng le péngyǒu. (zìcóng)
3. Chuàngshìjì, Tiānfù jiù búduàn de nǔlì, xīwàng bāngzhù Tā de érnǚ zuòchū zhèngquè de xuǎnzé. (cóng, yǐlái)
4. Shén hěn ài wǒmen, zhè shìjiè kāishǐ, Tā jiù yòng hěn duō fāngfǎ biǎodá Tā duì wǒmen de guānxīn. (cóng, yǐlái)

Note: The words *qǐ* and *kāishǐ*, both of which mean "start," can also be used in this structure in place of *yǐlái*. Using these words gives the feeling of "beginning with ...," but they can also be used to express the idea of "since."

5. Shàng xīngqīyī, wǒmen jiù jiānchí zuò jiātíng qídǎo. (zìcóng, kāishǐ)
6. Wǒ kāishǐ měitiān dú jīngwén, zuò dǎogào, wǒ de nèixīn píngjìng duō le. (cóng, qǐ)
7. Shōudào chuánjiàoshì zhàohuànshū de nà yì tiān, wǒ jiù kāishǐ nǔlì xué Zhōngwén. (zìcóng, qǐ)
8. Yàdāng de zhuìluò, dǎogào jiù shì rén yǔ Shén gōutōng de zhòngyào fāngfǎ. (cóng, qǐ)

B. Translation

Translate the following sentences into Chinese, then check your answers in the answers section.

1. "All of the prophets since the world began have testified of Jesus Christ as our Redeemer" (*Preach My Gospel*, 51).
2. "Ever since the Restoration of the Church, missionaries have preached the gospel" (*Gospel Principles*, 254).
3. Since meeting with the missionaries, I have started to have a favorable impression (*hǎogǎn*) of your church.
4. Sister Ling has made continuous spiritual progress since the first time she met with us.
5. "There have been prophets on the earth since the days of Adam" (*Gospel Principles*, 41).
6. Beginning with Joseph Smith's First Vision, a correct understanding of God was again on the earth.
7. "From the beginning (*tàichū*), the Lord has commanded His prophets to keep a record of His revelations and His dealings (*wǎnglái*) with His children" (*Gospel Principles*, 45).

C. From ... Until ...

Using *cóng...dào xiànzài* is just one way of using *cóng...dào...* to say "from (some time) until (another time)." Use the parts provided in parentheses and *cóng...dào...* to translate the sentences below. The Chinese phrases provided do not need to be broken up. Not all parts of the sentence are necessarily provided. Check your answers.

Example: From when I (*wǒ*) was born (*chūshēng*) until now (*xiànzài*), I have never drunk alcohol (*dōu méiyǒu hēguò jiǔ*).
Answer: *Wǒ cóng chūshēng dào xiànzài dōu méiyǒu hēguò jiǔ.*

1. In every prayer (*zài měi cì qídǎo shí*) from today (*jīntiān*) until next Friday (*xiàge xīngqīwǔ*), we are going to (*wǒmen yào*) ask the Lord to help Brother Shi (*qíqiú Tiānfù bāngzhù Shí Dìxiōng*).
2. Since starting my mission (*kāishǐ chuán jiào*), I have made great progress (*dédào le hěn dà de jìnbù*) in my personal spirituality (*wǒ gèrén de língxìng*).
3. Since my parents first taught me how to pray (*wǒ fùmǔqīn dì-yī cì jiāo wǒ zěnme qídǎo*), I have always known that Jesus loved me (*wǒ yìzhí dōu zhīdào Yēsū ài wǒ*).
4. Mortality is (*chénshì shēnghuó jiù shì*) "the time (*de zhè duàn qíjiān*) from birth (*chūshēng*) until physical death (*shēntǐ de sǐwáng*)" (*Preach My Gospel*, 59).
5. The Lord's people offered animal sacrifices (*Zhǔ de rénmín yìzhí dōu xiànjì dòngwù*) from the Fall of Adam (*Yàdāng de Zhuìluò*) until the death of Jesus Christ (*Yēsū Jīdū de sǐwáng*).
6. We'll help you plan (*wǒmen bāng nǐ jìhuà jìhuà*) what you can do (*nǐ kěyǐ zuò yìxiē shénme*) between now (*xiànzài*) and the baptismal date you've set (*nǐ dìng de shòu xǐ rìqī*).

Note: You can use *yìzhí* along with *dào* to emphasize the idea of "always" or "up until."

7. When we are baptized, we covenant with God to always (*yìzhí*) bear witness of Him (*dōu yào wèi Tā zuò jiànzhèng*), from that time (*nà shí*) even until death (*sǐ*).
8. From when I learned the gospel (*rènshí fúyīn*) up until I was baptized (*shòu xǐ*), I wasn't sure the church was true (*wǒ dōu bú quèdìng jiàohuì shì zhēnshí de*).
9. From the time they saw the plates until their deaths, the Three Witnesses never denied (*Sān wèi Zhèngrén dōu méiyǒu fǒurènguò*) their testimony of the Book of Mormon.

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Ānxírì jiù bèi shìwéi shénshèng de rìzi ***cóng Shén chuàngzào dìqiú yǐlái**.
   The Sabbath has been reserved as a sacred day since the Creation.
2. Wǒ ***zìcóng** shòu xǐ dào xiànzài dōu méiyǒu huáiyíguò wǒ nà cì juédìng.
   Since being baptized, I have never doubted my decision.
3. ***Zìcóng jīntiān yǐlái**, wǒ yào měi tiān zǎoshàng dú Mó'ěrménjīng.
   Starting today, I am going to read the Book of Mormon every morning.
4. ***Zìcóng wǒmen chūshēng yǐqián**, wǒmen de fùmǔqīn jiù yǐjīng kāishǐ ài wǒmen le.
   Our parents have loved us since before we were born.
5. ***Zìcóng** wǒmen xiànzài zài shì shàng, suǒyǐ kěyǐ zhīdào wǒmen zài qiánshēng jiù yǐjīng jiēshòu le Tiānfù de jìhuà.
   Since we are here on earth right now, we can know that we accepted Heavenly Father's plan in the premortal life.
6. ***Cóng Yàdāng shídài**, Shén de rénmín jiù yǐ jìnshí lái ràng tāmen gèng jiējìn Tā hé chóngbài Tā.
   "Since the time of Adam, God's people have fasted to help them draw near to Him and to worship Him" (Gospel Principles, 145).
7. Cóng Yuēsè Sīmì méngshòu zhàohuàn qǐ, shì shàng ***yǒu huózhe de xiānzhī**.
   Ever since Joseph Smith was called, there has been a living prophet on the earth.
8. Zhǎnglǎo yìbān dōu shì chūqù chuán jiào de ***cóng shíjiǔ dào èrshíyī suì**.
   Elders generally go out and serve missions between the ages of 19 and 21.
9. ***Cóng jiārù jiàohuì de shíhòu,** wǒ jiù yìzhí péiyǎng měi tiān dú jīngwén de xíguàn.
   Ever since joining the church, I have developed the habit of reading the scriptures each day.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

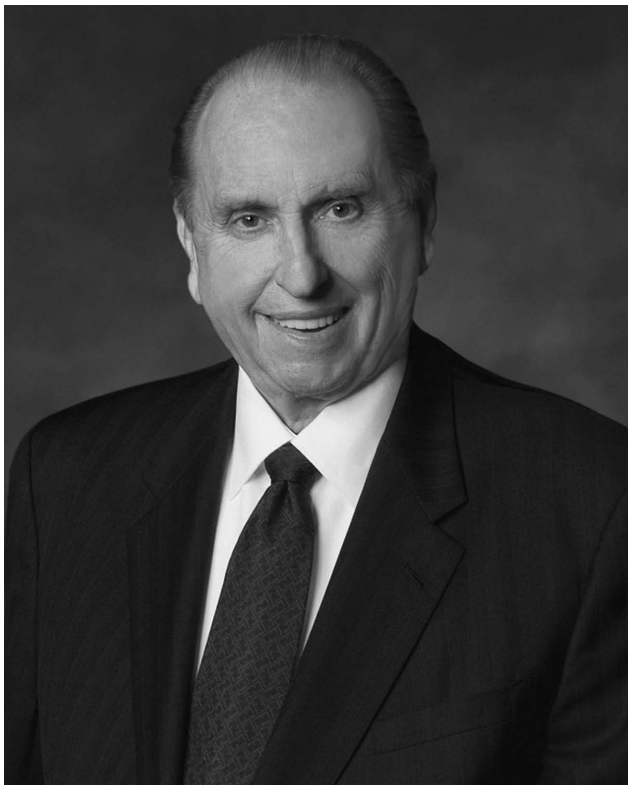
1. Wǒmen huì zài yīyuàn fúwù cóng yī diǎn dào sān diǎn.
2. Cóng tàichū, hūnyīn jiù shì fúyīn de yì tiáo lǜfǎ.
3. Yǐláijiā 1836 nián xiàng Yuēsè Sīmì xiǎnxiàn yǐlái, měi wèi xiānzhī dōu chíyǒu jùjí Yǐsèliè jiāzú de quányào.
4. Jiàohuì cóng chūqī (*early period*) kāishǐ, jiù yìzhí zài wèi sǐzhě zhíxíng shèngdiàn jiàoyí.
5. Cóng Yàdāng hé Xiàwā líkāi Yīdiànyuán hòu, gōngzuò jiù chéngwéi shìrén de shēnghuó fāngshì.
6. Wǒmen dìng le mùbiāo, zìcóng xiànzài kāishǐ, měi tiān yào gēn zhìshǎo wǔshí gè rén jiǎng huà.
7. Zìcóng táifēng jīntiān yào lái, chuándàobù huìzhǎng zhǐshì wǒmen bù néng chūqù, yào liú zài gōngyù gěi mùdàoyǒu dǎ diànhuà.

F. How Would You Translate? (~25 min.)
Look at the following English sentences taken from Church-produced materials and write down either how you would translate "since" or else how you could translate some phrase in the sentence using one of the structures from this lesson. If you would like to, translate the complete sentence for extra practice. Then check the answers section to see how the sentence was translated in Church materials. This activity will allow you to see some other ways the idea of "since" can be expressed in Chinese.

1. "Since its restoration in 1830, The Church of Jesus Christ of Latter-day Saints has grown rapidly in membership" (*Gospel Principles*, 100).
2. "[The Church] is a restoration of the 'fulness of the gospel,' the same as was revealed and taught from the beginning" (*Preach My Gospel*, 7).
3. "Since our last general conference six months ago, I have pondered this and similar questions" (Utchdorf, *Liahona*, Nov 2009, 22).
4. "You have been part of God's family since before you were born" (*Preach My Gospel*, 160).
5. "Because His mission was necessary, all of the prophets from Adam to Christ testified that He would come" (*Gospel Principles*, 51).
6. "All of the prophets since Christ have testified that He did come" (*Gospel Principles*, 51).
7. "Throughout the history of the world, women have always been teachers of moral values" (Ballard, *Liahona*, May 2010, 19).
8. "Frank and Mildred have been strong and active in the Church ever since" (*Preach My Gospel*, 165).
9. "These writings cover many centuries, from the time of Adam through the time when the Apostles of Jesus Christ lived. They were written by many prophets who lived at various times in the history of the world" (*Gospel Principles*, 45).

G. Scripture Activity (~10 min.)
Choose one of the following scriptures to read: Ā'ěrmǎ Shū 8:15, Yítiē Shū 13:2, or Mǎkě Fúyīn 13:19. (Pinyin for the scripture in Mark is provided in the answers section.) Then answer the following questions: What is the time frame that is set up for the verse (or something referred to in the verse) using *zìcóng*? What has happened or will happen in that time frame? Read the verse in English to check your answers.

H. Listening Activity (~15 min.)
Listen to the clip "Zhǔ jiǎnxuǎn le yí wèi xīn de xiānzhǐ" from *Gospel Principles*. Write down the two sentences from the clip that use structures from this lesson. Then listen to the whole clip, focusing on the overall meaning. What four things are mentioned that changed because of the occurence of the First Vision? Check the answers section to see the two Chinese sentences in pinyin and the translation of the whole clip in English.



I. Writing Activity (~30 min.)
Write a journal entry in Chinese about the ways you have changed since beginning your mission. Describe general changes but also include one or two specific experiences or decisions you have made since the start of your mission that helped you change for the better. What has changed in your life beginning with those experiences? Use the structures learned in this lesson at least 3 times. Have your companion or a native speaker check over your entry and give you feedback on your grammar (and writing, if you wrote in charcters). Fix the mistakes they point out. Consider sharing some parts of your journal entry with a member that is considering serving a mission.

J. Language Study Plan Activity (~10 min.)
Learn grammar, bullet 2. Write 3 sentences using the patterns learned in this lesson to use in your scheduled activities. Have your companion check the sentences, then practice repeating them to him or her. Use the sentences in the scheduled activity.

Learn with Your Companion

K. Create Sentences (~10 min.)
Take turns creating sentences using "since" to describe spiritual progress in your lives following certain events. Each companion has up to 30 seconds to create a sentence, and you may not use the same event or result more than once. (For example, if one companion creates the sentence, "Since I was baptized, I have always tried to repent of any mistakes I make," neither of you can use "since I was baptized" or "I have always tried to repent" in any other sentences.) After creating each sentence, the other companion should give feedback if it is grammatically incorrect, and the missionary that created the sentence should then say it correctly. Continue creating sentences until one companion has failed to come up with a sentence 2 or 3 times. You could even create a scoring system, such as one point for each correct sentence, half point for each sentence that was corrected, and a bonus half point for each time a companion uses a structure from this lesson that hadn't been used before. After you have finished, choose several of your sentences that you could use in an upcoming teaching situation and make plans to do so.
Example: *Zìcóng jiēshòu xīlǐ yǐlái, wǒ jiù yìzhí nǔlì huǐgǎi wǒ suǒ fàn de měi yí gè cuòwù. → Zìcóng kāishǐ yándú Mó'ěrménjīng yǐlái, wǒ duì Yēsū Jīdū de jiànzhèng jiù gèng qiáng le. → Cóng wǒ jiātíng yì kāishǐ qù jiàohuì, wò jiù quèquè zhīdào Shén yào wò jiārù běn jiàohuì.*

L. Follow Up (~10 min.)
"As people strive to keep a commitment, ask them to talk about the blessings they have received from living that commandment" (*Preach My Gospel*, 198). As a companionship, make a plan to follow up with the next progressing investigator you meet with. Choose at least 2 commitment invitations you have previously extended and ask them what blessings they have received since starting to live that commandment. Be sure to also talk about the blessings you have received from living that commandment.

Learn with a Native Speaker

M. Since joining the church ... (~15 min.)
Make a goal to ask the next three members that you meet with how their lives have changed since joining the church. You could ask, *"Zìcóng jiārù jiàohuì yǐlái, nǐ de shēnghuó fāshēng le shénme gǎibiàn?"* Listen to their answer and pay attention to how they express the idea of "since." Then take the opportunity to share at least one way that your life has changed since you joined the church, or if you have been a member your whole life, share something that has changed since you started reading the Book of Mormon every day, received a testimony, or began your mission. Testify of the power of the gospel to change lives.

Review: Narrating Experiences and Telling Stories

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and expressing a state of being

- When
- Before and After
- Since
- Time and Date
- Location - *Zài*
- Describing Actions and Events (all lessons)

Activities (see answers on pp. 349-351)

Review on Your Own

A. Error Correction

Read this testimony written by a Chinese convert in which she shares how she learned about the church. Her testimony has been changed to include 18 errors. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Wǒ de Jiànzhèng

Yǐqián shí nián shì wǒ zìjǐ dǎ diànhuà gěi jiàohuì shuō wǒ xiǎng ràng tāmen duì wǒ sòng chuánjiàoshì guòlái de. Qíshí, zài nàge yǐqián, wǒ duì chuánjiàoshì yī wú suǒ zhī, gèng bù zhīdào chuánjiàoshì shì chuān de zhěngzhěng qíqí de niánqīngrén. Wǒ shì zhīdào zhège jiàohuì tòuguò yí gè péngyǒu de. Dāng ànzhào péngyǒu de jiànyì gěi jiàohuì dǎ diànhuà de shíhòu, wǒ hái yǐwéi “missionary” shì jièshào jiàohuì de shū. Jiàohuì zhǐ yào bǎ shū pài rén gěi wǒ sònglái, wǒ yě zhǐ xūyào kànkàn shū liǎojiě yí xià jiù hǎo le. Dang wǒ jiā de ménlíng xiǎngqǐlái de shí, wǒ kāi le mén, kànjiàn liǎng gè chuāndài zhěngqí de niánqīngrén zài mén wài zhàn. Tāmen gàosù wǒ tāmen jiù shì ”missionaries” shí, wǒ bù míngbái, wǒ yuánlái rènwéi yīnggāi wéi shū de dōngxī zěnme biànchéng le niánqīngrén? Dāngshí wǒ zhēn de yào mìng de pà. Wǒ pà zìjǐ xíng dān yǐng zhī de zài yìguó tāxiāng xiéchí bèi yì bāng zìjǐ bù rènshí de rén, bèi pò jiārù yí gè fēifǎ de jiàohuì huò yí gè xiéjiào. Dànshì, Zhōngguórén de chuántǒng wénhuà yòu bù yǔnxǔ wǒ bǎ láirén jù zhī mén wài. Wǒ zhǐ hǎo qǐng tāmen jìnlái. Tāmen jiù kāishǐ xiàng wǒ jièshào jiàohuì. Wǒ jīhū shénme yě bù tīngdǒng, yīnwèi tāmen shì yòng Yīngyǔ gěi wǒ jiǎng kè de. Cóng tāmen gěi wǒ shàng le dì-yī cì kè, tāmen jiù chángcháng jiāo wǒ. Měi cì dōu shì yìxiē chéngyuán xiān dài wǒ qù tāmen jiā, děng chuánjiàoshì lái jiāo wǒ. Wǒ suīrán xiàng tāmen jiào wǒ de fúyīn zhīshí liǎojiě bù duō, yě tīng bú tài dǒng, dànshì, wǒ gǎndào zhè shì yì qún hǎo rén, lèyú bāng rén de hǎo rén. Suǒyǐ tāmen dāng yāoqǐng wǒ shòu xǐ jiārù jiàohuì shí, wǒ jiù yúkuài dāyìng le. Cóng jiārù jiàohuì xiànzài yǐjīng shí nián le, wǒ zìcóng duì fúyīn yī wú suǒ zhī dào xiànzài pèichèn de zuòguò chuánjiàoshì, bìngqiě lè cǐ bù pí de féng rén biàn fēnxiǎng fùxīng de fúyīn. Yīnwèi wǒ zhīdào, zhè shì zhēnshí de jiàohuì, shì Shén de jiàohuì. Chuánbō, fēnxiǎng Shén de fúyīn shì wǒ de shǐmìng, wǒ hěn gāoxìng wǒ kěyǐ bāngzhù hé wǒ yíyàng méiyǒu zōngjiào bèijǐng de rén liǎojiě fúyīn, jiēshòu fúyīn bìng yīn fúyīn ér shòudào le zhùfú. Wǒ fèng Yēsū Jīdū, wǒmen de Jiùzhǔ de míng fēnxiǎng wǒ de jiànzhèng. Āmen.

Vocabulary

yī wú suǒ zhī - to know nothing
zhěngqí - neat, in good order
ménlíng - *doorbell*
xiǎng - to ring
yào mìng - to death, extremely (almost enough to kill someone)
chuāndài - dress, clothing
xíng dān yǐng zhī - solitary, alone
yìguó tāxiāng - foreign lands and places
xiéchí - to coerce, to abduct
bāng - classifier for a gang or group
xiéjiào - evil cult
chuántǒng wénhuà - traditional culture
láirén - visitors
jù zhī mén wài - to refuse to see somebody, to leave them outside
yúkuài - happy, delighted, cheerful
lè cǐ bù pí - to enjoy something and never tire of it
féng - to run into, come across
biàn - then

B. Error Correction

This activity will help you see where you need to improve. Each sentence contains one error. Write down the corrected sentence and say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Nǐ zhīdào dāng tā yào jiēshòu xǐlǐ ma?
2. Yēsū Jīdū dōu zuò le xiē shénme yǐhòu láidào shì shàng?
3. Fèi Dìxiōng yǐjīng gěi chuánjiàoshì jièshào le shíjǐ gè jiārén hé péngyǒu zìcóng sān nián qián jiārù jiàohuì yǐlái.
4. Wǒmen měi zhōu sān dǎ qiú zài gōngyuán. Shàng zhōu, dǎwán qiú hòu, Lǐ Kě tūrán wèn tā néng bù néng lái jiàohuì.
5. Fùhuó yǐhòu de Yēsū Jīdū qīnzì xiàng tāmen xiǎnxiàn dāng Níféirén jùjí zài Mǎndìfù.
6. Dāng Shén huídá nǐ de dǎogào shí, nǐ huì gǎnjué píng’ān, kuàilè jí ānwèi.
7. Zìcóng jiēshòu chuánjiàoshì de yāoqǐng, juédìng jiēshòu xǐlǐ chéngwéi jiàohuì de chéngyuán, wǒ nèixīn jiù chōngmǎn huānlè.
8. Rúguǒ wǒmen néng jìzhù Tiānfù duì Tā suǒyǒu háizi de ài zài jiǎng kè de shíhòu, wǒmen jiù huì dàizhe gèng dà de àixīn jiāo wǒmen de mùdàoyǒu.
9. Nǐ shì yī yuè nǎ yì tiān shòu xǐ de?
10. Zìcóng míngtiān qǐ, wǒ yào kāishǐ tiāntiān xiě rìjì le.
11. Wǒmen jiā shì shíyī yuè èr líng líng bā nián yìnzhèng de.
12. Dāng qídǎo shí, nǐ kěyǐ gǎnshòudào Tiānfù duì nǐ de ài.

13. Yǐqián Yàdāng hé Xiàwā, shì shàng méiyǒu biérén, hòulái de rén dōu shì tāmen de hòudài.
14. Cóng xīngqī'èr, Cài Jiěmèi jiù zài yě méiyǒu jiēguò wǒmen de diànhuà.
15. Wǒ cónglái méiyǒu yǐqián tīngshuōguò Yēsū Jīdū Hòuqī Shèngtú Jiàohuì.
16. Wǒmen jīntiān wǎnshàng wǔ diǎn bàn dào liù diǎn zhōng yào kāi huì. Hòulái wǒmen kěyǐ qù nǐ jiā ma?
17. Dāng rénmen jùjué Zhǔ de xiānzhī shí, tāmen jiù huì yuǎnlí Shén bìng zài língxìng shàng de hēi'àn zhōng huó.
18. Xiǎo Méi zuótiān rènshí nǐmen hòu kāixīn pǎohuí jiā xiàng wǒmen bàogào.
19. Wǒ jiēshòu xǐlǐ de yǐqián yí gè lǐbài jīnglì le yánjùn (*severe*) de kǎoyàn.
20. Dāng wǒmen chūshēng yǐqián, wǒmen jiù gēn Tiānfù zhù zài yìqǐ.
21. Cóng wǒmen rènshí Hè Jiātíng, tāmen cónglái méiyǒu cuòguò jiàohuì jùhuì.
22. Wǒ jiějiě shì yǐqián bā nián zài Jiānádà shòu xǐ, jiārù nǐmen jiàohuì de.
23. Wǒmen yì jiā rén dōu shì Fójiàotú yǐqián jiārù Hòuqī Shèngtú Jiàohuì.
24. Jiùzhǔ Yēsū Jīdū fùhuó yǐqián, zài fénmù lǐ dāi sān tiān; dì-sān tiān, Tā jiù fùhuó le.
25. Wǒmen zài yínháng qiánmiàn de dì xià rénxíngdào (*underground walkway*) pèngdào tā.
26. Wǒmen liǎng fēnzhōng líkāi Mèng Dìxiōng de jiā yǐhòu, tā jiù pǎochūlái jiào wǒmen.
27. Jì Dìxiōng shòu xǐ yí gè xīngqī bàn hòu, jiù bèi shòuyǔ Yàlún Shèngzhí.
28. Wǒmen yīnggāi zài qù Lúo Jiěmèi de jiā zhīqián, wǔfàn hòu, xiān gěi tā dǎ gè diànhuà.
29. Wǒmen zài Dà'ān Qū yào jìdé qù mǎi liǎng běn Zhōngwén bǎn de Shèngjīng.
30. Yuēnádān (*Jonathan*) rènshí Dàwèi (*David*) dào sǐ yìzhí dōu shì Dàwèi de zhōngshì péngyǒu.

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

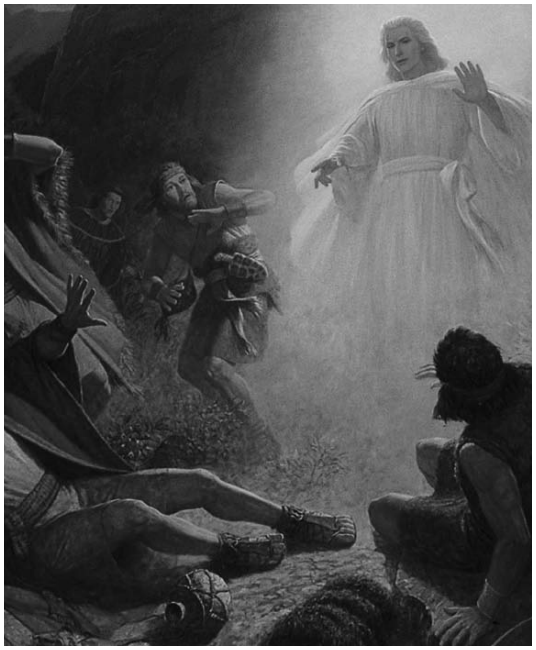
1. He started to cry as he shared his experience.
2. After repenting, I felt so much better!
3. After half a week had passed, he suddenly gave us a call.
4. Since becoming missionaries, what things have moved (*gǎndòng*) you the most?
5. Jesus Christ visited His people on the American continent not long after he was resurrected.
6. "My companion and I spent the next week contacting these people" (*Preach My Gospel*, 166).
7. "About two years later I met him again, [but] I do not recall where" (Packer, *Liahona*, May 2010, 8).
8. When the Zhang Family walked into the chapel, we were sitting on the stand because we were going to speak.
9. From when we first met them until we stopped teaching them, Brother Gu never read any of the Book of Mormon.
10. She said that she was returning to China on July 5th, so she wouldn't have time to learn about our church before then.
11. Ever since meeting him there on the train, I have always thought about what he told me.
12. After contacting in the park for an hour and 20 minutes, we were tired and were preparing to leave right away.
13. Beginning with the second lesson, we invited the Huang Family to be baptized every time we met with them.
14. When I was attending Brigham Young University, I learned what it truly means to serve others.
15. "After a few months [of serving] in the mission field, I was transferred to one of the areas where my sister had served" (*Preach My Gospel*, 166).
16. Since Sister Mei started taking the missionary lessons four weeks ago, the missionaries have been pleasantly surpised by her progress every time they meet.
17. "As a new convert to the Church, I experienced a spiritual rescue (*jiùyuán*) through the saving hands (*zhěngjiù zhī shǒu*) of a faithful member of the Church" (Aoyagi, *Liahona*, May 2010, 36).
18. "Brother Stoneman would say: '... [L]et us pick you up on Sunday morning so that we can sit together in church. Then you can hear and feel for yourself. We'll be right by your side" (*Preach My Gospel*, 179).
19. "It was an exciting day when they were baptized in behalf of their family members" (*Preach My Gospel*, 165).
20. "The elders had planned to meet us [at the family history center] later during the day" (*Preach My Gospel*, 165).
21. While riding our bikes through the rain on our way home, we saw a mother and son getting off of a motorcyle in the street ahead of us.
22. That day, after visiting Brother Pan, we decided to knock a few doors in the neighborhood before returning to our apartment.

D. *Preach My Gospel* Activities

1. (~40 min.) The purpose of this activity is to help you understand that relating a story is more than just directly translating what you would say in English into Chinese. Read the experience related on pages 157-158 of *Preach My Gospel*. As you read, briefly write down how you would translate the following sentences or passages into Chinese, paying special attention to the context: 2nd paragraph, "When I held my first ... the same feeling"; 3rd paragraph, "After driving around ... drenched from head to foot"; 4th paragraph, "When I approached ... going to Monterrey"; 8th paragraph, "As I drove, we talked"; 9th paragraph, "When I got home, I woke my wife and told her about the two young men"; 10th paragraph, "Elder means ... about the Church"; 12th paragraph, "Two weeks later ... in October"; 13th paragraph, "We know where we came from and where we are going." Then go read the whole story in *Xuānjiǎng Wǒ de Fúyīn*, and compare your translations to those done by the Church. Why are so many of the excerpts you translated not translated word for word in *Xuānjiǎng Wǒ de Fúyīn*? What words or details are added for clarity? When was the grammar structure used different from what you expected? Choose 3 new expressions or ways of describing things from this story and memorize the structures used. Practice saying them to your companion, then use them in an upcoming teaching situation.
2. (~40 min.) Read the experience related on pages 180-181 of *Xuānjiǎng Wǒ de Fúyīn* (pages 168-169 in the character version). Pay special attention to how time is framed in the story. As you read, make a list of all of the words or expressions used to define time and its passage. Draw a timeline of events in the story, marking the amount of time that passed between each event. According to the story, how much time passed from when Pablo (*Bāluó*) quit coming to class until his countenance changed and he started smiling more often? Check your answers. Then choose 5 expressions from your list that you rarely use but that you could use to relate an experience of your own. Practice using those words or phrases to share your experience. Get feedback from your companion or a native speaker.

E. Scripture Activity (~20 min.)

Read Ā'ěrmǎ Shū 36: 16-19, 23-24. In these verses, Alma narrates his conversion experience to his son Helaman. Count how many times in these verses Alma uses some form of 1) *dāng...de shíhòu*, 2) *yǐqián* or *yǐhòu*, and 3) *cóng* to express "since." Check your answers. Then go back and read these verses again in English and Chinese. What words, phrases, and grammar structures does Alma use to show sequence and forward movement of time?



F. Audio Activity (~15 min.)

Listen to the clip "Rènshí Dǒng Dìxiōng de gùshì." This is a recording of a native speaker telling a true story from her mission. Listen as many times as necessary to get the gist of the story. Three questions may help guide your listening: 1) When and how did the speaker meet Brother Dong? 2) What were the three experiences that Brother Dong had with the church? 3) When were Brother Dong and his wife baptized? Check the answers section for an English translation of the story. Once you understand the story, answer these questions: What miraculous events took place that made it possible for Brother Dong to have a favorable impression of and later join the church? What actions of the missionaries contributed to his eventual conversion? Is there anything the missionaries could have done to help him join the church sooner? Consider how you can apply what you have learned and felt from this story to your work.

G. Writing Activities

1. (~35 min.) Choose one of your favorite scripture stories. Think of an investigator or less active member who could benefit from hearing the story. Write the story in your own words, focusing on describing the action, relative locations, and the sequence of events clearly. Have your companion or a native speaker check your story for correctness. Then practice telling your story to a native speaker or your companion in the role of the investigator or member you chose earlier. Get feedback on how well you used the grammar principles in this review and set goals to share the story with your investigator.
2. (~45 min.) Write down an experience of your own in detail that you would like to be able to share with one of the members or investigators you are working with, first in English, then translate it into Chinese. Then go back and look at how several of the sentences (which were taken from narratives) in Activity C were translated by a native (especially questions 6, 11, 12, 14 18, 19, 20, and 21). What details were expressed differently in Chinese or left out altogether in the questions you analyzed? You may also want to go back and review or redo Activities D.1 and E above. Finally, go back and read over the experience you wrote. Are there any Chinese structures that you overuse in your story? Is there a different and simpler way to express some of the details? Is there anything that doesn't need to be included in your translation or other details that might need to be added to make the narration clearer in Chinese? Have a native speaker read over your narrative and discuss these questions with them. Apply their feedback, then practice telling the story out loud. Make a goal to share it with the member or investigator you originally had in mind. You may want to go through this process with many different personal experiences you would like to be able to share regularly in your missionary work.

Review with Your Companion

H. Review Activities (~25 min.)
With your companion, go over your planner from the last three days. Describe what you did each day in detail (make sure you specify sequence, times, and locations as well as what happened during each specific block of time) and give each other feedback on your grammar usage. Also discuss whether each activity influenced one of your key indicators. If an activity didn't influence a key indicator, discuss why and decide whether you should continue doing that type of activity.

I. Share Your Testimony (~20 min.)
Have your companion play the role of a new investigator. Practice telling him when and how you came to know that the Book of Mormon is true and that Joseph Smith was a prophet. How has your life changed since gaining that knowledge? Tell the investigator how he or she can come to know these things as well. Ask for your companion's feedback, repractice, then switch roles.

Review with a Native Speaker

J. Share an Experience (~25 min.)
Meet with a native speaker and share a personal experience relating to one of the principles in the missionary lessons. Have them ask you questions to clarify anything they didn't understand from your story. Then have them retell your experience in their own words as if they were sharing it with another native. Write down the vocabulary and grammar patterns they use that are different from your own, then practice retelling those parts of your story. Set a goal to share your story with an investigator.

K. Listen to a Conversion Story (~15 min.)
Choose a member who is a convert but whose conversion story you have not heard yet. Visit them and ask them to tell their conversion story. As they relate their experience, listen to their use of grammar to clarify the sequence and events that led to their conversion. Ask questions to clarify points you are not sure about—try to gain enough information from them so that you could answer the 6 questions (Who? When? Where? What? Why? How?) about how they came to join the church. After getting the details down, if they haven't already told you, ask them how they felt at different points during the conversion process and how their life has changed since. Throughout your time with them, ask at least 4 questions using *dāng...de shíhòu*, 3 questions that include *yǐqián* or *yīhòu*, and 2 questions using *cóng*. Afterwards, you may want to invite them to share their conversion story with one of your investigators or in a district meeting (see Activity L below).

Review with Your District

L. Invite Recent Converts (~40 min.)
"Invite two or three recent converts to share their conversion experiences" (*Preach My Gospel*, 15). Assign each missionary one of the questions from the first bullet point on page 15 of *Preach My Gospel.* Have them listen for answers to their questions and to ask the converts specifically about the things they would like to know relating to their questions. Conduct a discussion in Chinese about what the missionaries learned from this activity and how you can use this knowledge to better help the district's current investigators as they progress through the different steps towards true conversion. Get feedback from the converts on your grammar usage and help each other express the ideas that you want to.

M. Round Robin Storytelling (~30 min.)
Have each district member briefly review the lessons in this function beforehand and prepare a personal experience on an assigned topic (such as diligence, faith, teaching according to investigators' needs, or finding through members) that they can share in 3 minutes at district meeting. Then divide the missionaries up into groups of two. Within each group of two, have one missionary tell their story. While one missionary is telling their story, the other missionary should listen carefully to their grammar and how well they are able to clearly and concisely describe their experience. Then give feedback to the storyteller and suggest ways they could better express their ideas or ask questions about any parts that weren't clear. Switch and have the other missionary tell their story and then receive feedback. Then have one half of the missionaries rotate and swap stories and feedback with another missionary. Rotate a third time if time allows. Encourage the missionaries to do something to improve their story each time they retell it.

Asking and answering questions of

Cause and Effect

Purpose

This function will help you talk about the results or consequences of certain events or actions; for example, what happened because of the Fall, or what blessings came or will come as a result of praying. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **Because** God loves us, He wants us to communicate with Him. (Because/Therefore)
- **If** you draw near unto God, He will draw near unto you. (If)
- We cannot return to God's presence **unless** we are cleansed from sin. (Consequence)
- God gave us the Book of Mormon **in order to** provide evidence of the truth of the Restoration. (In Order To)
- **Why** did Adam and Eve have to leave the Garden of Eden? (Content Questions: *Wèishénme*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- The Great Apostasy (Why was there a Great Apostasy? What were the effects of the Great Apostasy?)
- The Restoration of the Gospel of Jesus Christ (What would have happened without the Restoration? What happened as a result of the restoration?)
- The Book of Mormon (Why did God give us the Book of Mormon? What blessings will come if one reads the Book of Mormon?)
- Pray to Know the Truth (What must we do in order to know the Book of Mormon is true?)
- Agency and the Fall (What would have happened if Eve hadn't partaken of the fruit? What were the effects of the Fall? Why was the Fall necessary?)
- Atonement (Where would we be without the Atonement? Why did Christ suffer for us?)
- Through Christ We Can Be Cleansed from Sin (What must we do in order to obtain a remission of our sins?)
- Repentance (What will happen to us if we don't repent?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Extend Commitment invitations (What blessings will they receive if they keep their commitment?)
- Use the Scriptures (How would the scripture apply to the life of the investigator?)
- Help People Resolve Concerns (What is the source of their concern? What will be the results of each course of action they can choose?)

Because/Therefore

Introduction

As a missionary, you will often need to help people understand the effects of decisions they make, the implications of gospel principles, or the reason behind the way something is. Being able to express cause and effect will in turn allow you to help your investigators make cause and effect relationships in the gospel.

Pattern (*Yīnwèi...Suǒyǐ...*)

Yīnwèi means **because** or **because of**, and *suǒyǐ* means **therefore**. Indicating cause and effect relationships in Chinese has a set pattern to it. Look at the examples below. What is the pattern?

Example:

因為	神	愛	我們，	所以	祂	召喚	先知。
因为	神	爱	我们，	所以	他	召唤	先知。
Yīnwèi	Shén	ài	wǒmen,	**suǒyǐ**	Tā	zhàohuàn	xiānzhī.
Because	*God*	*love*	*us*	*therefore*	*He*	*call*	*prophets*

God calls prophets because He loves us.

因為	有	先知，		所以	我們	有	經文。
因为	有	先知，		所以	我们	有	经文。
Yīnwèi	yǒu	xiānzhī,		**suǒyǐ**	wǒmen	yǒu	jīngwén.
Because	*have*	*prophets*		*therefore*	*we*	*have*	*scripture*

We have scriptures because we have prophets.

Let's Talk About It

You probably noticed that *yīnwèi* goes at the beginning of the sentence, followed by the **cause**. *Suǒyǐ* connects the cause to the effect and goes **before the effect**. Below is the basic pattern for expressing cause and effect.

Yīnwèi SVO, suǒyǐ SVO

Read through the examples below, then create your own sentences using this pattern.

Examples:

	S	V	O		S	V	O		
因為	天父	愛	我們，	所以	祂	派遣	耶穌	基督。	
因为	天父	爱	我们，	所以	他	派前	耶稣	基督。	
Yīnwèi	TiānFù	ài	wǒmen,	**suǒyǐ**	Tā	pàiqiǎn	Yēsū	Jīdū.	
Because	*Heavenly Father*	*love*	*us*	*therefore*	*He*	*send*	*Jesus*	*Christ*	

Heavenly Father sent Jesus Christ because he loves us.

因為	耶穌	基督	為	我們	贖罪，	所以	我們	能	克服	罪 的 影響。
因为	耶稣	基督	为	我们	赎罪，	所以	我们	能	克服	罪 的 影响。
Yīnwèi	Yēsū	Jīdū	wèi	wǒmen	shúzuì,	**suǒyǐ**	wǒmen	néng	kèfú	zuì de yǐngxiǎng.
Because	*Jesus Christ*		*for**	*us*	*atone*	*therefore*	*we*	*able*	*overcome*	*sin effect*

Because Jesus Christ atoned for us, we are able to overcome the effects of sin.

因為	亞當	的	墜落，		所以	我們	都	有	機會	來到	世 上。
因为	亚当	的	坠落，		所以	我们	都	有	机会	来到	世 上。
Yīnwèi	Yàdāng	de	zhuìluò,		**suǒyǐ**	wǒmen	dōu	yǒu	jīhuì	láidào	shì shàng.
Because	*Adam*	*'s*	*fall*		*therefore*	*we*	*all*	*have*	*opportunity*	*come to*	*world on*

Because of the Fall of Adam, we all have the opportunity to come to the earth.

因為	救主	克服	了	死亡，	所以	我們	都	將	復活。
因为	救主	克服	了	死亡，	所以	我们	都	将	复活。
Yīnwèi	Jiùzhǔ	kèfú	le	sǐwáng,	**suǒyǐ**	wǒmen	dōu	jiāng	fùhuó.
Because	*Savior*	*overcome*		*death*	*therefore*	*we*	*all*	*will*	*resurrect*

Because the Savior overcame death, we will all be resurrected.

*For more information on how *wèi* functions here, see the "Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*" lesson.

因為 我們 要 服從， 所以 我們 每天 早上 六點 半 起床。
因为 我们 要 服从， 所以 我们 每天 早上 六点 半 起床。

Yīnwèi wǒmen yào fúcóng, **suǒyǐ** wǒmen měitiān zǎoshàng liùdiǎn bàn qǐchuáng.
Because we want obey, therefore we everyday morning 6:00 half to get up

We get up at 6:30 every morning because we want to be obedient.

Preach My Gospel Example:

因為 祂 是 我們 的父親…… 所以 祂 一定 會 回答 我們 的 祈禱。
因为 他 是 我们 的父亲…… 所以 他 一定 会 回答 我们 的 祈祷。

Yīnwèi Tā shì wǒmen de Fùqīn... **suǒyǐ** Tā yídìng huì huídá wǒmen de qídǎo.
Because He is our Father therefore He certain will answer our prayer

Because He is our Father ..., He will answer our prayers (p. 73).

30b

Note: When speaking about cause and effect, native speakers will sometimes **leave out** either *yīnwèi* or *suǒyǐ*. Dropping one or the other does not effect the meaning. However, *suǒyǐ* is generally used more in Chinese than **therefore** is used in English. Listen to native speakers to know when not to use these words. All of the previous examples would maintain their meaning if one or the other were taken away. Below is an example of a sentence without *suǒyǐ*.

Book of Mormon Example:

因為 就 是 憑著 信心，基督 才 在 死 裡 復活 後 向 我們 祖先 顯現。
因为 就 是 凭着 信心，基督 才 在 死 里 复活 后 向 我们 祖先 显现。

Yīnwèi jiù shì píngzhe xìnxīn, Jīdū cái zài sǐ lǐ fùhuó hòu xiàng wǒmen zǔxiān xiǎnxiàn.
Because just is rely faith Christ only at death in resurrect after toward** us ancestor appear*

For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead (Ether 12:7).

Yīn(wèi)...Ér...

Another way of expressing because/therefore that you will often hear and see is S *yīn(wèi)...ér...* (notice that *wèi* is optional). There is no direct English translation for *ér*, but it basically means the same as "consequently" or "as a result." What do you notice from the Book of Mormon example below about the placement of *yīn(wèi)* and *ér*?

Book of Mormon Example:

看 我的 愛子, 我 因 祂 而 非常 喜悅……
看 我的 爱子, 我 因 祂 而 非常 喜悦……

Kàn wǒ de Àizi, wǒ **yīn** Tā **ér** fēicháng xǐyuè...
See my beloved son, I because of Him consequently extremely pleased

Behold my Beloved Son, in whom I am well pleased ... (3 Ne. 11:7).

Remember

Your use of *yīnwèi...suǒyǐ* will help investigators answer some of their most pressing questions. The deepest questions of life are often "why?" questions, and using this pattern will enable you to answer those questions.

Activities (see answers on p. 351)

Learn on Your Own

A. Word Placement

Place each of the words that are in parentheses in their correct location in each sentence. Pay particular attention to the sentences that include *yīnwèi... ér* and *zhī suǒyǐ... shì yīnwèi* as these may currently be unfamiliar to you. Check your answers.

1. Shén ài wǒmen, Tā bǎ Tā de Dúshēngzi gěi le wǒmen. (yīnwèi, suǒyǐ)
2. Yǒu shíhòu, wǒmen qídǎo de dá'àn shì 'bù kěyǐ,' wǒmen suǒ qiú de bìng bú shì duì wǒmen zuì hǎo de. (yīnwèi)
3. Wǒmen fúcóng Shén shì wǒmen duì Tā yǒu xìnxīn, ér bú shì wǒmen de zhīshí huò duì Shén de jìyì. (yīnwèi, yīnwèi)
4. Yàdāng hé Xiàwā chī nà guózi dàilái de gǎibiàn, chēngwéi zhuìluò. (yīnwèi, ér)
5. Wǒ xiāngxìn Tiānfù hé Jiùzhǔ Yēsū Jīdū, wǒ cái lái zuò chuánjiàoshì. (yīnwèi, suǒyǐ)
6. Zài tiān shàng, yǒu sān fēn zhī yī de líng gēnsuí Sādàn sàngshī. (yīnwèi, ér)
7. Yuēhàn yuánlái bù xiǎng wèi Yēsū shī xǐ, tā zhīdào Yēsū bǐ tā hái wěidà. (yīnwèi)
8. Wǒ bú qù rènhé jiàohuì wǒ gēnběn bù xiāngxìn zhēn de yǒu Shén. (zhī suǒyǐ, shì yīnwèi)

B. Translation

Use *yīnwèi* to translate the following sentences. Check your answers.

1. Because we cannot cleanse our own sins, we need a Savior.
2. Everyone will commit sin because of personal weakness.
3. "Father, forgive them; for they know (*xiǎodé*) not what they do" (Luke 23:34).
4. Part of the Abrahamic covenant is that all the families of the earth will be blessed by his seed (*hòuyì*).

*For more information on *jiù shì*, see the "Only" lesson.
**For more information on how *xiàng* functions here, see the "Prepositions - *Duì* and *Xiàng*" lesson.

5. Because Heavenly Father loves us, He sent his Son to be our Savior and atone for us.
6. Because we are able to choose, we need to take responsibility for our actions.
7. What physical and spiritual changes occurred in Adam and Eve as a result of their transgression?
8. "For he that forgiveth not his brother his trespasses standeth condemned (*dìng zuì*) before the Lord; for there remaineth in him the greater sin." (D&C 64:9)
9. "And they would have had no children; wherefore they would have remained (*réng chǔ*) in a state of innocence, having no joy (*huānlè*), for they knew no misery (*bēicǎn*); doing no good, for they knew no sin." (2 Ne. 2:23)

C. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yīnwèi Tiānfù ài nǐ hé nǐ de jiārén, Tā bǎ wǒmen dài gěi nǐmen fēnxiǎng Tā de fúyīn xìnxī.
2. Suīrán Pān Dìxiōng yīnwèi bú yuànyì zài xīngqītiān shàng bān shīqù le gōngzuò, dànshì tā de xìnxīn bǐ yǐqián hái jiānqiǎng.
3. Jiēshòu xǐlǐ hěn zhòngyào shì yīnwèi nà shì wǒmen hé Shén suǒ lì de dì-yī gè shèngyuē.
4. Yīnwèi wǒmen de shēntǐ shì shénshèng de ér Tiānfù yào wǒmen hǎohǎo zhàogù zìjǐ de shēntǐ.
5. Wǒmen xīn guīxìnzhe de jiārén yīnwèi tā jiēshòu xǐlǐ suǒyǐ gēn tā *duànjué guānxì.* (*cut off relations*).
6. Wǒmen bù yīnggāi yīnwèi "dàjiā dōu zhème zuò" suǒyǐ qù zuò bù gāi zuò de shì.
7. Mósàiyǎ de érzi zhī suǒyǐ huòdé zhèyàng de lìliàng yīnwèi tāmen duō cì qídǎo hé jìnshí
8. Wǒmen bú shì mángmù (*blindly*) de gēnsuí Shén, ér shì yīnwèi duì Shén yǒu xìnxīn cái gēnsuí Tā.
9. Xīlāmàn de zhànshì mǔqīn de jiàodǎo ér chéngjiù le wěidà de shì.

D. Audio Activity (~15 min.)
Listen to the *Gospel Principles* clip, "Yàdāng hé Xiàwā yǔ Shén géjué" and answer the following questions: 1) What was the overall consequence of Adam and Eve eating the fruit? 2) What two types of death did they incur? 3) What do these two types of death entail? Use forms of *yīnwèi* in your answers. After you produce your own answers based on the audio clip, check the pinyin version of the clip in the answer section. Answers to the above questions are bolded.

chǎnshēng - to bring about	*biànhuà* - change	*fánrén* - normal people
wéi jiè - to transgress	*géjué* - separated/ cut off	

E. Scripture Activity (~15 min.)
Read through the following scriptures, and write down the 7 phrases that include *yīn...ér.* 1 Ne. 17:47, Alma 32:14, Helaman 7:8-9, and 3 Ne. 11:7. What does each *yīn...ér* phrase mean in English? Based on its meaning, what meaning would you give to *ér*? Come up with 2 sentences on your own that include *yīn...ér* to see if you understand it. Then check with your companion or a native speaker to make sure your sentences are right.

F. Language Study Plan Activity (~15 min.)
"Learn grammar" – bullet 4. Draw a line down the middle of a page in your study journal. On the left side, write down 10 blessings that you have experienced by living some aspect of the gospel. On the right side, write down what you did to be worthy of those blessings. Then, alternate using different forms of *yīnwèi...suǒyǐ* saying what blessing you received and why you received it. For example, you could say, *"Yīnwèi wǒ rènzhēn de zuò qídǎo, suǒyǐ wǒ zhīdào Shén ài wǒ."* Practice sharing these blessings today as you teach and contact.

G. Testimony Activity (~15 min.)
Write down 5 different sentences from your testimony (i.e., I know the Book of Mormon is true, I know God loves me, etc.). Then think about how you came to know those things are true. Use different forms of *yīnwèi...suǒyǐ* to communicate in Chinese how you know each of the parts of your testimony are true. You may need more than one sentence to explain how you know something is true - just be sure to use some form of *yīnwèi...suǒyǐ.* Make plans to share how you gained a testimony in a lesson today.

Learn with Your Companion

H. Teaching Activity (~25 min.)
Teach "The Restoration" (Lesson One) with your companion using some form of *yīnwèi...suǒyǐ* in every sentence (if possible). Switch off saying sentences, and help each other as needed. "The Restoration" has a natural causal flow to it. Although you may never actually teach a lesson like this to an investigator, you will find that many of the points of "The Restoration" become clearer as the causal relationships are explained. When you finish, talk about any causal relationships that you found particularly useful, and make plans to use them next time you teach the "The Restoration."

I. Former Investigator Activity (~15 min.)
Split up your former investigator teaching records equally between you and your companion. If there are too many, just split up the first 20. Then use *yīnwèi...suǒyǐ* and take turns describing why each former investigator stopped investigating the church. After each one, plan when and how you will re-invite each of them to investigate the church. Also use *yīnwèi...suǒyǐ* to describe why you feel your plan of action is best for them.

J. Asking and Answering Questions Game (~10 min.)
Anyone who has been around children knows that there is an infinite amount of *wèishénme* questions that can be asked on any topic. Have your companion ask you a *wèishénme* question, and then answer it using some form of *yīnwèi...suǒyǐ.* Then, have your companion ask you another *wèishénme* question based on the answer you just gave. Answer that question, and keep going in this manner until your companion can't think of anymore *wèishénme* questions. Then switch roles and do the activity again. Give each other feedback based on your usage of the different forms of *yīnwèi...suǒyǐ* in your answers.
Example: Missionary 1 - *Shén wèishénme cìgěi wǒmen xiānzhī?*
Missionary 2 - *Yīnwèi Tā ài wǒmen, suǒyǐ Tā cìgěi wǒmen xiānzhī.*
Missionary 1 - *Shén wèishénme ài wǒmen?*
Missionary 2 - *Shén zhī suǒyǐ ài wǒmen shì yīnwèi wǒmen shì Tā de háizi*.

Learn with Your District

K. *Wèishénme? Yīnwèi!* Game (~ 20 min.)
Split the district up into 2-3 teams. Give each team ~5 minutes to write down 10 *wèishénme* questions that have been or could be asked by investigators. Have each team give their questions to the other team. Then, each team must write with 1-2 sentence answers to each of the *wèishénme* questions they were given as fast as they can. Each answer must include some form of *yīnwèi...suǒyǐ* in it. The first team to have clear, correct answers for each of their questions wins. You may want to make it a rule that the person writing the answers must alternate after every question, and that teams must answer each question one at a time and cannot split up. Examples of questions could include: *Wèishénme Shén ràng hǎorén yùdào huàishì? Wèishénme shì shàng yǒu zhème duō bùtóng de Jīdū jiàohuì? Wèishénme Shén bú xiàng wǒ xiǎnxiàn? Nǐmen jiàohuì wèishénme hé bié de jiàohuì bùtóng?*

If

Introduction

In Chinese there are many ways to express cause and effect In this lesson you will learn how to express a **conditional** cause and effect relationship. This relationship can be represented by an “if ..., then” statement, “if only/so long as,” or “if it were not for ...”.

Use of *Rúguǒ...jiù*

31a

Look at the examples below. What is the pattern we need to follow when expressing “if ... then” in Chinese?

Examples:

如果	你	求問	神，		祂	就	會	回答	你。				
如果	你	求问	神，		他	就	会	回答	你。				
Rúguǒ	nǐ	qíuwèn	Shén,		Tā	**jiù**	huì	huídá	nǐ.				
If	*you*	*ask*	*God*		*He*	*then*	*will*	*answer*	*you*				

If you ask God, (then) He will answer you.

如果	你	願意	接受	洗禮，	神	就	會	幫助	你	做好	準備。		
如果	你	愿意	接受	洗礼，	神	就	会	帮助	你	做好	准备。		
Rúguǒ	nǐ	yuànyì	jiēshòu	xǐlǐ,	Shén	**jiù**	huì	bāngzhù	nǐ	zuò	hǎo	zhǔnbèi.	
If	*you*	*willing*	*receive*	*baptism*	*God*	*then*	*will*	*help*	*you*	*do*	*good*	*preparation*	

If you are willing to be baptized, (then) God will help you prepare.

To express this conditional cause and effect, we use *rúguǒ...jiù*. Take a look below to see the pattern.

Let’s Talk About It

Rúguǒ goes **before** the first SVO clause. *Jiù* goes after the subject in the **second** SVO clause.

Rúguǒ SVO, (S) jiù VO

As this pattern implies, the subject in the **second half** of the sentence is optional (if it is the same subject as the first part of your sentence). If you do have a subject in the second half of the sentence, it **always goes before** *jiù*. Read the examples below and think about how you could use this pattern.

Cause and Effect

Examples:

如果	我們	沒有	骨肉	身體，	我們	就	無法	變得	像	神	一樣。				
如果	我们	没有	骨肉	身体，	我们	就	无法	变得	像	神	一样。				
Rúguǒ	wǒmen	méiyǒu	gǔròu	shēntǐ,	wǒmen	**jiù**	wúfǎ	biàndé	xiàng	Shén	yíyàng.				
If	*we*	*not have*	*bone and flesh*	*body*	*we*	*then*	*incapable*	*become*	*like*	*God*	*same*				

If we didn’t have physical bodies, then we couldn’t become like God.

如果	一家人	每天	一起	祈禱，	神	就	會	幫助	他們	抗拒	誘惑。				
如果	一家人	每天	一起	祈祷，	神	就	会	帮助	他们	抗拒	诱惑。				
Rúguǒ	yì jiā rén	měi tiān	yìqǐ	qídǎo,	Shén	**jiù**	huì	bāngzhù	tāmen	kàngjù	yòuhuò.				
If	*whole family*	*every day*	*together*	*pray*	*God*	*then*	*will*	*help*	*them*	*resist*	*temptation*				

If the whole family prays together everyday, then God will give them power to resist temptation.

31b

Note: When using this pattern, native speakers will often leave out parts of the pattern, or add *de huà* between the two SVO phrases. This structure maintains its integrity as long as it still has at least **one** of its parts (*rúguǒ*, *de huà* or *jiù*). Look at the examples below to see how the meaning of the sentences is still maintained, even if parts of the basic structure are missing.

Examples:

沒有	贖罪，				我們	就	不	能	獲得	寬恕。			
没有	赎罪，				我们	就	不	能	获得	宽恕。			
Méiyǒu	Shúzuì,				wǒmen	**jiù**	bù	néng	huòdé	kuānshù.			
Not have	*Atonement*				*we*	*then*	*not*	*able*	*obtain*	*forgiveness*			

If there were no atonement, then we would not be able to obtain forgiveness.

服從 福音 原則， 我們 就 能 在 今生 獲得 平安。
服从 福音 原则， 我们 就 能 在 今生 获得 平安。

Fúcóng fúyīn yuánzé, wǒmen **jiù** néng zài jīnshēng huòdé píng'ān.
Obey gospel principles we then able in this life obtain peace

If we obey the principles of the gospel, then we can obtain success in this life.

如果 每天 讀 經文， 你 會 更 容易 獲得 靈性 的 指引。
如果 每天 读 经文， 你 会 更 容易 获得 灵性 的 指引。

Rúguǒ měi tiān dú jīngwén, nǐ huì gèng róngyì huòdé língxìng de zhǐyǐn.
If every day study scripture you will even more easy receive spiritual guidance

If you study the scriptures every day, you will more easily receive spiritual guidance.

做 真誠 的 祈禱 的話， 你 一定 會 知道 天父 是 存在 的。
做 真诚 的 祈祷 的话， 你 一定 会 知道 天父 是 存在 的。

Zuò zhēnchéng de qídǎo **de huà**, nǐ yídìng huì zhīdào Tiānfù shì cúnzài de.
Do sincere prayer if you surely will know Heavenly Father is exist

If you pray sincerely, you will know for sure that Heavenly Father exists.

Preach My Gospel Example:

如果 沒有 耶穌 基督 的 幫助， 死亡 將 斷絕 在 未來 與 天父 同 住 的 一切 希望。
如果 没有 耶稣 基督 的 帮助， 死亡 将 断绝 在 未来 与 天父 同 住 的 一切 希望。

Rúguǒ méiyǒu Yēsū Jīdū de bāngzhù, sǐwáng jiāng duànjué zài wèilái yǔ Tiānfù tóng zhù de yíqiè xīwàng.
If not have Jesus Christ 's help death will break at future with Heavenly Father together live all hope

If not for the Savior Jesus Christ, death would end all hope for a future existence with Heavenly Father (p. 50).

Use of *Yàoshì*

31c

Another way to express "if" in Chinese is to use *yàoshì*. Take a look at the examples below. What is different from *rúguǒ...jiù*?

Examples:

要是 沒有 耶穌 基督 的 贖罪， 我們 都 無法 再 回到 神 的 身邊。
要是 没有 耶稣 基督 的 赎罪， 我们 都 无法 再 回到 神 的 身边。

Yàoshì méiyǒu Yēsū Jīdū de Shúzuì, wǒmen dōu wúfǎ zài huídào Shén de shēnbiān.
If not have Jesus Christ 's Atonement we all unable again return God 's side

If we didn't have Jesus Christ's atonement, none of us would be able to return to God's presence.

要是 時間 許可 的話， 我們 就 要 順便 拜訪 黃 姐妹。
要是 时间 许可 的话， 我们 就 要 顺便 拜访 黄 姐妹。

Yàoshì shíjiān xǔkě **de huà**, wǒmen jiù yào shùnbiàn bàifǎng Huáng Jiěmèi.
If time permit we then ought to in passing visit Huang Sister

If our time permits, then we ought to stop by Sister Huang's.

Let's Talk About It

Looking at the examples above, the structure looks exactly like that of *rúguǒ...jiù*. Well, it is! Here are a few more examples to help you get a handle on how to use *yàoshì*.

Examples:

要是 我們 早 到 了 詹 弟兄 家 的 附近， 我們 可以 先 拜訪 劉 弟兄。
要是 我们 早 到 了 詹 弟兄 家 的 附近， 我们 可以 先 拜访 刘 弟兄。

Yàoshì wǒmen zǎo dào le Zhān Dìxiōng jiā de fùjìn, wǒmen kěyǐ xiān bàifǎng Liú Dìxiōng.
If we early arrive Zhan Brother house vicinity we can first visit Liu Brother

If we get to Brother Zhan's early, we can go visit Brother Liu first.

我們 要是 不 用心 體會， 就 無法 感受 聖靈 所 帶給 我們 的 感覺。
我们 要是 不 用心 体会， 就 无法 感受 圣灵 所 带给 我们 的 感觉。

Wǒmen **yàoshì** bú yòngxīn tǐhuì, jiù wúfǎ gǎnshòu Shènglíng suǒ dài gěi wǒmen de gǎnjué.
We if not diligently learn then unable perceive Holy Ghost ** give us feeling*

If we don't diligently learn from our experiences, then we will not be able to perceive the feelings the Spirit gives us.

Tǐhuì specifically means to learn or know from experience.

**For more information on how *suǒ* functions here, see the "Possessive and Descriptive - *De* (Extra Mile)" lesson.

Use of *Yàobúshì*

31d

There are some things you run into as a missionary that may try your patience and faith. For example, when a typhoon comes, you may think, "If it were not for this typhoon, we would be visiting our investigators!" In Chinese, *yàobúshì* is used to express "if it were not for." Look at the examples below.

Examples:

要不是　颱風　來 了，我們　會 在 拜訪　我們 的 慕道友。
要不是　台风　来 了，我们　会 在 拜访　我们 的 慕道友。

Yàobúshì　táifēng lái le, wǒmen huì zài bàifǎng wǒmen de mùdàoyǒu.
*If it were not for typhoon come we will * visit our investigator*

If this typhoon hadn't come, we would be visiting our investigators.

要不是　胡 弟兄 不 舒服，我們　昨晚　就 給 他的家人 上課 了。
要不是　胡 弟兄 不 舒服，我们　昨晚　就 给 他的家人 上课 了。

Yàobúshì　Hú Dìxiōng bù shūfú, wǒmen zuówǎn jiù gěi tā de jiārén shàng kè le.
If it were not for Hu Brother not feel well we last night then give his family hold class

If Brother Hu hadn't been sick, we would have taught his family last night.

Let's Talk About It

Notice that the structure of *yàobúshì* is the same as the English equivalent.

Yàobúshì SVO, S (jiù) VO

Here are a few more examples for you to examine. After you study these examples, create your own sentences using *yàobúshì*. Try to use this pattern to express something new to someone you talk to today.

Examples:

要不是　她 及時 提醒，我們　肯定　就 錯過 了 三　點 的 火車。
要不是　她 及时 提醒，我们　肯定　就 错过 了 三　点 的 火车。

Yàobúshì　tā jíshí tíxǐng, wǒmen kěndìng jiù cuòguò le sān diǎn de huǒchē.
If it were not for she timely remind we certainly then miss three o'clock train

If not for her timely reminder, we definitely would have missed the three o'clock train.

要不是　基督　完成　贖罪，我們　都 不會　擁有　任何　希望。
要不是　基督　完成　赎罪，我们　都 不会　拥有　任何　希望。

Yàobúshì　Jīdū wánchéng Shúzuì, wǒmen dōu bú huì yōngyǒu rènhé xīwàng.
If it were not for Christ complete Atonement we all not will possess any hope

If Christ hadn't performed the Atonement, we wouldn't have any hope.

Cause and Effect

Use of *Zhǐyào...jiù*

31e

We just learned how to express simple, conditional cause and effect relationships. Now we want to expand this to express something like "**If only/So long as** we are obedient, Heavenly Father will bless us." Compare the examples below to the first examples used in the last section. How is this structure different from the one we just learned?

Examples:

只要　你　求問　神，　祂　就　會 回答 你。
只要　你　求问　神，　他　就　会 回答 你。

Zhǐyào　nǐ qíuwèn Shén,　Tā　**jiù**　huì huídá nǐ.
So long as you ask God,　He　then will answer you

So long as you ask God, He will answer you.

只要　你 願意　接受　洗禮，　神　就　會 幫助 你 做 好　準備。
只要　你 愿意　接受　洗礼，　神　就　会 帮助 你 做 好　准备。

Zhǐyào　nǐ yuànyì jiēshòu xǐlǐ,　Shén　**jiù**　huì bāngzhù nǐ zuò hǎo zhǔnbèi.
So long as you willing receive baptism　God　then will help you do good preparation

So long as you are willing to be baptized, God will help you prepare.

You probably noticed that the basic structure is the same as *rúguǒ...jiù*, but the meaning is slightly different.

*For more information on how *zài* functions here, see the "Aspect" lesson.

Let's Talk About It

To express "if only" or "so long as," we use the following form.

Zhǐyào SVO (stipulation), S (jiù) VO (outcome)

The first phrase sets forth the stipulation or requirement, which is followed by the outcome of keeping to that stipulation. These two can be connected by an optional *jiù*. Look at a few of the examples below to get a better feel for when you would use *zhǐyào...jiù*.

Examples:

只要 我們 悔改， 神 就 會 寬恕 我們。
只要 我们 悔改， 神 就 会 宽恕 我们。

Zhǐyào wǒmen huǐgǎi, Shén **jiù** huì kuānshù wǒmen.
So long as we repent God then will forgive us

So long as we repent, God will forgive us.

只要 我們 效法 基督 的 榜樣， 我們 就 能 享有 喜樂。
只要 我们 效法 基督 的 榜样， 我们 就 能 享有 喜乐。

Zhǐyào wǒmen xiàofǎ Jīdū de bǎngyàng, wǒmen **jiù** néng xiǎngyǒu xǐlè.
So long as we emulate Christ 's example we then able enjoy joy

So long as we emulate Christ's example, we will be able to have joy.

Preach My Gospel Example:

只要 我們 努力 遵守 祂 的 誡命， 祂 會 祝福 我們。
只要 我们 努力 遵守 他 的 诫命， 他 会 祝福 我们。

Zhǐyào wǒmen nǔlì zūnshǒu Tā de jièmìng, Tā huì zhùfú wǒmen.
So long as we diligent obey His commandment He will bless us.

He blesses us as we strive to obey His commandments (p. 72).

Remember This

There are many ways in Chinese to express cause and effect, specifically using "if." In this lesson you learned several ways to express "if," each having its own unique use. Remember to identify what exactly you want to say, and be sure to use the correct form of "if".

Activities (see answers on pp. 351-352)

Learn on Your Own

A. Word Usage

Decide whether each of the following sentences requires one of the forms of "if" discussed in this lesson. If it does not require one, suggest a possible alternate translation for "if."

Example: We didn't know if you wanted to meet on Wednesday or Thursday. Answer - No, *xiǎng bù xiǎng* can be used.

1. If we are willing, our trials will purify us rather than defeat us.
2. Everyone can pray to know if the Book of Mormon is true.
3. "[Pornography] will destroy you if you [read or watch it]." (Hinckley, Ensign, Nov. 1997, 51).
4. Think about how you would feel if the Lord said these words to you.
5. If we merely lounge about doing nothing on the Sabbath, we are not keeping the day holy. (*Gospel Principles,* 141)
6. We had a feeling that we should come and see if you need any help.
7. When prophets speak for God, it is as if God is speaking.
8. "Faith without works is dead." (James 2:17)
9. If we were forced to choose the right, then we would be unable to show what type of choices we would make for ourselves.
10. "For it must needs be, that there is an opposition in all things. If not so, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad." (2 Nephi 2:11)
11. You can provide an atmosphere of reverence and respect in your home if you teach and guide your children with love.
12. Members should be missionaries even if they are not formally called and set apart.

B. "If" Placement

Place the "if" word in parentheses in its correct location within the sentence. Check your answers.

1. Zhǔ yìngxǔ, zūnshǒu wǒmen hé Tā suǒ lì de yuē, wǒmen néng yìzhí yǒu Tā de Líng yǔ wǒmen tóngzài. (zhǐyào, jiù)
2. Líng bì jièzhe xìnxīn de qídǎo ér gěi nǐmen; nǐmen méiyǒu shòudào Líng, bú yào jiàodǎo. (rúguǒ, jiù)

3. Wǒ dúguò Mó'ěrménjīng, wǒ kěnéng bú huì xiāngxìn tā shì zhēnshí de. (yàobúshì, de huà)
4. Nǐ yǒu xìngqù, qǐng nǐ xīngqītiān lái jiàohuì cānjiā jùhuì. (rúguǒ, de huà)
5. Nǐmen yǒu xìnxīn xiàng yí lì *jiècài zhǒng* (*mustard seed*), ...nǐmen méiyǒu yí jiàn bù néng zuò de shì. (ruò)
6. Wǒmen zuòhǎo zìjǐ de bùfèn, Jīdū de Shúzuì néng bāngzhù wǒmen tuōlí zuì. (rúguǒ, jiù)
7. Ànzhào jìnshí lǜfǎ, wǒmen zài xīngqīliù chī wǎncān, wǒmen bù chī bù hē zhídào xīngxīrì de wǎncān wéizhǐ. (jiǎrú, jiù)
8. Bù zūnshǒu Zhìhuìyǔ, Zhǔ de Líng huì líkāi wǒmen. (yàoshì, jiù)
9. Wǒ Fù a, *kě xíng* (*possible*), qiú Nín jiào zhè bēi líkāi wǒ. Rán'ér, bú yào zhào wǒ de yìsī, zhǐyào zhào Nín de yìsī. (tǎngruò)

C. Translation

Translate each sentence from Activity A that requires one of the forms of "if" in the lesson (if no "if" is used, don't translate the sentence). Use the form of "if" provided below as you translate each sentence.

1. zhǐyào
2. none
3. rúguǒ
4. rúguǒ
5. rúguǒ
6. none
7. none
8. ruò
9. yàoshì
10. ruò
11. rúguǒ
12. none

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen qù tànfǎng bìngrén shí, jiù hǎoxiàng ***rúguǒ** wǒmen zài wèi Jiùzhǔ zuò zhèxiē shì.
   When we visit the sick, it is as if we were doing these things for the Savior instead.
2. Rúguǒ wǒmen jièzhe shèngzhí yǐwài de qítā quánbǐng jiéhūn, ***jiù** hūnyīn zhǐ zài jīnshēng yǒuxiào.
   If we are married by any authority other than by the priesthood, then that marriage is only valid in this life.
3. Nǐ kěyǐ rènshí Shén ***rúguǒ** nǐ yuànyì xiāngxìn Tā de cúnzài, xiāngxìn Tā ài nǐ.
   You can know God if you are willing to believe that He exists and loves you.
4. ***Ruò** wǒmen bù kuānshù biérén, Tiānfù yě bú huì kuānshù wǒmen.
   If we don't forgive others, then Heavenly Father won't forgive us.
5. Nǐmen ***jiǎrú** yuànyì de huà, wǒmen suíshí kěyǐ hé nǐmen fēnxiǎng fùxīng fúyīn de xìnxī.
   If you are willing, we can share the message of the restored gospel with you anytime.
6. Wǒ gěi nǐ dǎ diànhuà yīnwèi wǒ xiǎng kànkàn ***rúguǒ** nǐ zhège xīngqīsì yǒu shíjiān hé wǒmen jiàn miàn.
   I'm calling because I want to see if you had time this Thursday to meet with us.
7. ***Yàobúshì** wǒmen xuǎnzé zūnshǒu wǒmen de shèngyuē, wǒmen jiù huì dédào Shén suǒ yìngxǔ de zhùfú.
   If we choose to keep our covenants, we can obtain the blessings that God promises.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen rúguǒ ài Shén, jiù yào xiàng Yēsū yíyàng fúcóng Tā.
2. Shén huì nénggòu bāngzhù wǒmen zhànshèng kǎoyàn rúguǒ wǒmen fúcóng Tā.
3. Yēsū Jīdū de Shúzuì jiǎrú méiyǒu kèfú zhè liǎng zhǒng sǐwáng, jiù huì zàochéng (*create*) liǎng zhǒng hòuguǒ.
4. Ruò wǒmen shì tōngguò (*pass*) shì shàng de kǎoyàn, wǒmen jiù kěyǐ dédào Tiānfù suǒ yōngyǒu de wánquán xǐlè.
5. Nǐmen *yóu cǐ* (*by this*) kě zhī rúguǒ yí gè rén huǐgǎi tā de zuì—kàn a, tā jiāng rèn zuì bìng qìjué (*forsake*) zuì.
6. Rúguǒ jiēshòu xǐlǐ, nǐ juédé nǐ huì yùdào shénme kǎoyàn?
7. Rúguǒ nǐmen jiàodǎo érnǚ jìnshí, jiù tāmen huì nénggòu zài *rì hòu* (*later days*) de shēnghuó zhōng kèfú yòuhuò.

F. Scripture Activity (~20 min.)

Read Ā'ěrmǎ Shū 32:27-28 and write down any "if" statements you find on the left side of a piece of paper. On the other side of the paper, write down the "then" statements, or in other words, the results of the "if" statements. Check your answers. Then practice teaching your companion as if they were an investigator that this scripture would benefit. Ask for feedback on your use of "if" from your companion and repractice.

G. Language Study Plan Activity (~15 min.)

Learn grammar - bullet 2. "If"can be very useful in describing the consequences of doing or not doing something. Using various forms of "if," practice saying out loud the consequences of doing or not doing the following things: repenting, reading the scriptures, daily praying, going to church, getting baptized, applying the Atonement. Think about when you might discuss these consequences with your investigators or members.

H. Scripture Activity (~15 min.)
Read through the following scripture:

> *"Jiǎrú nǐmen xīnqín zhōngshēng, hūyù zhè rénmín huǐgǎi, jíshǐ zhǐ dàilǐng yí gè línghún guīxiàng wǒ, nàme nǐmen tóng tā zài wǒ Fù guódù zhōng de kuàilè gāi shì duōme dà ya! Jiǎrú nǐmen dàilǐng yí gè línghún guīxiàng wǒ, jìnrù wǒ Fù de guódù, nǐmen jiù nàme kuàilè, nàme, rúguǒ nǐmen dàilǐng hěn duō línghún guīxiàng wǒ, nǐmen de kuàilè jiāng shì duōme dà ya!"* (D&C 18:15-16)

On a sheet of paper, write down the main points of these scriptures in your own words. Why will our joy be great if we bring souls unto God? Practice sharing these scriptures with your companion as if they were a member in the ward. Then, make plans to share this with a member you would like to visit and encourage them to do missionary work.

I. Audio activity (~15 min.)
The clip, "Fúwù de jīhuì" talks about different scenarios in which we could provide service. On a sheet of paper, write down the 4 types of people the clip suggests we could serve, and how we could serve them. Check your answers. See vocab below for help.

shōugē - harvest; *zuòwù* - crop; *zhàogù* - to take care of; *jiāwù* - housework; *cháo'nòng* - ridiculed/teased; *guīquàn* - to advise

J. Promising Blessings Activity (~20 min.)
Write down the last 5 commitments you extended. Write down 2 blessings for each of those commitments. Next, practice promising blessings with those commitments and blessings as if you were teaching an investigator. For example, you might say, *Wǒ zhīdào rúguǒ nǐmen tiāntiān zuò jiātíng dǎogào, nǐmen jiù huì gèng nénggòu péiyǎng nǐmen zhījiān de àixīn.* Say your sentences to your companion, and receive feedback both on your grammar and on the specificity of the blessings. Make any necessary corrections.

Learn with Your Companion

K. Answering "How" Questions Activity (~15 min.)
Each of you write down 5 "how" questions that an investigator has recently asked you. Make sure that your questions can be answered using "if." Take turns asking each other these questions and using different forms of "if" to answer. Try to use a different form of "if" every time. Give each other feedback, and repeat answers to questions as necessary.

L. Teaching Activity (~20 min.)
First, read through the following scripture together:

> *"Kàn a, nǐ hái bù liǎojiě; nǐ yīwéi bú yòng sīkǎo, zhǐyào xiàng wǒ qíqiú, wǒ jiù huì gěi nǐ. Dànshì, kàn a, wǒ duì nǐ shuō, nǐ bìxū xiān zài yìniàn zhōng zīxì yánjiū; ránhòu qiúwèn wǒ nà shì fǒu shì duì de, rúguǒ nà shì duì de, wǒ huì shǐ nǐ xiōng zhōng ránshāo; zhèyàng, nǐ jiù bì juédé nà shì duì de. Dànshì, rúguǒ nà shì bú duì de, nǐ jiù bú huì yǒu zhè zhǒng gǎnjué, dànshì nǐ jiāng sīxiǎng huǎnghū, shǐ nǐ bǎ cuòwù de shìqíng wàngdiào;"* (D&C 9:7-9)

An important part of obtaining an answer from God is knowing how to recognize it. Using "if," discuss together what these scriptures say about how to recognize an answer from God. Then discuss how you both recognize answers from God. Lastly, do a role play with one of you as a missionary teaching the other as an investigator that is having a hard time recognizing answers from God. Then switch roles and do it again. Give each other feedback on how well you did.

Learn with a Native Speaker

M. Different Forms of "If" (~25 min.)
Write down the 3 forms of "if" that you use the least. Then write down 3 sentences for each of those forms of "if" that you could use while teaching or contacting. Take your sentences to a native speaker and ask them if your sentences are correct. In addition, ask them when it is appropriate to use the forms of "if" you have chosen. Then, have them write down a sentence they would say for each of your 3 forms of "if." Discuss with your companion afterwards what you will change in order to implement the native speaker's feedback.

Learn with Your District

N. Using "If" While Contacting (~20 min.)
At the beginning of district meeting, write down the different forms of "if" in this lesson on a whiteboard. Then spend 5-10 minutes as a district thinking of 4-6 **effective** "if" statements or questions that you could use while contacting (have someone write them on the board). Have everyone write down the sentences as they are written on the board. Then have everyone go outside and contact for 10 minutes (set a specific time for everyone to be back). Instruct them to keep track of how many times they use "if" statements while contacting (either the ones the district thought of or their own). When everyone comes back, discuss your experiences together. Particularly discuss whether using effective "if" statements and questions helped while contacting.
Examples of good "if" sentences: *Jiǎrú Shén zhēn de cúnzài, nǐ huì xiǎngyào rènshí Tā ma?*
Zhǐyào nǐ yuànyì, wǒmen jiù yídìng néng zhǎo yí gè pèihé nǐ de shíjiān gēn nǐ jiàn miàn.
Jiǎrú nǐ kěyǐ wèn Shén rènhé yí gè wèntí, nǐ huì wèn Tā shénme yàng de wèntí?

Consequence

Introduction

In life there are always consequences. The gospel of Jesus Christ is no exception. It will be important for you to be able to express to your investigators some of these consequences, helping them to understand the importance of coming unto Christ and being perfected in Him (Moroni 10:32). In this lesson you will learn how to express consequence.

Unless/Otherwise

There are three basic ways to express “otherwise” in Chinese. Look at the examples below. What are the three ways?

Example:

我們 需要 悔改 要不然 我們 就 不 能 享有 真正 的 快樂。
我们 需要 悔改 要不然 我们 就 不 能 享有 真正 的 快乐。
Wǒmen xūyào huǐgǎi, **yàobùrán** wǒmen jiù bù néng xiǎngyǒu zhēnzhèng de kuàilè.
We need repent ***otherwise*** *we then not able enjoy real happiness*

We need to repent, otherwise we will never be able to enjoy real happiness.

我們 需要 悔改 否則 我們 就 不 能 享有 真正 的 快樂。
我们 需要 悔改 否则 我们 就 不 能 享有 真正 的 快乐。
Wǒmen xūyào huǐgǎi, **fǒuzé** wǒmen jiù bù néng xiǎngyǒu zhēnzhèng de kuàilè.
We need repent ***otherwise*** *we then not able enjoy real happiness*

We need to repent, otherwise we will never be able to enjoy real happiness.

除非 我們 悔改 否則 我們 就 不 能 享有 真正 的 快樂。
除非 我们 悔改 否则 我们 就 不 能 享有 真正 的 快乐。
Chúfēi wǒmen huǐgǎi, **fǒuzé** wǒmen jiù bù néng xiǎngyǒu zhēnzhèng de kuàilè.
Unless we repent ***otherwise*** *we then not able enjoy real happiness*

Unless we repent, (otherwise) we will never be able to enjoy real happiness.

The structure of these three patterns is very similar. Let’s look below to get a clearer picture of the three ways to express consequence in Chinese.

32a

Let’s Talk About It

We will separate the structures above into two categories to discuss their specific functions: **otherwise** and **unless**. The first two examples above used *yàobùrán* and *fǒuzé*, respectively. *Yàobùrán* and *fǒuzé* both translate to “otherwise.” The pattern for using *yàobùrán* and *fǒuzé* is below.

SVO (the stipulation) yàobùrán / fǒuzé, SVO (the consequence)

When using this construction, put the stipulation (what should be done), followed by *yàobùrán* or *fǒuzé*, which is in turn followed by the consequence of not having/doing the stipulation. It’s really very simple; just look at some of the examples below to get an idea of what we mean.

Stipulation **Consequence**

Examples:

我們 每個 星期 得 領受 聖餐， 要不然 我們 就 會 遠離 神。
我们 每个 星期 得 领受 圣餐， 要不然 我们 就 会 远离 神。
Wǒmen měi gè xīngqī děi lǐngshòu shèngcān, **yàobùrán** wǒmen jiù huì yuǎnlí Shén.
We each week must receive sacrament ***otherwise*** *we then will distance God*

We should attend Church each Sunday, otherwise we will distance ourselves from God.

我們 要 祈禱， 否則 我們 就 無法 獲得 個人 的 見證。
我们 要 祈祷， 否则 我们 就 无法 获得 个人 的 见证。
Wǒmen yào qídǎo, **fǒuzé** wǒmen jiù wúfǎ huòdé gèrén de jiànzhèng.
We need pray ***otherwise*** *we then incapable obtain personal * testimony*

We need to pray, otherwise we cannot obtain a personal testimony.

Cause and Effect

*For more information on how *de* functions here, see the “Possessive and Descriptive - *De*” lesson.

我們 必須 有 一位 救贖主，　要不然 我們 就 無法 克服 罪。
我们 必须 有 一位 救赎主，　要不然 我们 就 无法 克服 罪。

Wǒmen bìxū yǒu yí wèi Jiùshúzhǔ, **yàobùrán** wǒmen jiù wúfǎ kèfú zuì.
We must have a Redeemer *otherwise we then incapable overcome sin*

We must have a Redeemer, otherwise it is impossible for us to overcome sin.

我們 得 走 了，　要不然 我們 會 遲到。
我们 得 走 了，　要不然 我们 会 迟到。

Wǒmen děi zǒu le, **yàobùrán** wǒmen huì chídào.
We ought to walk *otherwise we will arrive late*

We should be leaving now, otherwise we'll be late.

Note: You may have noticed that **all** these sentences have a helping verb in the first part of the sentence. When using this form, you will almost always use a helping verb in the first part of your sentence.

Now that you know how to use *yàobùrán* and *fǒuzé* (otherwise), let's look at how to express consequence using the third form from the initial examples. *Chúfēi...fǒuzé* combine to mean "unless."

Chúfēi SVO (the stipulation) fǒuzé, SVO (the consequence)

32b

This contruction is very similar to *fǒuzé* used by itself, but with the addition of *chúfēi* at the beginning of the sentence. Look at the examples below. Notice the difference between this construction and what you have already learned in this lesson.

	Stipulation	**Consequence**
Example:	除非 我們 星期天 領受 聖餐，　否則 我們 就 會 遠離 神。 除非 我们 星期天 领受 圣餐，　否则 我们 就 会 远离 神。 **Chúfēi** wǒmen xīngqītiān lǐngshòu shèngcān, **fǒuzé** wǒmen jiù huì yuǎnlí Shén. *Unless we Sunday receive sacrament* *otherwise we just will distance God* *Unless we attend church on Sunday, we will distance ourselves from God.*	
	除非 我們 祈禱，　否則 我們 就 無法 獲得 見證。 除非 我们 祈祷，　否则 我们 就 无法 获得 见证。 **Chúfēi** wǒmen qídǎo, **fǒuzé** wǒmen jiù wúfǎ huòdé jiànzhèng. *Unless we pray* *otherwise we then incapable obtain testimony* *It is impossible for us to receive a testimony unless we pray.*	
	除非 耶穌 基督 完成 贖罪，　否則 我們 就 無法 回到 神 的 面前。 除非 耶稣 基督 完成 赎罪，　否则 我们 就 无法 回到 神 的 面前。 **Chúfēi** Yēsū Jīdū wánchéng Shúzuì, **fǒuzé** wǒmen jiù wúfǎ huídào Shén de miànqián. *Unless Jesus Christ accomplish Atonement* *otherwise we then incapable return God 's presence* *If Jesus Christ hadn't performed the atonement, we would be unable to return to God's presence.* **Note:** this does not translate to "unless" because it is a stipulation that was completed in the past.	
Preach My Gospel Example:	除非 受到 邀請 去 作 改變，　否則 人們 是 不 太 可能 改變 的。 除非 受到 邀请 去 作 改变，　否则 人们 是 不 太 可能 改变 的。 **Chúfēi** shòudào yāoqǐng qù zuò gǎibiàn, **fǒuzé** rénmen shì bú tài kěnéng gǎibiàn de. *Unless receive invitation go do change* *otherwise people are not very possible change* *People will not likely change unless they are invited to do so (p. 196).*	

Cause and Effect

Note: Any of these sentences could be said with just *chúfēi*.

Note: When using *chúfēi...fǒuzé*, you **do not** use a helping verb in the first part of your sentence (the stipulation). This is a difference from using *yàobùrán* and *fǒuzé*.

Remember This

In this lesson you learned three ways to express consequence in Mandarin, *yàobùrán*, *fǒuzé*, and *chúfēi...fǒuzé*. *Yàobùrán* and *fǒuzé* sentences have **helping verbs** in the first SVO structure, but *chúfēi...fǒuzé* **do not**.

Activities (see answers on pp. 352-353)

Learn on Your Own

A. Change the Structure

Change the structure of the odd-numbered sentences to use *chúfēi*; change the even-numbered sentences to use *yàobùrán* or *fǒuzé* (without *chúfēi*). Check your answers.

Example: Wǒmen yīnggāi xiān gēn tā jiǎng, yàobùrán tā yǐhòu kěnéng huì hěn bù hǎo yìsī.
Answer: Chúfēi wǒmen xiān gēn tā jiǎng, yàobùrán tā yǐhòu kěnéng huì hěn bù hǎo yìsī.

1. Yēsū Jīdū bìxū wánchéng Shúzuì, fǒuzé cíbēi de jìhuà jiù wúfǎ wánchéng.
2. Chúfēi wǒmen chángcháng qídǎo, fǒuzé Sādàn jiù huì dédào wǒmen, xiàng shāi (*sift*) màizi nàyàng shāi wǒmen.
3. Wǒmen bìxū yǒu yí wèi Jiùshúzhǔ wèi wǒmen shú zuì, yàobùrán wǒmen de zuì jiù bù néng dédào jiéjìng.
4. Chúfēi wǒmen péiyǎngchū rén'ài zhī xīn, fǒuzé wǒmen shì bú pèi dédào Shén wèi wǒmen yùbèi de zhùfú de.
5. Rúguǒ wǒmen bù huǐgǎi wǒmen de zuì, wǒmen jiù bìxū zìjǐ fù zuì de dàijià.
6. Jiǎrú Zhū Dìxiōng bù lái péi wǒmen, wǒmen jiù bù néng gēn Kē Jīemèi jiàn miàn.
7. Yàobúshì Yēsū tì wǒmen shú zuì, wǒmen jiù bì chéngwéi móguǐ de tiānshǐ.
8. Méiyǒu yí gè tiáojiěrén (*mediator*) de huà, gōngdào hé cíbēi jiù wúfǎ tóngshí dédào mǎnzú.

B. Translation

Translate the following sentences into Chinese, then check your answers in the answers section.

1. Unless you repent, you can't be saved.
2. We need to ride home quickly, otherwise we'll be late.
3. The Savior won't forgive us of our past sins unless we forgive those who have hurt us.
4. We've got to be more diligent, or else we won't be able to excercise faith and expect the Lord to help us.
5. Laman and Lemuel definitely lacked faith in God, otherwise they wouldn't always rebel against (*fǎnkàng*) Lehi and Nephi.
6. "[U]nless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved" (2 Nephi 31: 16).
7. "And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God" (2 Nephi 9: 23).

C. Error Correction

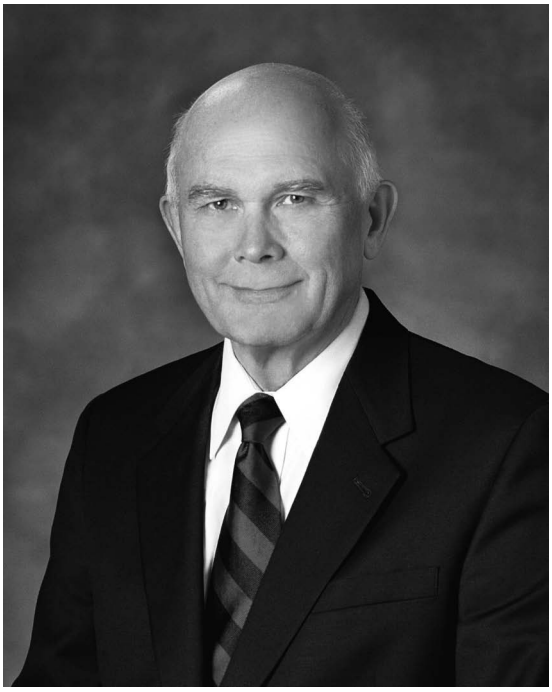
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒ míngtiān kěnéng xūyào jiā bān; yàobúshì, wǒ yídìng péi nǐmen qù chuán fúyīn.
2. Chúfēi yōngyǒu Shènglíng de péibàn, fǒuzé jiù bù néng chíshǒu dàodǐ.
3. Tāmen shì bú huì zhīdào zhèxiē de, chúfēi wǒmen gàosù tāmen.
4. Chúfēi shòudào yāoqǐng qù zuò gǎibiàn, rénmen shì bú tài kěnéng gǎibiàn de.
5. Fǒuzé wǒ yǒu xìnxīn tā yídìng huì kāngfù (*get better*), chúfēi Zhǔ xiànzài jiù yào zhào tā huí tiān shàng de jiā.
6. Wǒmen huǐgǎi wǒmen de zuì, yàobùrán wǒmen jiù bú huì yǒu yuànwàng huídào Shén de miànqián.
7. Zhǔ shuōguò: Zhè shì wǒ de jiàohuì, wǒ bì jiànlì tā; chúfēi wǒ de rénmín fàn zuì, fǒuzé shénme dōu bù néng tuīfān (*overthrow*) tā.
8. Chúfēi wǒmen xūyào nǔlì qídǎo, fǒuzé wǒmen jiù bú néng dédào Shén yǐjīng wèi wǒmen zhǔnbèi de mǒuxiē tèdìng (*some specific*) de zhùfú.
9. Chúfēi wǒmen yāoqǐng, tāmen cái huì lái cānjiā Qián Jiěmèi de xǐlǐhuì.
10. Qīnyǎn (*with one's own eyes*) kànjiàn Shén, wǒ cái huì xiāngxìn Tā.

D. Guess the Scripture (~10 min.)

Listen to the clip "Shúzuì shì bìdìng yào wánchéng de." This is a recording of a scripture in the Book of Mormon. Listen for the two clauses in this scripture that use grammar patterns from this lesson. In each case, what is the stipulation, and what is the consequence that will follow if that stipulation is not met? Can you figure out what scripture this is? Check your answers. Then read this scripture in English, and make a goal to share it with an investigator within the next day and testify of the necessity of the Atonement. Practice with your companion first, and be sure to use the patterns from this lesson as you discuss the scripture. (Vocabulary Hints: *nánmiǎn* - hard to avoid; *wányìng* - hard, obstinate)

E. Audio Activity (~15 min.)
Listen to the clip "Xuǎnzé suǒ dàilái de hòuguǒ" from Elder Oaks' conference talk in October 2009. This is a complicated statement, but it answers a difficult question that many people wonder about. Use your listening skills and the vocabulary provided (if necessary) to figure out what he is saying. Pay special attention to how *fǒuzé* is used. What would happen if God intervened or prevented others' choices? Check the answers section for Elder Oaks' original statement in English. Afterwards, explain this principle to your companion in Chinese. Ask for feedback and repractice.
Vocabulary: *wéihù* - to protect; *fúzhǐ* - welfare; *gānyù* - to intervene; *zǔzhǐ* - to prevent; *jiùsuàn* - even if; *qīyā* - bully and oppress; *pòhuài* - to destroy; *rěnshòu* - to endure



F. Scripture Activity (~25 min.)
The scriptures use *chúfēi* and *fǒuzé* very often. Choose one of the following topics and read the scriptures listed. Then prepare a short lesson on that topic that you can share with a member or investigator. Use the structures learned in this lesson to help explain the doctrine. Practice teaching your companion and get their feedback as you prepare to teach.
Repentance: Mó'ěrmén Shū 7:3, Níféi Èr Shū 28:19, Xīlāmàn 7:28, Níféi Sān Shū 11:38, Jiàoyì hé Shèngyuē 63:63
Justice and Mercy: Ā'ěrmǎ Shū 42:13, 15, 22
Zion: Jiàoyì hé Shèngyuē 105:5, Níféi Èr Shū 26:30, Móxī Shū 7:18

G. Language Study Plan Activity (~10 min.)
"Actively listen," bullet 3. As you go throughout your activities today, listen for the different patterns learned in this lesson. Copy the following chart into your planner, and check off a box each time you hear the pattern. Which pattern did you hear the most? Are some of the patterns used more in formal situations and others used more informally?

Chúfēi (by itself)	☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐	*Fǒuzé* (by itself)	☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐
Chúfēi...fǒuzé	☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐	*Yàobùrán* (by itself)	☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐
Chúfēi...yàobùrán	☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐		

Learn with Your Companion

H. Unless We Are Kind ..., We Can't Be Saved in the Celestial Kingdom (~15 min.)
Take turns creating sentences with your companion that use *chúfēi*, *fǒuzé*, and/or *yàobùrán* to express a requirement for achieving something else. Start with some large achievement that requires many small steps to achieve, such as being exalted or baptizing an investigator. Make statements that show that unless some smaller step is done, the bigger goal cannot be achieved. Then state some even smaller step that must be accomplished to achieve the smaller step just mentioned. Continue until you cannot think of any smaller steps.
For example: Unless you are sealed in the temple, you cannot go to the highest degree of the celestial kingdom. Unless you have a temple recommend, you cannot be sealed in the temple. You must pass a temple recommend interview, otherwise you cannot get a temple recommend. You must have a testimony that Jesus Christ is our Savior, otherwise you can't get a temple recommend. Unless you have faith, you cannot gain a testimony of Jesus Christ. etc.

I. Apply the Game (~20 min.)
Choose a current investigator that is struggling to achieve some goal. Use the format of Activity H above to discuss in Chinese what smaller steps must happen in order for your investigator to progress. Pinpoint one or several steps that, if not taken, will cause your investigator to fail to progress spiritually. Then prepare a short lesson together that you can use to help your investigator commit to take the needed step. Include several statements that use *chúfēi*, *fǒuzé*, and/or *yàobùrán* to show why that step is necessary.

Learn with a Native Speaker

J. "Use Boldness, but not Overbearance" (Alma 38:12) (~25 min.)
Prepare 5 statements using the grammar principles in this lesson that express the consequences of sin or failure to keep commitments. Then take your statements to a member and ask for their feedback. Are any of your statements too bold? Is there a better way to say them? How can you be bold in a culturally appropriate way? Practice making your statements in a teaching situation, applying the feedback you received, and ask the member for further feedback. While you should definitely apply the member's feedback in your work, remember also that you should be bold and frank when prompted by the Spirit, but that boldness **must** be motivated by Christlike love or else it will be ineffective and sometimes even harmful.

Review: Cause and Effect

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

- Because/Therefore
- If
- Consequence
- Content Questions - *Wèishénme*
- In Order To

Activities (see answers on pp. 353-354)

Review on Your Own

A. Error Correction

On a separate sheet of paper, rewrite the paragraph below, correcting the 11 errors in it. Check your answers.

Qīnài de bàba māma,
Qǐng nǐmen yuánliàng wǒ. Wǒ zài nǐmen méiyǒu wánquán tóngyì de qíngkuàng xià, hái shì xuǎnzé jiēshòu xǐlǐ, jiārù Yēsū Jīdū Hòuqī Shèngtú Jiàohuì. Dànshì, wǒ yídìng huì hěn bù kāixīn rúguǒ wǒ bù jiārù zhège jiàohuì. Nǐmen kěnéng bù míngbái wǒ yào wèishénme xuǎnzé xìn Shén. Zhè yīnwèi wǒ yǐjīng zhīdào Yēsū Jīdū fùxīng de fúyīn wèile bāngzhù shì shàng de měi yí gè rén lái huòdé chéngzhǎng hé jìnbù. Wǒ zhīdào zhège fúyīn shì zhēnshí de, wǒ yàobùrán bú huì zhèyàng *yìrán juérán* (*without hesitation*) de xuǎnzé jiārù jiàohuì. Wǒ zhīdào, jiānglái yǒu yì tiān, nǐmen yídìng huì lǐjiě wǒ wèishénme *pò bù jí dài* (*hurriedly*) de xuǎnzé jiārù zhège jiàohuì. Wǒ fǒuzé juéduì bù gǎn wéibèi nǐmen de yìzhì (*will*), yí gè rén zuòchū zhème dà de juédìng.
Wǒ bù zhīdào rúguǒ nǐmen xiànzài hěn shēngqì, kěshì wǒ zhīdào nǐmen zuìzhōng (*in the end*) yídìng huì wèi wǒ jīntiān de xuǎnzé gǎndào zìháo (*proud*). Wǒ xiāngxìn, wǒ zhǐyào kuàilè, nǐmen yě huì kuàilè. Wǒ xīwàng nǐmen yě huì xuǎnzé xìnyǎng Tiānfù, shì yīnwèi nǐmen yě shì Tā de érnǚ. Ruò nǐmen xiǎng liǎojiě zhège fúyīn, qǐng jìnkuài gàosù wǒ.
Nǐmen de érzi,
Xiǎo Míng

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers.

1. Wǒmen bìxū wèishénme jiārù jiàohuì ne? Nándào wǒmen xiāngxìn Yēsū Jīdū hái bú gòu ma?
2. Yàobúshì wǒ zhēnxīn xiāngxìn Jīdū dàn bú shòu xǐ huò jiārù rènhé jiàohuì, kěyǐ ma?
3. Zhǐyào Lín Jiěmèi bú yuànyì jiè yān de huà, wǒmen gāi zěnme bàn?
4. Chúfēi wǒmen yídìng yào xiǎng bànfǎ jiàndào Tán Dìxiōng, fǒuzé wǒmen jiù yǒu kěnéng cóng cǐ shīqù hé tā de liánxì.
5. Nǐ chúfēi zìjǐ bú yuànyì, fǒuzé méiyǒu rén néng zǔzhǐ nǐ jiēshòu fúyīn.
6. Yè Jiěmèi shūo tā kāishǐ lái jiàohuì shí wánquán wèile gěi tā de háizi zhǎo yí gè jiànkāng chéngzhǎng de dìfāng.
7. Rúguǒ wǒmen zhēn de duì Yēsū Jīdū yǒu xìnxīn, wǒmen huì xīn gān qíngyuàn de jiù zuò rènhé Tā yào wǒmen zuò de shì.
8. Yīnwèi Lín Dìxiōng méiyǒu jīngcháng dú jīngwén, tā suǒyǐ jiù méi bànfǎ tūpò tā xìnxīn de kǎoyàn.
9. Wǒ zěnme néng zhīdào nǎxiē kǎoyàn shì láizì Shén de, nǎxiē shì yīnwèi wǒ zìjǐ zàochéng de?
10. Chén Dìxiōng yīnwèi zìjǐ zuò le zhēnxīn de dǎogào ér tā huòdé le duì Shén de jiànzhèng.
11. Yīnwèi Hú Dìxiōng de jiārén gěi tā de yālì, tā ér líkāi le jiàohuì.
12. Huáng Dìxiōng yīnwèi jièbúdiào yān suǒyǐ bù néng jiēshòu xǐlǐ.
13. Dà Pànjiào shí chūxiàn le hěn duō bù tóng de jiàohuì yīnwèi shì shàng méiyǒu xiānzhī de dàilǐng.
14. Rúguǒ nǐ bú yuànyì yándú Mó'ěrménjīng, jiù nǐ bú huì zhīdào tā shì bú shì zhēnshí de.
15. Nǐ bú yòng yīnwèi wǒmen xìn ér jiù mángmù de gēnzhe wǒmen xìn-nǐ kěyǐ zìjǐ cóng Tiānfù nà xúnzhǎo dá'àn.
16. Yàobùrán yǒu Tiānfù de bāngzhù, wǒ jiù wúfǎ zhème kuài de xuéhuì Zhōngwén.
17. Chúfēi nǐ bú yuànyì zūnshǒu nǐ de chéngnuò, wǒmen kěnéng jiù méi bànfǎ jìxù gēn nǐ jiàn miàn.
18. Tiānfù yìzhí zhàohuàn xiānzhī, yǐbiàn wǒmen zhīdào Tā de zhǐyì.
19. Rúguǒ chuánjiàoshì zài měi zhōu jìhuà méiyǒu zuòhǎo xiàge lǐbài de jìhuà, tāmen jiù de chuándào shìgōng huì shòu yǐngxiǎng.
20. Yīnwèi suǒyǒu de jiàopài zài nàshí duì jīběn fúyīn de jiàoyì yǒu bù tóng de kànfǎ, Yuēsè Sīmì suǒyǐ juédé hěn nán zhīdào nǎge cái shì zhēnshí de.
21. Yè Dìxiōng jīntiān gàosù wǒmen, tā tàitai yīnwèi gāng shēng háizi ér wǒmen yí gè yuè dōu bù kěyǐ qù bàifǎng tāmen.
22. Xǐlǐ yīnwèi shì wǒmen gēn Shén de shèngyuē, suǒyǐ wǒmen bù yīnggāi suíyì de jiēshòu xǐlǐ.

23. Chúfēi shíbā suì yǐxià de niánqīngrén dédào fùmǔ de yǔnxǔ, tāmen shì bù néng shòu xǐ de.
24. Wǒmen yīnggāi dài Sū Dìxiōng gēn wǒmen qù jiēchù rén wèile ràng tā xìnlài chuánjiàoshì.

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. Because God is our father, he wants to communicate with us.
2. Our sins can be cleansed because Jesus Christ atoned for us.
3. We need to apologize (*dàoqiàn*) to you because we were late today.
4. I want to testify of Christ because I know He loves each of us.
5. Because Joseph Smith sincerely asked God, he obtained an answer to his prayers.
6. Don't worry, no one can force you to get baptized if you're not ready.
7. Why can't you drink tea? I heard green tea is good for the body.
8. If it wasn't for Jesus Christ atoning for us, our sins would not be able to be made clean.
9. If I hadn't found the true gospel, I would have been divorced from my wife because of drugs and alcohol.
10. Unless our sins are cleansed, we aren't worthy to return to God's presence and enjoy eternal joy.
11. We thought of a lot of methods to find more investigators.
12. If you receive an answer to your prayers, will you be baptized?
13. Because obeying the gospel of Jesus Christ is not an easy thing, the blessings that those who obey receive are great.
14. This was Brother Su's question: since (*jìrán*) everyone that came to earth previously chose to follow Christ, why are there more people now that don't believe in Christ than those that do?
15. Because the people of Jerusalem were evil, God decided to destroy the whole city around 600 *B.C.* (*gōngyuán qián)*
16. Latter-day Saints *feel strongly about* (*rèzhōng yú*) serving others because it is pleasing unto God.
17. If you will sincerely pray, God will definitely let you know why you need to get baptized and confirmed.
18. I know if you sincerely study the scriptures and pray every day, your heart will be full of happiness.
19. "He sent you to them because He trusted that you would go feeling responsible to urge (*cùqǐng*) them toward Him and toward happiness." (Erying, *Ensign*, May 2009)
20. "*The greatest generation* (*zuì yōuxiù de yí dài*) of missionaries will not reach (*fāhuī*) its full potential unless it keeps raising the bar (*biāozhǔn*)." (Perry, *Ensign*, Nov. 2007)

***D. Preach My Gospel* Activity** (~30 min.)

Turn to page 193 in *Preach My Gospel* and read through the 4 scenarios in the 1st personal study activity. For each scenario, answer the following questions with complete sentences in Chinese: 1) What would you do? 2) Why would you do that? 3) What would happen if you handled the situation poorly? Try to use the "cause and effect" grammar structures as much as possible. After you've answered the questions for the 4 scenarios in the activity, think of 2 situations you are currently dealing with and answer the same 3 questions about your situations. Share your answers with your companion, and ask for feedback.

E. Audio activity (~20 min.)

Listen to the clip "Yǒnghéng hūnyīn dàilái de zhùfú." This clip describes 3 temporal blessings that come into the lives of those who have an eternal marriage. The first time you listen to it, write down any "cause and effect" grammar structures you hear, and translate the sentences they are in (Hint: Listen for *chúfēi...fǒuzé, yīnwèi...suǒyǐ,* and *zhǐyào*). Check your answers. Listen to the clip again and write down the temporal blessings eternal marriage can bring to a family. Then have your companion roleplay as an investigator, and teach them what temporal blessings will come to their family through eternal marriage. Read the paragraph on *Gospel Principles*, p. 221 to check your answers.

F. Writing Activity 1 (~20 min.)

Write a 5-minute talk about the Atonement in Chinese. Describe what He did, why He had to do it, and what effect it has on us. Underline the structures from this function that you used, and get feedback from a native speaker. Read your paragraph to one of your investigators and bear your own testimony of the Atonement using the structures you have practiced.

G. Writing Activity 2 (~15 min.)
Write out what you might share with someone who is struggling with receiving an answer to their prayers. Help them to know what they must do and how they will be answered. Have your companion or a native speaker give you feedback on how you did. Make plans to give your note to someone it would help.

Review with your Companion

H. Scripture Activity (~10 min.)
Turn to a random page in the pinyin or character Book of Mormon with your companion and look until you find *chúfēi, fǒuzé, yīnwèi, suǒyǐ, rúguǒ, yàoshì,* or *wèile*. Have whoever found the word first read out loud the sentence it is in, and have the other companion translate the sentence into English. Then turn to another random page and repeat the activity. If after 2 minutes neither of you can find any of the words, turn to a new page and try again. Repeat the activity as many times as you'd like.

I. Teaching Activity (~20 min.)
Write down 10 of the grammar structures from this review on a piece of paper. Choose a doctrine from the lessons, (i.e., the Atonement, The Great Apostasy, etc.) and take turns with your companion saying sentences about that doctrine using the structures you wrote down. Put a checkmark by the ones you use, and keep going until you have used them all or cannot think of any more sentences. Then choose a new topic, and repeat the activity again.

J. Speaking Activity (~20 min.)
Discuss the answers to the following questions with your companion in Chinese:

- How has your mission impacted your life?
- What would have happened if there were no atonement?
- What drove Joseph Smith to pray in the grove of trees?
- What was the result of Nephi's faith in getting the brass plates?
- What causes a person to have a broken heart and contrite spirit?
- What causes people you have worked with to either progress or to stumble?
- How did the Lord help the Brother of Jared's faith grow as he built the boats?

Review with a Native Speaker

K. Teaching Activity (~15 min.)
Visit a native member, and give them a list of some of the grammar structures from this function. Brainstorm with the native speaker to come up with 5-7 sentences about "Agency and the Fall of Adam and Eve" using the grammar structures from this function. Try to use at least 5 different "cause and effect" grammar structures in your sentences. Note any differences in the way the member used the grammar from how you usually use it. Use these sentences the next time you teach this principle.

L. Reading Activity (~15 min.)
Have a native read the following scriptures one sentence at a time. 1 Ne. 3:7, 2 Ne. 31:19, Mosiah 3:19, Mosiah 27:26, and Alma 42:13 (each of these verses contains one or more grammar structures from this function). Repeat each sentence they read after it, and try to match their pronunciation, accentuation, and speed (i.e., what words they put emphasis on and which ones they don't, where they speed up, where they slow down, etc.). Ask them for feedback on your pronunciation. Then ask them which of these 5 scriptures they like the most, and have a short discussion with them about it. Make sure to use the grammar structures from this lesson in your discussion.

Review with a Your District

M. Pros and Cons Activity (~30 min.)
Come up with a list of commitments that investigators may struggle to keep (getting baptized, quitting smoking, paying tithing, etc.). Have everyone get a partner that is not their companion, and assign a concern to them. Have each companionship take 5-10 min to 1) make a pro and con list both for keeping the commitment and for not keeping the commitment *from the investigator's point of view* (see example below), and 2) prepare a roleplay in which they use the grammar structures from this function to help an investigator think through a concern and resolve it. Take turns performing your role plays and give each other feedback.

Quit Smoking		**Continue Smoking**	
Pros	**Cons**	**Pros**	**Cons**
Save money	It will be hard	Keep friends/business	It's expensive
More physically healthy	Might lose friends/business	It's easier	Physically harmful to self/others

More able to feel the Spirit	They might fail again	Relieves stress	They aren't in control of self

N. Sharing Personal Experiences (~20 min.)
Write down 7 "cause and effect" sentence structures on a board. Have each of your district members write an experience about a time when something caused them to get on their knees and pray. Have them answer the following questions in a paragraph using the 7 structures you wrote on the board: 1) What caused them to get on their knees? 2) What was the effect of their prayer? 3) What would have happend if they hadn't prayed? Take turns sharing your experiences, and give each other feedback on your grammar.

Asking and answering questions of

Quality, Quantity, Number, and Sequence

Purpose

This function is to help you talk about/ask questions about quality and quantity of something; for example, how much we need to pay for tithing. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **How long** ago were you baptized? (Quantity and Specification Questions)
- **A third part** of the hosts of heaven followed Satan and rebelled against God. (Numbers)
- No one is perfect **except for** the Savior. (Except For)
- We must be baptized by fire and the Holy Ghost **as well as** by water. (In Addition To)
- The Savior was the **only** one who had power to atone for our sins. (Only)
- I find that **the closer** I come to God, **the happier** I am. (Change Over Time)
- God promises us that we can **always** have His Spirit to be with us. (Frequency)
- I would like to share **a passage** of scripture with you. (Classifiers)
- **Not only** will these principles help your children to resist bad influences, they will **also** bring greater peace into your personal life. (Not Only)
- **After** gaining faith in Christ, we will desire to repent. (Before and After)
- Praying together is an **especially** good way to increase family unity. (Intensifiers)
- This is the **best** scripture I've found about exaltation. (Simple Comparisons)
- The celestial kingdom is **higher than** the terrestrial kingdom. (Comparisons - More Than)
- We didn't ask her **as many** questions **as** we should have. (Comparisons - As Much As and Less Than)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- The Gospel Blesses Families (How does the gospel help our families to be better?)
- Heavenly Father Reveals His Gospel in Every Dispensation (How many dispensations have there been? How many prophets are usually on the earth at one time?)
- The Great Apostasy (What was the sequence of events in the Great Apostasy?)
- Restoration of the Gospel (Why was a restoration needed and not just a reformation?)
- The Atonement (Why was Jesus the only one that could atone for us? Is there any other way we can be saved?)
- Kingdoms of Glory (Which kingdom is the highest? The lowest?)
- Through Christ We Can Be Cleansed from Sin (Is there anything else we have to do to be saved besides believing in Christ?)
- Pray Often (How often should we pray?)
- Study the Scriptures (How often should we study the scriptures?)
- Baptism and Confirmation (What are the different parts of the baptism covenant? What should happen before and after baptism?)

Tasks from Missionary Vocabulary and Phrase Book

- Get to Know Someone (How many people are in their family? How long have they lived here? What are their favorite hobbies or things to do?)
- Make a Purchase (How much does it cost? How many do I need? Which brand is the best?)
- Follow Up on Commitments (How many times did they pray? How many cigarettes have they smoked?)
- Give Directions (How far away is it? How long does it take to get there?)
- Make an Appointment (When is most convenient for them to meet? What is their phone number?)
- Plan Daily and Weekly Activities (How many lessons will you teach today? How many new investigators will you find this week?)

Numbers

Introduction

As a missionary you will often need to use numbers. Think of some of the things you need numbers for, such as setting goals on key indicators, asking and giving directions, taking public transportation, sharing scriptures, purchasing things, and so on.

Basic Chinese Numbers (0-99)

33a

The basic numbers 0-10 in Chinese are as follows.

Chinese	English
零/〇 líng	0 zero
一 yī	1 one
二(两/兩) èr (liǎng)*	2 two
三 sān	3 three

Chinese	English
四 sì	4 four
五 wǔ	5 five
六 liù	6 six
七 qī	7 seven

Chinese	English
八 bā	8 eight
九 jiǔ	9 nine
十 shí	10 ten

To express numbers 11-19, just use *shí* + number (1-9).

Chinese	English
十一 shíyī	11 eleven
十二 shí'èr	12 twelve
十三 shísān	13 thirteen

Chinese	English
十四 shísì	14 fourteen
十五 shíwǔ	15 fifteen
十六 shíliù	16 sixteen

Chinese	English
十七 shíqī	17 seventeen
十八 shíbā	18 eighteen
十九 shíjiǔ	19 nineteen

To express numbers 20-99, just place the number representing the tens place before *shí* + number (*èr* + *shí* + *sān* = 23).

Chinese	English
二十 èrshí	20
二十五 èrshíwǔ	25
四十三 sìshísān	43

Chinese	English
五十六 wǔshíliù	56
六十一 liùshíyī	61
六十九 liùshíjiǔ	69

Chinese	English
七十 qīshí	70
八十四 bāshísì	84
九十九 jiǔshíjiǔ	99

Quality/ Quantity

Chinese Number Classifiers

33b

The Chinese number classifiers differ from English. Following is a list of the Chinese number classifiers.

Chinese	Placeholder	Example	Number
十 shí	tens	十 shí	10
百 bǎi	hundreds	一百 yì bǎi	100
千 qiān	thousands	一千 yì qiān	1000
萬/万 wàn	ten thousands	一萬/一万 yí wàn	10,000
億/亿 yì	hundred millions	一億/一亿 yí yì	100,000,000

**Liǎng* is a variant of *èr* that is used in certain circumstances. It is used in numbers with classifiers (*liǎng gè*) or in large numbers if directly preceding a placeholder (*liǎng bǎi*). In some areas, *liǎng* is not widely used.

Following are a few examples to help you see how to form numbers. Notice that whenever there is a zero, we use *líng* to indicate that there is a zero there. When there are two or more zeroes in a row, only **one** *líng* is used.

Number	億/亿 yì	萬/万 wàn	千 qiān	百 bǎi	十 shí	個/个 gè
10,006		一萬 yí wàn			零 líng	六 liù
12,359		一萬 yí wàn	兩千 liǎngqiān	三百 sānbǎi	五十 wǔshí	九 jiǔ
25,602		兩萬 liǎng wàn	五千 wǔqiān	六百 liùbǎi	零 líng	二 èr
403,050		四十萬 sìshí wàn	三千 sānqiān	零 líng	五十 wǔshí	
579,154		五十七萬 wǔshíqī wàn	九千 jiǔqiān	一百 yìbǎi	五十 wǔshí	四 sì
6,970,060		六百九十七萬 liùbǎi jiǔshíqī wàn		零 líng	六十 liùshí	
13,000,000		一千三百萬 yìqiān sānbǎi wàn				
498,376,874	四億 sìyì	九千八百三十七萬 jiǔqiān bābǎi sānshíqī wàn	六千 liùqiān	八百 bābǎi	七十 qīshí	四 sì

Ordinal Numbers

33c

To express ordinal numbers (a number indicating placement in a sequence), just add *dì-* before the number.

Example:

請 你 讀 第 二 節。
请 你 读 第 二 节。
Qǐng nǐ dú **dì-** èr jié.
Please you read two verse

Please read verse two (the second verse).

Decimals

33d

To indicate a decimal, place *diǎn* (point) where the decimal would go. The numbers before the decimal point are stated just like we learned already in this lesson, and the numbers after the decimal point are just stated one at a time.

Number	Chinese
3.14	三點一四 sān diǎn yī sì
0.43	零點四三 líng diǎn sì sān

Number	Chinese
0.057	零點零五七 líng diǎn líng wǔ qī
34.008	三十四點零零八 sānshísì diǎn líng líng bā

Quality/ Quantity

Parts of Numbers

33e

Fractions and Percentages

There may be times that you will want to use fractions or percentages in your teaching, and you will certainly want to be able to understand them as investigators and members share with you important things in their lives, like how they did on a test. The following is the form for using fractions and percentages in Chinese.

(Whole Number + yòu +) Denominator + fēn zhī + Numerator

Remember that the denominator is the number on the bottom, and the numerator is the number on top. Also, remember that the denominator for percentages is always 100 (*bǎi*). Following are a few examples of both fractions and percentages.

Fraction	Chinese
½	二 分之 一 èr fēnzhī yī
¾	四 分之 三 sì fēnzhī sān
3 ¼	三 又 四 分之 一 sān yòu sì fēnzhī yī

Percentage	Chinese
100%	百 分之 百 bǎi fēnzhī bǎi
96%	百 分之 九十六 bǎi fēnzhī jiǔshíliù
23%	百 分之 二十三 bǎi fēnzhī èrshísān

Half

33f We use *bàn* (半) to express half numbers. To express half of a unit, place *bàn* (半) where you would usually put the number. If you want to express "(number) and a half" of some unit, place *bàn* (半) after the classifier and before the thing you are talking about.

	Half	_ and a half	
Examples:	半 碗 飯。 半 碗 饭。 **Bàn** wǎn fàn. *Half bowl rice* *Half a bowl of rice.*	五 碗 半 飯。 五 碗 半 饭。 Wǔ wǎn **bàn** fàn. *Five bowl half rice* *Five and a half bowls of rice.*	The classifier in this phrase is *wǎn* (bowl). Notice where it is placed in relation to *bàn* in both phrases.
	半 杯 水。 半 杯 水。 **Bàn** bēi shuǐ. *Half cup water* *Half a cup of water.*	兩 杯 半 水。 两 杯 半 水。 Liǎng bēi **bàn** shuǐ. *Two cup half water* *Two and a half cups of water.*	The classifier in this phrase is *bēi* (cup). Notice where it is placed in relation to *bàn* in both phrases.

Multiples

33g To express that something is a multiple of something else, use *bèi* (倍). There are two situations where you can use *bèi*: to express an increase, or an equational phrase. The number in front of *bèi* indicates how many multiples.

Increase

教會 的 人數 增加 了 一 倍。
教会 的 人数 增加 了 一 倍。
Jiàohuì de rénshù zēngjiā le yí **bèi**.
Church 's number of people increase one fold

The Church's membership increased by one fold (doubled).

自行車 的 價格 比 去年 貴 了 兩 倍。
自行车 的 价格 比 去年 贵 了 两 倍。
Zìxíngchē de jiàgé bǐ qùnián guì le liǎng **bèi**.
Bicycle price compared to last year expensive two fold

The price of the bicycle is three times as expensive as last year.

Equational

今年 教會 的 人數 是 去年 的 兩 倍。
今年 教会 的 人数 是 去年 的 两 倍。
Jīnnián jiàohuì de rénshù shì qùnián de liǎng **bèi**.
This year church 's number of people is last year 's two times

The church's membership this year is (equal to) twice that of last year (a doubling).

這 輛 自行車 的 價格 是 去年 的 三 倍。
这 辆 自行车 的 价格 是 去年 的 三 倍。
Zhè liàng zìxíngchē de jiàgé shì qùnián de sān **bèi**.
This bicycle price is last year 's three times

The price of this bicycle is three times that of last year.

You may be slightly confused by the difference between the examples on the left and right. How can an "increase of one fold," and "equal to two times" both **double** the original quantity? When speaking of an **increase**, an increase of one fold (*yí bèi*) is an 100% increase, or a **doubling**. When what you have is two times what it was before, that is also a **doubling**. This same logic can be used to understand the second row of examples.

Remember This

Numbers, like other words, are important for communication. Learn the basics, and listen for how numbers are used in context as you go about your daily work.

Activities (see answers on p. 354)

Learn on Your Own

A. Translating Numbers
Write down the following number forms in Chinese. Check your answers.

1. 250	2. 1/10	3. Alma 32:21	4. 114	5. 1/5	6. 2.5
7. 101	8. 100%	9. 3 Nephi 11:7	10. 2,000	11. $3.50	12. 2/3
13. 15,000	14. 3/4	15. 1 Cor. 12	16. 150,000	17. 95%	18. $10.99
19. 2 million	20. 75%	21. 3 John 1:4	22. 200 million	23. 3 ½	24. 7 billion

B. Translation
Translate the following sentences into Chinese. Check your answers.

1. I would like to by two of those.
2. Please turn to page ten of *Gospel Principles*.
3. We study Chinese for two and a half months in the MTC, then we go to our areas and start proselyting.
4. I've been in Taiwan for a year and a half now; time has gone by so fast.
5. Even though we have twice as many investigators as we did before, our investigators before were more willing to keep commitments.
6. You should to come to church at least three times before you are baptized.
7. The Father should make sure the family prays together twice daily and holds family home evening once a week.
8. Brother Hu got baptized two and a half weeks after we met him for the first time.
9. Many people think that wealth will bring them happiness—but after earning millions of dollars, they find that they can't buy happiness with money.
10. The scriptures promise that every one that has forsaken something in this life shall receive an hundredfold in the life to come.
11. Although there are almost 7 billion people on the earth, Heavenly Father knows and loves each of them.
12. A third part of the hosts of heaven were punished for following Satan.
13. "What man of you, having an hundred sheep, if he lose one of them, doth not leave (*piē*) the ninety and nine in the wilderness, and go after that which is lost, until he find it?"
14. "Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost" (*History of the Church*, 5:499).

C. Scripture Activity (~25 min.)
Read Matthew 14:16-21 in English. Then practice describing the miracle of Jesus feeding the five thousand out loud in Chinese. Check the Chinese version of these verses in the answers section after you've tried once. How did the scriptures describe it differently than you did? Did you use all the numbers correctly? Afterwards, practice describing the miracle to your companion in Chinese and share your feelings about it.

D. Giving a Report - Part 1 (~15 min.)
Call you district leader and report on how the work is progressing in your area in Chinese. Try to use each of the different kinds of numbers in your report (i.e., regular numbers, fractions, percentages, half, ordinals, multiples, etc.). Here are a few items you may discuss in your report: how many investigators you have (or other key indicators), what fraction of them are progressing or coming to church, how long you've been in your area, what percentage of the ward you know, etc. Ask your district leader for feedback on your numbers, as well as what more he feels you can do to help the work in your area progress.

Learn with Your Companion

E. Asking and Anwering Questions Activity (~15 min.)
Take five minutes to think of 10 questions each where the anwer would include some form of a number. Try to use different types of numbers, and do your best to keep your questions in line with your purpose as missionaries. Take turns asking and answering each others' questions using full sentences. Give each other feedback where necessary.

Example: Question - What fraction of our time yesterday was spent teaching investigators?
Answer - *Wǒmen zuótiān sì fēn zhī yī de shíjiān dōu zài jiāo mùdàoyǒu.*

Learn with a Native Speaker

F. Giving a Report - Part 2 (~20 min.)
Prepare to give a verbal report on the work in your area to your ward mission leader, perhaps by completing Activity D above. Plan to use as many of the different types of numbers as you can (i.e., regular numbers, fractions, percentages, half, ordinals, multiples, etc.). See Activity D for ideas on what you could report on. Get feedback on your Chinese after you tell him your report. Ask him if there are better ways to say sentences that you said incorrectly or struggled with.

Learn with Your District

G. Teaching Grammar Activity (~15 min.)
Multiples, fractions, and half are generally more difficult to master in Chinese. Review the portion of the lesson that explains how to use these three types of numbers. Ask your district leader if you can then give a 10-15 minute lesson on these three 3 types of numbers during district meeting. Spend the first few minutes explaining how they are used correctly, and perhaps how they are sometimes used incorrectly. Then spend the majority of the time practicing, giving/receiving feedback, and repracticing. You may use ideas from this section for ways to practice, or you may come up with your own.

Classifiers

Introduction

In English we have such classifiers as loaf (of bread), a flock (of sheep or birds), a herd (of cattle), a barrel (of cornmeal), a school (of fish), an acre (of land), a pair (of pants or shoes), etc. Not every noun in English has a classifier to accompany it, but in Chinese, **every** noun has an accompanying classifier.

Structure

34a

There is often not a way to tell from the noun which classifier to use, so you will need to memorize the various classifiers, and which nouns they are used with. The basic structure for using classifiers with nouns is as follows:

Specifier + Number + Classifier + Noun

A **specifier** is something like "that" (*nà*), "this" (*zhè*), "which" (*nǎ*), etc. The **number** is the number of "nouns" you are talking about. Remember, **every** noun has an accompanying classifier.

Classifiers

34b

There are a few categories of classifiers in Chinese. The first category is classifiers that are used to **identify** the object you are speaking about, the second indicates a **property** or the **quantity** of the object, and the third acts as **both** a noun and a classifier. Each of these three categories has been broken down below.

Indentify

This is the largest category of classifiers, and each is used to identify the object you are speaking about. These classifiers do not translate into English when used as a classifier. Below is a **basic** list of identifying classifiers. This is by no means a comprehensive list. You do not need to learn all of these right away, but focus on learning those with an asterisk (*) next to them.

Classifier	Use
*把 bǎ	objects that can be held (knives, scissors, keys), chairs
輩/辈 bèi	generations
*本 běn	books
筆/笔 bǐ	large quantities of money
部 bù	movies and novels
場/场 chǎng	public spectacles (competition)
次 cì	a time, an experience
道 dào	linear projections (light rays), dishes (in a meal)
點/点 diǎn	ideas, suggestions
頂/顶 dǐng	objects with a protruding top (hat)
棟/栋 dòng	buildings
*段 duàn	passages (scriptures), roadways
*對/对 duì	a couple (husband and wife)

Classifier	Use
頓/顿 dùn	meals
份 fèn	copies, newspapers, contracts
*封 fēng	letters and mail
幅 fú	works of art
副 fù	objects that come in pairs (gloves), spectacles
*個/个 gè	general classifier for individual objects
根 gēn	thin, slender objects (cigarette, banana)
管 guǎn	things that come in tubes (toothpaste)
家 jiā	a gathering of people (families), restaurants, hotels
間/间 jiān	rooms
*件 jiàn	matters or affairs, clothing
節/节 jié	a section of something, a class period, batteries
卷 juǎn	things in a roll (scroll, film, etc.)

棵 kē	trees
顆/颗 kē	small objects (teeth, diamonds, stars)
口 kǒu	people in a village, family members
類/类 lèi	objects of the same type or category
輛/辆 liàng	wheeled vehicles (car, bicycle, etc.)
列 liè	trains
輪/轮 lùn	competition, discussions
門/门 mén	things pertaining to academics (course)
面 miàn	flat and smooth objects (mirror, flag, etc.)
排 pái	objects grouped in rows (a *row* of chairs)
批 pī	a large amount of people
匹 pǐ	horses, bolt of fabric
篇 piān	written works (articles, papers)
片 piàn	flat objects (cards), slices
群 qún	a group of people or a herd of animals
扇 shàn	doors and windows
*首 shǒu	songs, poems, music
艘 sōu	ships and boats
所 suǒ	for buildings whose purpose is specific (hospital, church, etc.)
臺/台 tái	electrical equipment (TV, computer), machines, cars
堂 táng	classes (“I have two *classes* today”)
*條/条 tiáo	long, narrow objects (pants, roads, rivers, fish), commandments
位 wèi	polite classifier for people
*項/项 xiàng	items, projects, commandments
*些 xiē	general classifier for “some” (can be used for “these” and “those”)
*樣/样 yàng	general items of differing attributes
盞/盏 zhǎn	light fixtures (lamps)
*張/张 zhāng	large, flat objects (paper, tables, paintings, tickets, etc.)
*枝 zhī	long, stick-like objects (pens, chopstick)
隻/只 zhī	hands, legs, animals
*種/种 zhǒng	types or kinds of an object (this *type* of experience)
座 zuò	large structures, buildings, mountains

34c Property and Quantity

Classifiers that define a property or the quantity of a noun translate into English when used as a classifier. Below is a basic list.

Classifier	Use
包 bāo	packages of something (pack of cigarettes)
杯 bēi	cups or glasses
層/层 céng	level, floor of a building
袋 dài	bags or pouchs (things that come in a bag)
滴 dī	drops (of liquid)
堆 duī	pile of something
罐 guàn	cans (large)
塊/块 kuài	chunks, lumps or pieces (stones, bread--not slices), dollars
盤/盘 pán	plates
瓶 píng	bottles
雙/双 shuāng	pair of objects that naturally come in pairs (chopsticks, shoes, socks)
條/条 tiáo	loaf (of bread)
頭/头 tóu	domesticated animals (cows, pigs, etc.)
碗 wǎn	bowls

34d

Dual Classifier

There are some classifiers that act as both nouns and classifiers. These are classifiers that you will certainly need to memorize. When using these classifiers, no additional object is placed after the classifer. Below is a list of common classifiers in this category.

Units of Time

分(鐘)/分(钟) fēn(zhōng)	minute
秒(鐘)/秒(钟) miǎo(zhōng)	second
年 nián	year
日 rì	day
天 tiān	day

Units of Weight/Mass

(公)克 (gōng)kè	gram
斤 jīn	1/2 kilogram
公斤 gōngjīn	kilogram
加崙/加仑 jiālún	gallon
磅 bàng	pound

Currency

分 fēn	cent
毛 máo	dime
塊/块 kuài	dollar
圓/元 yuán	dollar (formal)

Metric Units of Length

公分 gōngfēn	centimeter
厘米 límǐ	centimeter
公尺 gōngchǐ	meter
米 mǐ	meter
公里 gōnglǐ	kilometer

English Units of Length

寸 cùn	inch
尺 chǐ	foot
英里 yīnglǐ	mile

Misc.

行 háng	line (on a paper or in a paragraph)
句 jù	phrase, sentence

Remember This

Remember that **every** noun in Chinese has an accompanying classifier. As your language progresses, you will need to learn all of these classifiers. You can refer to these lists when you hear a classifier you don't know, or wish to use the correct classifier for any given noun. Also, if you don't know which classifier to use, you can always revert back to the general classifier *gè,* however, how often you use *gè* when other classifiers should be used influences how you sound. Remember that "As your ability to speak the language grows, people will listen more to what you say than to how you say it" (*Preach My Gospel* p. 128).

Quality/ Quantity

Activities (see answers on pp. 354-355)

Learn on Your Own

A. Choose the Classifier

On a separate sheet of paper, write the classifier(s) you would use with each object. Check your answers.

Example: dog → *zhī* or *tiáo*

1. plan	2. cigarette	3. door	4. tree	5. book
6. bicycle	7. chair	8. seed	9. commandment	10. page
11. sentence	12. horse	13. DVD	14. road	15. wristwatch
16. table	17. coin	18. thing (*dōngxī*)	19. member	20. warm feeling
21. paper	22. missionary lesson	23. class session	24. Coke	25. city

B. Translate the Phrase

On a separate sheet of paper, translate each phrase into Chinese and underline the classifier. Check your answers.

1. two commandments	2. three lessons	3. one apple	4. four people
5. seventy-five dollars	6. this plan	7. one pair of pants	8. a couple (husband and wife)

9. three letters
10. that pair of socks
11. two glasses of juice
12. those people
13. a pair of glasses
14. this movie
15. a sacrament meeting
16. ninety-nine sheep
17. a plate of tofu
18. two bowls of rice
19. forty days
20. a professor
21. these vegetables
22. two kilograms of rice
23. one thing (intangible)
24. a flock of sheep
25. those two rivers
26. some animals
27. forty-five doors
28. three packs of cigarettes
29. that kind of person
30. four weeks
31. two years
32. a pile of garbage
33. that restaurant
34. four pairs of chopsticks
35. two hundred hymns
36. eight passages of scripture
37. four generations
38. two meals
39. these two jobs (work)
40. that can of powdered milk
41. eight years old
42. a mirror
43. $16.73
44. four gallons of gasoline
45. one country
46. the next chapter
47. 1.57 meters
48. seven kilometers of road
49. a big pile of papers
50. several pens/pencils
51. a ring of keys
52. the twelve tribes of Israel

C. Common Errors

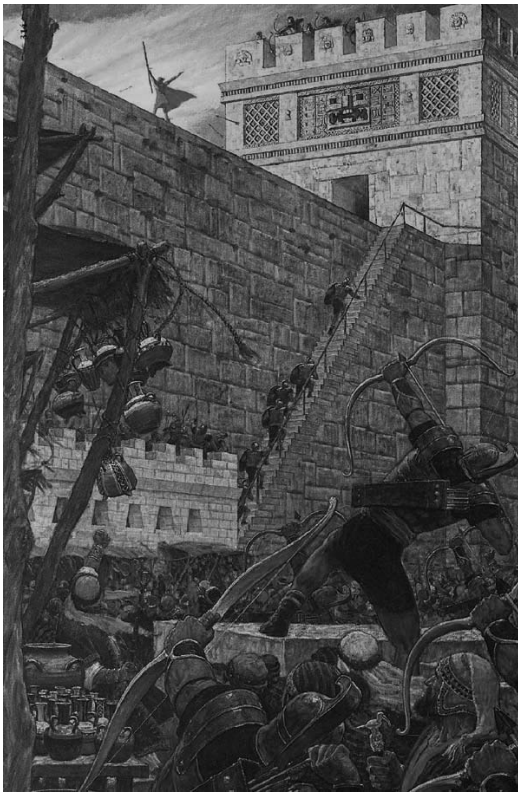
Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen zhǐ yǒu ***sān xiǎoshí** de shíjiān jiēchù rén.
   We only have three hours to contact people.
2. Wǒ kěyǐ xiàng nǐ jiè ***yí gè bǐ** ma?
   Can I borrow a pen from you?
3. Wǒmen yào mǎi ***liǎng gè gōngshēng** niúnǎi.
   We want to buy two liters of milk.
4. Wǒmen gǎnxiè Nín cìgěi wǒmen ***zhège měihǎo de tiān**.
   We thank Thee for giving us this beautiful day.
5. Wǒmen xūyào bǎ ***zhè pán** huán gěi Liào Jiěmèi.
   We need to return this plate to Sister Liao.
6. Nǐmen zhōngjiān shéi yǒu ***yībǎi yáng** shīqù yì zhī...
   What man of you, having an hundred sheep, if he lose one ....
7. Yēsū yòng ***wǔ piàn miànbāo** hé liǎng tiáo yú wèibǎo le wǔqiān gè rén.
   Jesus used five loaves of bread and two fishes to feed five thousand people.
8. Wǒmen xiān kàn ***zhèxiē liǎng duàn jīngwén**, ránhòu zài tǎolùn tāmen gēn nǐ de shēnghuó yǒu shénme guānxī.
   We are going read these two scriptures and then discuss what they have to do with your life.
9. Lǐngshòu shèngcān de shíhòu, wǒmen chī ***yì xiǎo kuài de miànbāo** yǐbiàn jìniàn Jīdū wèi wǒmen xīshēng de shēntǐ.
   When we take the sacrament, we eat a small piece of bread in remembrance of Christ's body that he sacrificed for us.

D. Parable Activity (~20 min.)

Read the Parable of the Lost Coin in Lùjiā Fúyīn 15:8-10. Pinyin is provided below if needed. Write down the 5 times a classifier appears in the parable, and also write the specifier (such as *zhè* or *nà*) or number that goes with each classifier and the noun that it modifies (for example, *liǎng gè chuánjiàoshì* or *nà běn shū*). Check your answers. Then practice telling the parable in your own words. Get feedback from your companion or a native speaker, and make plans to share it with a member or investigator.

Lùjiā Fúyīn 15:8-10: *"Huòshì yí gè fùrén yǒu shí kuài qián, ruò shīluò yí kuài, qǐ bù diǎnshàng dēng, dǎsǎo wūzi, xìxì de zhǎo, zhídào zhǎozháo ma? Zhǎozháo le, jiù qǐng péngyǒu línshè lái, duì tāmen shuō: 'Wo shīluò de nà kuài qián yǐjīng zhǎozháo le, nǐmen hé wǒ yìtóng huānxǐ ba!' Wǒ gàosù nǐmen, yí gè zuìrén huǐgǎi, zài Shén de shìzhě miànqián yě shì zhèyàng wèi tā huānxǐ."*



E. Scripture Activity (~15 min.)

Read Xīlāmàn Shū 14:4-5,20, where Samuel the Lamanite prophesies about the signs of Christ's birth and death. Write down all of the classifiers that are used. Then read the verses in English. Why is *gè* used as a classifier for the English word "day" in verse 4 but the classifier *tiān* used in verse 20? Check your answers, then describe the signs of Christ's birth and death in your own words to your companion and get his or her feedback on your clarity and use of classifiers.

F. Lesson Plan Activity (~30 min.)
Read the following verses in Chinese: Níféi Èr Shū 9:7,12,15; Ā'ěrmǎ 34:10. While reading, identify the classifiers that are used for the following nouns: an infinite atonement, a judgment (as in punishment), (a type of) death, the first death, a sacrifice. Now read Alma 34:10 in English. "A sacrifice" is mentioned many times; why is it translated with a number (*yī*) and classifier only once in Chinese? In other words, why don't we use *yí gè* every time we say "a/an" in English? Check your answers. Then go over your lesson plan in Chinese for the principle "The Atonement" from Lesson 2 and examine your use of classifiers. Do you use the correct classifiers? Are there times when you could add a classifier to be more specific? Do you ever use classifiers to say "a/an" that are not needed in Chinese? After you have revised your lesson plan, practice teaching your companion or a native speaker and get their feedback on your use of classifiers.

G. Language Study Plan Activity (~10 min.)
Ask others to help you, bullet 4. Make a goal to learn the classifier for 10 different objects today that you didn't know before. Ask a native speaker to help you whenever you are talking about or even see something that you don't know the classifier for. You can ask, *"Yīnggāi yòng shénme liàngcí miáoshù tā?"* (or put the name of the object in place of *tā*). You may want to first make a guess and then ask the native speaker if you were right. Each time you learn a classifier, use it in a sentence for practice. Keep a list with the classifiers you learn and share it with your companion at the end of the day.

Learn with Your Companion

H. Plan a Shopping Trip (~20 min.)
Take 20 minutes to discuss in Chinese and make a list of the items you will shop for on your next preparation day. Specify a quantity (and use the correct classifier) for each item. Calculate approximately how much you think each item will cost and what the total cost will be. Finally, make a goal of how many people you will talk to about the gospel while you are out shopping and how many of those people you will set up to hear a lesson. Give each other feedback on your use of classifiers and ask a native if you don't know the correct classifier for some items. When preparation day comes, use your list when you go shopping. Before you go out, pray for help to achieve your contacting goal and go for it!

I. Classifier Shout-Out (~5 min.)
Today as you travel between appointments, take turns calling out the things you see, including a quantity and classifier. *"Wǒ kànjiàn liǎng zhī gǒu!"* If you don't know the classifier for something, guess anyway, but write it down to look up or ask about later. However, make sure that you don't miss contacting opportunities because you were doing this activity!

Quantity and Specification Questions

Introduction

This is the third lesson on asking questions in Chinese. In this lesson we will focus on quantity and specification questions to find out how much of something there is, to ask which one of something, and how to express “either ... or ...”.

Duōshǎo - How Many?

35a

Duōshǎo is used to ask “how many.” It can be used when asking about large or small quantities, or nouns that cannot be specifically measured (like knowledge). Look at the examples below. Where is *duōshǎo* placed in the sentence?

Examples:

你　昨天　接觸 了　多少　人？
你　昨天　接触 了　多少　人？

Nǐ　zuótiān　jiēchù le　**duōshǎo**　rén?
You yesterday contact　*how many*　*person*

How many people did you contact yesterday?

你　對　耶穌 基督 有　多少　了解？
你　对　耶稣 基督 有　多少　了解？

Nǐ　duì　Yēsū Jīdū yǒu　**duōshǎo**　liǎojiě?
You towards Jesus Christ have　*how many*　*understanding*

How much do you know about Jesus Christ?

In the examples above you might have noticed that *duōshǎo* is placed directly **before** the **object** that you are asking about. This is usually the case, but it can also be used with the verb *yǒu* (to say *yǒu duōshǎo*) and placed **directly after** the object you are talking about. Below are some examples that you might use often as a missionary. Take a look at these examples, then think of some similar questions you could ask during your planned activities today.

Planning:

我們　明天　會　有　多少　慕道友　出席　聖餐　聚會？
我们　明天　会　有　多少　慕道友　出席　圣餐　聚会？

Wǒmen míngtiān huì yǒu　**duōshǎo**　mùdàoyǒu chūxí shèngcān jùhuì?
We tomorrow will have　*how many*　*investigator attend sacrament meeting*

How many investigators will we have attend sacrament meeting tomorrow?

你　已經　聯絡　到　了　多少　新　成員？
你　已经　联络　到　了　多少　新　成员？

Nǐ　yǐjīng liánluò dào le　**duōshǎo**　xīn　chéngyuán?
You already contact to attain　*how many*　*new member*

How many new members have you already contacted?

Teaching:

從　你　認識　傳教士　到　現在，一共　有　多少　年？
从　你　认识　传教士　到　现在，一共　有　多少　年？

Cóng nǐ rènshí chuánjiàoshì dào xiànzài, yígòng yǒu　**duōshǎo**　nián?
From you to meet missionary to now total have　*how many*　*year*

How many years has it been since you met the missionaries?

你　對　耶穌 基督 的　了解　有　多少？
你　对　耶稣 基督 的　了解　有　多少？

Nǐ　duì　Yēsū Jīdū de　liǎojiě　yǒu　**duōshǎo**?
You toward Jesus Christ　*understanding have*　*how many*

How much do you know about Jesus Christ?

Shopping:

我們　還 有　多少　錢？
我们　还 有　多少　钱？

Wǒmen hái yǒu　**duōshǎo**　qián?
We still have　*how many*　*money*

How much money do we still have?

Jǐ - How Many?

35b

Jǐ is used to ask "how many?" when asking about **countable nouns** of usually **ten** or less. You always add a classifier right after *jǐ*. Where does *jǐ* go in the sentence?

Examples:

你 家 有 幾個 人？
你 家 有 几个 人？
Nǐ jiā yǒu **jǐ gè** rén?
You family have how many person
How many people are in your family?

我們 的 教室 裡 有 幾把 椅子？
我们 的 教室 里 有 几把 椅子？
Wǒmen de jiàoshì lǐ yǒu **jǐ bǎ** yǐzi?
Our classroom in have how many chair
How many chairs does our classroom have?

Just like *duōshǎo*, *jǐ* is placed directly **before** the object you are asking about, but with *jǐ* you need to make sure you **add a classifier** that corresponds with the object you are asking about. In the first example above, we used the classifier *gè*, which is acceptable to use with people. In the second example we used *bǎ*, which is the classifier used for chairs. Below are more examples using different classifiers.

Examples:

我們 已 獲得 了 幾個 回條？
我们 已 获得 了 几个 回条？
Wǒmen yǐ huòdé le **jǐ gè** huítiáo?
We already obtain how many referral
How many referrals have we obtained?

三百 元 能 買 幾 斤 火龍果？
三百 元 能 买 几 斤 火龙果？
Sānbǎi yuán néng mǎi **jǐ** jīn huǒlóngguǒ?
300 dollar able to buy how many catty dragon fruit
How many catty (1/2 kg) of dragon fruit will 300 dollars buy?

你 有 幾件 白 襯衫？
你 有 几件 白 衬衫？
Nǐ yǒu **jǐ jiàn** bái chènshān?
You have how many white shirt
How many white shirts do you have?

我们 已经 给 她 上过 幾 次 新 成員 課程 了？
我們 已經 給 她 上過 几 次 新 成员 课程 了？
Wǒmen yǐjīng gěi tā shàngguò **jǐ** cì xīn chéngyuán kèchéng le?
We already give her teach how many times new member lesson
How many new member lessons have we taught her so far?

請問， 台灣 有 幾座 聖殿？
请问， 台湾 有 几座 圣殿？
Qǐngwèn, Táiwān yǒu **jǐ zuò** shèngdiàn?
May I ask Taiwan have how many temple
May I ask, how many temples are there in Taiwan?

小 朋友，你 幾 歲 了？
小 朋友，你 几 岁 了？
Xiǎo péngyǒu, nǐ **jǐ** suì le
Little friend you how many year
*Child, how old are you? **

How can you use *jǐ* to make questions for some of your planned activities today?

Quality/ Quantity

*This question should only be used to ask **children's** age; it should never be used to ask about an adult's age.

Duō + Adjective = How__?

35c

Duō + Adjective is used to ask about the characteristic of something. Look at the examples below. Where is *duō* placed in the sentence?

Examples:

你	有	多	高？	
你	有	多	高？	
Nǐ	yǒu	**duō**	gāo?	
You	*have*	*how*	*tall*	
How tall are you?				
你的心	裡	有	多	難過？
你的心	里	有	多	难过？
Nǐ de xīn	lǐ	yǒu	**duō**	nánguò?
Your heart inside		*have*	*how*	*sadness*
How sad are you inside?				
摩爾門經		多	厚？	
摩尔门经		多	厚？	
Mó'ěrménjīng		**duō**	hòu?	
Book of Mormon		*how*	*thick*	
How long is the Book of Mormon?				

Let's Talk About It

To form this type of a question, place *duō* and the adjective (describes a noun) you want to know about right after the subject in question. *Yǒu* is often placed directly **before** *duō*.

Examples:

你	已經 來了	多	久	了？
你	已经 来了	多	久	了？
Nǐ	yǐjīng lái le	**duō**	jiǔ	le?
You	*already come*	*how*	*long (time)*	*
How long have you been here?				
你 的	行李 有	多	重？	
你 的	行李 有	多	重？	
Nǐ de	xínglǐ yǒu	**duō**	zhòng?	
Your	*luggage have*	*how*	*heavy*	
How heavy is your luggage?				
我 常 想：我 對	耶穌基督的 信心	多	強？	
我 常 想：我 对	耶稣基督的 信心	多	强？	
Wǒ cháng xiǎng: wǒ duì	Yēsū Jīdū de xìnxīn	**duō**	qiáng?	
I often think I toward	*Jesus Christ faith*	*how*	*strong*	
I often wonder, *how strong is my faith in Jesus Christ?*				

Preach My Gospel Example:

這項	邀請 對我	個人 來	說 有		多	重要？	
这项	邀请 对我	个人 来	说 有		多	重要？	
Zhè xiàng	yāoqǐng duì wǒ	gèrén lái	shuō yǒu		**duō**	zhòngyào?	
This	*invite to me*	*personal come*	*say have*		*how*	*important*	
How important is this invitation to me personally? (p. 197)							

Note: Not all adjectives can be used with *duō* to ask questions. Adjectives having to do with weight or measurement are most commonly used with *duō*, whereas adjectives that are more abstract will not be used as much.

Nǎ + # + Classifier = Which__?

35d

Nǎ + number + Classifier is used to ask for **specification** of something. For example, if you are teaching an investigator and you want to ask them which scripture they liked most from their reading last night, you could use this question form. You want to ask them to **specify** which scripture they liked the most. Take a look at the example below to see how you would ask this

*For more information on how *le* functions in this sentence, see the "*Le*" lesson.

question:

Example:

你	最 喜歡	哪一段	經文？
你	最 喜欢	哪一段	经文？
Nǐ	zuì xǐhuān	**nǎ yí duàn**	jīngwén?
You most	*like*	*which*	*scripture*

Which scripture do you like the most?

Now you can ask your investigator what scripture they liked in their reading!

Let's Talk About It

When using this question form, it is useful to know the classifiers that coincide with the various things that you will ask about. You will learn these as you **listen** and continue to **study**. If you are not sure which classifier to use, go ahead and use *gè*. When speaking about just **one** thing, natives will sometimes not put *yī* between *nǎ* and the classifier.

Examples:

他們	需要 聽	哪一課？	
他们	需要 听	哪一课？	
Tāmen	xūyào tīng	**nǎ yí kè**?	
They	*need hear*	*which lesson*	

Which lesson do they need to hear?

我們	應該 做	哪一件	**or**	哪件	事情？
我们	应该 做	哪一件		哪件	事情？
Wǒmen	yīnggāi zuò	**nǎ yí jiàn**		**nǎ jiàn**	shìqíng?
We	*should do*	*which*		*which*	*thing*

Which thing should we do?

你 要	買	哪一輛	**or**	哪輛	自行車？
你 要	买	哪一辆		哪辆	自行车？
Nǐ yào	mǎi	**nǎ yí liàng**		**nǎ liàng**	zìxíngchē?
You want	*buy*	*which*		*which*	*bicycle*

Which bicycle do you want to buy?

你 覺得 我們	應該 朝	哪一個	**or**	哪個	方向 走？
你 觉得 我们	应该 朝	哪一个		哪个	方向 走？
Nǐ juédé wǒmen	yīnggāi cháo	**nǎ yí gè**		**nǎge**	fāngxiàng zǒu?
You feel we	*should face*	*which*		*which*	*direction walk*

Which direction do you feel we should go?

Each of the examples above is asking about just **one** thing. If you would like to ask about a **specific** number of things greater than one, you just put that number in place of one.

Examples:

他們 需要 讀		哪三段	經文？
他们 需要 读		哪三段	经文？
Tāmen xūyào dú		**nǎ sān duàn**	jīngwén?
They need study		*which three*	*scripture*

Which three lessons do they need to hear?

你 要 吃	哪四道	菜？
你 要 吃	哪四道	菜？
Nǐ yào chī	**nǎ sì dào**	cài?
You want eat	*which four*	*dish*

Which four dishes do you want to eat?

If you do not know the exact quantity of the thing you are asking about, but know that it is more than one, use *nǎ + xiē*. *Xiē* is a classifier for unspecified amounts. This is very similar to using *shénme*, but *xiē* specifies that you are asking about **more than one** thing.

Examples:

他們 需要 聽 哪些 教義？
他们 需要 听 哪些 教义？
Tāmen xūyào tīng **nǎxiē** jiàoyì?
They need hear ***which*** *doctrine*
Which *doctrines do they need to hear?*

我們 明天 該 拜訪 哪些 較 不 活躍 的 成員？
我们 明天 该 拜访 哪些 较 不 活跃 的 成员？
Wǒmen míngtiān gāi bàifǎng **nǎxiē** jiào bù huóyuè de chéngyuán?
We tomorrow should visit ***which*** *comparatively not active member*
Which *less active members should we visit tomorrow?*

Háishì - Or?

35e

Háishì is used to ask for preference or need between two or more things, just like we would use **or** in English. Look at the examples below. How do you form this question?

Examples:

我們 應該 先 拜訪 新 歸信者 還是 (拜訪) 慕道友？
我们 应该 先 拜访 新 归信者 还是 (拜访) 慕道友？
Wǒmen yīnggāi xiān bàifǎng xīn guīxìnzhě **háishì** (bàifǎng) mùdàoyǒu?
We should first visit new convert ***or*** *visit investigator*
Should we visit new converts or investigators first?

他 明天 需要 學習 貞潔 律法 還是 (學習) 什一奉獻 律法？
他 明天 需要 学习 贞洁 律法 还是 (学习) 什一奉献 律法？
Tā míngtiān xūyào xuéxí zhēnjié lǜfǎ **háishì** (xuéxí) shíyīfèngxiàn lǜfǎ?
He tomorrow need learn chastity law ***or*** *study tithing law*
Do he need to learn the law of chastity or the law of tithing tomorrow?

你 想 讓 我們 明天 下午 還是 晚上 來 見 你？
你 想 让 我们 明天 下午 还是 晚上 来 见 你？
Nǐ xiǎng ràng wǒmen míngtiān xiàwǔ **háishì** wǎnshàng lái jiàn nǐ?
You want allow us tomorrow afternoon ***or*** *evening come meet you*
Would you like us to come meet with you tomorrow afternoon or evening?

To form this question, just put *háishì* **between** the two options, or before the last option if you have more than two.

Note: The second verb is often optional, as noted in the examples above.

Remember This

It is important to remember that most of the question words we have learned can be used in contexts where they do not function as a question word, but still carry the same meaning. Always be aware of the context people are speaking in, and try to determine if they are asking a question or making a statement.

Quality/ Quantity

Activities (see answers on p. 355)

Learn on Your Own

A. Word Usage - *Duōshǎo* or *Jǐ*?
Decide whether *duōshǎo, jǐ,* or both could be used in the following sentences. Check your answers.

1. How many cigarettes did you smoke yesterday?
2. How much money does it cost to serve a mission?
3. How many years ago did you first meet the missionaries?
4. How much understanding do you have about our church?
5. How many years after I'm baptized can I get a temple recommend and go to the temple?
6. How much water did the mission president's wife say we needed to drink each day?

B. Translation
Translate the following sentences into Chinese using the word in parenetheses. Check your answers.

1. How many referrals did you get today altogether? (*jǐ*)
2. How many total missionaries does your church have? (*duōshǎo*)
3. How many years ago were you baptized? (*jǐ*)
4. How many missionaries are in your ward? (*jǐ*)
5. How many years has it been since your church was established? (*duōshǎo*)
6. How many people did the Savior feed with five loaves of bread and two fish? (*duōshǎo*)
7. How many times have you prayed this week? (*jǐ*)
8. How many days after Christ died was He resurrected? (*jǐ*)
9. How much money should I pay for fast offerings every month? (*duōshǎo*)
10. How much understanding do you have about the Book of Mormon? (*duōshǎo*)
11. How many times did you meet with the last missionaries? (*jǐ*)
12. How many times a year does your church hold general conference? (*jǐ*)

C. Making Sentences

Translate each of the following in Chinese. Check your answers. Afterwards, use each of them in a sentence either out loud or written on a sheet of paper.

1. How many?
2. Which areas?
3. How long? (time)
4. How tall?
5. How far?
6. How much? (statement)
7. How much? (question)
8. How hard?
9. How old?
10. How long? (physically)
11. How often?
12. Which missionary?
13. Which scriptures?
14. Which day?
15. How little?
16. Which month?

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Jīntiān de shèngcān jùhuì yǒu ***jǐ yǎnjiǎngzhě***?
   How many speakers are there in today's sacrament meeting?
2. Xiǎohái ***duō lǎo** cái dádào xǐlǐ de niánlíng?
   How old do kids need to be before they reach the age of baptism?
3. Wǒ qídǎo hěn jiǔ zhī hòu cái fāxiàn Shén ***duōshǎo** ài wǒ.
   Only after praying for a long time did I realized how much God loves me.
4. Wǒmen jīntiān zhǔnbèi hé Chén Jiātíng fēnxiǎng ***shénme** jīngwén?
   What scriptures did we prepare to share with the Chen Family today?
5. Nǐmen gēn mùdàoyǒu shàng kè tōngcháng huā ***jǐ** fēnzhōng?
   How many minutes do you usually spend when you have a lesson with investigators?
6. Dang nǐ míngbái Shén duì nǐ de shēnghuó ***duōshǎo** zhòngyào shí, nǐ jiù huì yuànyì xīshēng qítā dōngxī lái rènshí Tā.
   When you undersatnd how important God is in your life, you will be willing to sacrifice other things to know Him.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen jīntiān bàifǎng le jǐ gè mùdàoyǒu?
2. Tāmen jīntiān bàifǎng le shénme jiào bù jījí de chéngyuán?
3. Chuánjiàoshì měi gè lǐbài duōshǎo tiān yào chuán jiào?
4. Nǐmen yào jiāo duōshǎo kuài qián zuò shíyīfèngxiàn?
5. Nǐmen měi gè rén měi cì zuò jǐ gè nián de chuánjiàoshì?
6. Nǐmen chúle Zhìhuìyǔ yǐwài, jiàohuì hái yǒu nǎxiē de jièmìng?
7. Yàoshì wǒ xiǎng mǎi nǐmen de nà yì běn Mó'ěrménjīng, nà yào jǐ kuài qián?
8. Nǐmen jiàohuì zài Zhōngguó dàlù yǒu duōshǎo de chéngyuán?
9. Wǒmen kěnéng wúfǎ zhīdào kèfú yí xiàng xíyǐn yǒu duōshǎo de kùnnán, kěshì wǒmen zhīdào Yēsū Jīdū néng bāngzhù nǐ.
10. Cóng nǐ zài zìjǐ dúchù (*alone*), rènwéi méiyǒu rén kàndédào shí suǒ xiǎng hé suǒ zuò de shìqíng, kěyǐ kànchū nǐ jùyǒu jǐ gè měidé.

F. Audio Activity (~20 min.)

Listen to the audio activity "Liànxí huídá wèntí." Each of these 7 questions contains one of the question words from this section. After each question, pause the recording and 1) identify the word from this lesson that was used, and 2) take two minutes to answer the question out loud. Check the answers section to make sure you understood each question correctly.

G. Follow-up Activity (~15 min.)
"Learn grammar," bullet 2. Choose one of your investigators who you need to follow up with. Think of 4-5 questions which you could ask them in Chinese that use question words from this lesson. For example, you could ask them how long they read from the Book of Mormon, which chapter they read, how much they read, how many times they prayed, how often they drank tea, etc. After coming up with these questions, ask your companion to roleplay with you. Ask them your questions and have them respond. Ask for feedback on your Chinese and your questions, then use them the next time you meet with your investigator.

H. Language Study Plan Activity (~15 min.)
Pick 10 words from this lesson that you would like to use. Write down a sentence for each of them that you can use in one of your scheduled activities today. Read your sentences to your companion to make sure they are correct. Keep track of your progress in your planner.

Learn with Your Companion

I. Directions Activity (~25 min.)
Take out your area map. In this activity, you will take turns quizzing each other about your area by using words from this lesson. For example, you may ask them, "*Cóng wǒmen de gōngyù dào jiàotáng yào zǒu nǎ yì tiáo lù?*" or, "*Sì hào gōngyuán lí jiéyùn zhàn (dìtiě zhàn) yǒu duō yuǎn?*" or, "*Wǒmen de dìqū yǒu jǐ gè yínháng*?" First, take 5-10 minutes to each think of at least 5 questions about your area using question words from this lesson. Then take turns asking and answering each other's questions. Give each other feedback on your Chinese, and fix any grammatical problems with your questions.

J. Daily Planning Activity (~30 min.)
Do your daily planning in Chinese today. Ask each other questions using the words from this lesson as you go through your planning. Topics for questions could include how many new investigators you would like to find that day, how many lessons you want to teach, how long you will be tracting that day, how many investigators will set baptismal dates (and which investigators those will be), which places you will be contacting at, which members you need to visit, how many members you will need to find to accompany your lessons, and any other you can think of. Give each other feedback on your use of quantity and specification questions.

Learn with a Native Speaker

K. Fill in the Blank Activity (~30 min.)
Write down 10 words from this lesson on a sheet of paper (be sure to use characters). Then visit a member family and give the list of words to either the father or mother. Have them write a paragraph containing the 10 words while you teach the rest of the family a lesson. When they are done, have them give the sheet to your companion. Ask your companion to translate the paragraph into pinyin the next day during langauge study, leaving blanks in the spaces where your 10 words go. Then do your best to fill in the blanks with the correct words. Make note of any differences between how the native used your 10 words and how you typically use them.

L. Asking Questions Activity (~25 min.)
Take this lesson with you when you visit a member. Give the lesson to the member, and ask them to write down 5 questions they would like to ask you to get to know you better. At the same time, you and your companion should also think of 5 questions to ask them using words from this lesson. When you have both thought of your questions, take turns asking and answering each other's questions. Write down the member's questions and make plans to use them in another scenario.

Learn with Your District

M. Bingo! (~15 min.)
Write a story that contains 10 words from this lesson. At your next district meeting, have each member in your district draw a 4X4 grid on a blank sheet of paper. Write your 10 words on the board, plus 6 more that you did not use. Have them fill in their blank squares with the words you wrote on the board. You may also hand out little pieces of candy for them to put in their squares when they hear the words. Then stand in front of the district and read your story to your district. Instruct them to put a piece of candy in a square only if they hear you say that word. You may have prizes for the first few people to get a bingo. Ask your district members to also prepare stories using words from this lesson, and take turns sharing your stories. Then afterwards switch stories with someone in the district and give each other feedback on grammar.

N. Question Toss (~15 min.)
Bring a ball (or something that can be tossed around) to district meeting. Write down the question words from this lesson on a board, and have everyone sit in a circle. The first missionary will then ask a question using one of the words on the board, and toss the ball to another member in the district, who must then answer the question. Cross off the word they use on the board. That missionary must then ask a question using a different word on the board, and toss the ball to another missionary, who must answer their question. Keep going until all the words are used up. If the game is over too fast, consider using each word twice.

O. *Wèntí Shì Shénme*? (~25 min.)
Preparation: For this activity, you will need to first think of a list of 15-20 questions and answers that use *duō* or *jǐ.* Try to keep your questions focused on missionary work as much as possible. For example, one of your questions could be, "*Yēsū Jīdū zhàohuàn le jǐ gè shǐtú?"* Take your list of questions and answers to district meeting with you.
Activity: Form the district into two teams. Have two players — one from each team — come to the front. Style it like a game show if you like, with the students standing side-by-side. Next, say "*Wèntí shì shénme?*" and read the answer to one of your questions. The fastest player to "buzz in" and respond with a question that matches your answer wins a point for their team. For example, if you were using the question above, you would say, "*Wèntí shì shénme? ... shí èr gè!*" and the 2 missionaries would then need to think of a question that uses *duō* or *jǐ* that has the answer, 12. (It does not have to match your question, it's okay as long as the answer to their question is 12.) New contestants come to the front for a new round. You may also want to have a rule stating how long they have to think of a question once they have buzzed in. Keep going until you have no more questions left.

Frequency

Introduction

Frequency refers to how often or how many times an action is done. In this lesson you will learn to express frequency generally and specifically, using **time words** or the **frequency words** *cì* and *biàn*.

Frequency - Time Words

36a

When expressing frequency with time words (words that express the **time when** the action is taking place), we are able to express **generally** how often a specific action occurs. Look at the examples below. Where is the time word placed?

Examples:

你 可以 隨時 隨地 做 禱告。
你 可以 随时 随地 做 祷告。
Nǐ kěyǐ **suíshí** suídì zuò dǎogào.
You can ***at any time*** *any place do prayer*
You can pray anytime, anywhere.

我們 應該 不斷 地 尋找 真理。
我们 应该 不断 地 寻找 真理。
Wǒmen yīnggāi **búduàn** de xúnzhǎo zhēnlǐ.
We should ***constantly*** ** seek truth*
We should constantly seek after truth.

You should have noticed that the word indicating frequency is placed in the **time** spot of the sentence.

Let's Talk About It

When using time words to express frequency, it will always be placed in the time spot of the sentence. Below is a list of commonly used time words used to indicate frequency.

Chinese	English	Example
隨時/随时 suíshí	at any time	nǐ kěyǐ **suíshí** qídǎo *you can any time pray* *you can pray any time*
總是/总是 zǒngshì	always	tā **zǒngshì** lèyì bāngzhù biérén *he always willing help others* *he is always happy to help others*
一直 yìzhí	always, continuously, all along	wǒmen yào **yìzhí** jìdé Jīdū *we ought to always remember Christ* *we ought to always remember Christ*
老 lǎo	always (negative) - very informal	tā **lǎo** chídào *he always late* *he is always late*
不斷/不断 búduàn	continuous, constant, unceasing	wǒmen bìxū **búduàn** de huǐgǎi *we must unceasing repent* *we must repent without ceasing*
常常 chángcháng	frequently, often, usually	tā **chángcháng** lái jiàohuì *she often come church* *she comes to church often*
經常/经常 jīngcháng	day-to-day, daily, everyday; constantly, frequently, often, regularly	wǒmen yīnggāi **jīngcháng** dú jīngwén *we should regularly study scripture* *we should study the scriptures regularly*
平常 píngcháng	usually	wǒ **píngcháng** bù chī ròu *I usually not eat meat* *I usually don't eat meat*
幾乎/几乎 jīhū	almost, nearly, practically (this is not a time-word itself, but acts as a common frequency **modifier**)	wǒmen **jīhū** měitiān chī bāozi *we almost everyday eat steamed bun* *we eat steamed buns almost everyday*

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

偶爾/偶尔 ǒu'ěr	occasionally, once in a while	wǒmen **ǒu'ěr** yùdào Yīngguórén *we occasioanlly come across British people* *occasionally we come across British people*
有 時候/有 时候 yǒu shíhòu	sometimes	tā **yǒu shíhòu** wàngjì qídǎo *he sometimes forget pray* *he sometimes forgets to pray*
從不/从不 cóngbù	never	wǒ **cóngbù** làngfèi shíjiān *I never waste time* *I never waste time*
從來 沒 有/从来 没有 cónglái méiyǒu	have never, never before	tā **cónglái méiyǒu** láiguò jiàohuì *she never before come church* *she has never been to church before*

Below are a few examples. OK, there are a lot, but take them one at a time and figure out how each sentence works. You will be amazed at what you learn to say that will help strengthen your command of the language to better meet the needs of those you teach!

Examples:

你 可以 經常 為 你的 家人 和 朋友 做 禱告。
你 可以 经常 为 你的 家人 和 朋友 做 祷告。

Nǐ kěyǐ **jīngcháng** wèi nǐ de jiārén hé péngyǒu zuò dǎogào.
You can regularly for your family and friends do prayer

You can pray regularly for your family and friends.

她 老 不 讀 摩爾門經。 我們 該 怎麼 幫助 她？
她 老 不 读 摩尔门经。 我们 该 怎么 帮助 她？

Tā **lǎo** bù dú Mó'ěrménjīng. Wǒmen gāi zěnme bāngzhù tā?
She always not study Book of Mormon we should how help her

She never reads the Book of Mormon. What should we do to help her?

雖然 我 從來 沒有 面臨 過 這些 考驗，但 我 知道 耶穌 基督 會 救助 你。
虽然 我 从来 没有 面临 过 这些 考验，但 我 知道 耶稣 基督 会 救助 你。

Suīrán wǒ **cónglái méiyǒu** miànlín guò zhèxiē kǎoyàn, dàn wǒ zhīdào Yēsū Jīdū huì jiùzhù nǐ.
Even though I have never face these trial but I know Jesus Christ will aid you

Even though I have never faced these trials, I know that Jesus Christ will assist you.

我們 一起 研讀 摩爾門經 的 時候， 偶爾 會 停下 討論 內容。
我们 一起 研读 摩尔门经 的 时候， 偶尔 会 停下 讨论 内容。

Wǒmen yìqǐ yándú Mó'ěrménjīng de shíhòu, **ǒu'ěr** huì tíngxià tǎolùn nèiróng.
We together study Book of Mormon at that time occasionally will stop discuss content

As we study the Book of Mormon together, we will occasionally stop and discuss the content of what we are reading.

Quality/ Quantity

Preach My Gospel Examples:

罪 總是 帶來 不幸， 儘管 有 時候 看來 似乎 不 是 那 樣子。
罪 总是 带来 不幸， 尽管 有 时候 看来 似乎 不 是 那 样子。

Zuì **zǒngshì** dàilái búxìng, jǐnguǎn **yǒu shíhòu** kànlái sìhū bú shì nà yàngzi.
Sin always bring misfortune despite sometimes appears as if not is that kind

Although it sometimes appears otherwise, sin always leads to unhappiness (p. 50).

神 一直 要求 祂 的 兒女 要 立下 聖約。
神 一直 要求 他 的 儿女 要 立下 圣约。

Shén **yìzhí** yāoqiú Tā de érnǚ yào lìxià shèngyuē.
God always require His children need to establish covenant

God has always required His children to make covenants. (p. 63).

只要 我們 遵守 聖約， 神 應許 我們 會 常常 有 聖靈 為 伴。
只要 我们 遵守 圣约， 神 应许 我们 会 常常 有 圣灵 为 伴。

Zhǐyào wǒmen zūnshǒu shèngyuē, Shén yīngxǔ wǒmen huì **chángcháng** yǒu Shènglíng wéi bàn.
Only if we obey covenant God promise we will often have Holy Ghost as companion

As we keep our part of the covenant, God promises the constant companionship of the Holy Ghost (p. 63).

*For more information on how *zhe* functions here, see the "Aspect" lesson.

Book of Mormon Examples:

我 的 手 幾乎 整天 都 伸出 著，而 末期 近 了。
我 的 手 几乎 整天 都 伸出 着，而 末期 进 了。

Wǒ de shǒu **jīhū** zhěng tiān dōu shēnchū zhe, ér mòqī jìn le.
My hand ***almost*** *all day all extend * and end near*

I have stretched forth my hand almost all the day long, and the end draweth nigh (Jacob 5:47).

人 若 被迫 謙卑 有時候 會 尋求 悔改。
人 若 被迫 谦卑 有时候 会 寻求 悔改。

Rén ruò bèipò qiānbēi **yǒu shíhòu** huì xúnqiú huǐgǎi.
People if compelled humble ***sometimes*** *will seek repentance*

For a man sometimes, if he is compelled to be humble, seeketh repentance ... (Alma 32:13).

Frequency - *Cì* and *Biàn*

Using a time word to indicate frequency **only gives a generalization** of the number of times something is done, but using *cì* or *biàn* makes it possible to indicate **exactly how many times** an action is done. Look at the examples below. Where are *cì* and *biàn* placed in the sentence?

Examples:

我們 讀 了 三 遍。
我们 读 了 三 遍。

Wǒmen dú le sān **biàn**.
We study three times

We read it three times.

Biàn **can only be used** with actions that have been done from beginning to end (like studying the **whole** Book of Mormon, or a **whole** chapter).

我 已經 做了 三 次。
我 已经 作了 三 次。

Wǒ yǐjīng zuò le sān **cì**.
I already do three times

I have already done it three times.

Cì can be used to refer to the frequency of **any** kind of action.

Cì and *biàn* are located **after** the verb. When your sentence has **no object**, use this basic pattern.

Let's Talk About It

36b

Cì and *biàn* are **always** preceded by either a **number**, or the question words ***jǐ**** or ***duōshǎo**** (how many). There are three patterns for using *cì* and *biàn* to express frequency when your sentence **has an object**. Below are the patterns and a few examples.

Pattern 1: **SV + O, V + Frequency(F)**

Examples:

S T V O V F
我 昨天 做 祈禱 做了 五 次。
我 昨天 做 祈祷 做了 五 次。

Wǒ zuótiān zuò qídǎo zuò le wǔ **cì**.
I yesterday do prayer do five times

I prayed five times yesterday.

This pattern puts emphasis on the **action**. Here, "do" is stressed.

S T V O V F
我 去年 讀 摩爾門經 讀 了 兩 遍。
我 去年 读 摩尔门经 读 了 两 遍。

Wǒ qùnián dú Mó'ěrménjīng dú le liǎng **biàn**.
I last year study Book of Mormon study two times

I studied the Book of Mormon twice through last year.

"Study" is emphasized in this example.

Quality/ Quantity

*For more information on how to use *jǐ* and *duōshǎo*, see the "Quantity and Specification Questions" lesson.

36c

Pattern 2: **SV + Frequency(F) + Object Phrase**

Example:

S	T		HV	V	F	O
每	一個	人	每天	至少	要	做	一	次	祈禱。
每	一个	人	每天	至少	要	做	一	次	祈祷。

Měi yí gè rén měi tiān zhìshǎo yào zuò yí **cì** qídǎo.
Every one person everyday at least should do one time prayer

Everyone should pray at least once every day.

This pattern stresses the **frequency** of the action (how many times it was done).

S		HV	V	F	O
我們	進去 以前，需要	再	看	一	遍	筆記。
我们	进去 以前，需要	再	看	一	遍	笔记。

Wǒmen jìnqù yǐqián, xūyào zài kàn yí **biàn** bǐjì.
We go in before need again look one time notes

We need to review our notes one more time before we go in.

Pattern 3: **Object Phrase, SV + Frequency(F)**

36d

Examples:

O			S	V	F
林	弟兄	的家，	我們	去過	五六	次。
林	弟兄	的家，	我门	去过	五六	次。

Lín Dìxiōng de jiā, wǒmen qùguò wǔ liù **cì**.
Lin brother 's house we gone five six times

We have been to Brother Lin's house five or six times.

When using this structure, the **object** of the sentence goes **first**.

Putting something at the beginning of the sentence usually adds emphasis to it. Here, the **object** (Brother Lin's house) is emphasized.

O	S	T	V	F
這 課，	我們	已經	教 了	兩	遍。
这 课，	我们	已经	教 了	两	遍。

Zhè kè, wǒmen yǐjīng jiāo le liǎng **biàn**.
This lesson we already teach two times

We have already taught this lesson two times.

After the object, your sentence just follows the basic STPV structure, placing the frequency directly **after** the verb.

Which pattern you use is up to you. All of these patterns are equally correct. Experiment with the three forms shown above and try to use each of them in different contexts today.

Remember This

As you saw in the examples, there are many ways to express how often something is done. Mastering these will help you fulfill your purpose, allow you to extend more specific commitments, and better meet the needs of those you teach.

Quality/ Quantity

Activities (see answers on p. 356)

Learn on Your Own

A. Insert Words

Insert the word in parentheses in the correct place in each sentence, then check your answers.

1. Wǒmen kěyǐ yǔ Tiānfù gōutōng. (suíshí)
   We can communicate with Heavenly Father at any time.
2. Wǒmen yào xiàng Tiānfù qídǎo. (chángcháng)
   We should pray to Heavenly Father often.
3. Suīrán wǒmen hěn bù wánměi, dànshì Shén fàngqì wǒmen. (cóngbù)
   Even though we are very imperfect, God never abandons us.
4. Liǎng gè yuè lái, Tián Jiěmèi měi gè lǐbàitiān dōu lái jiàohuì cānjiā jùhuì. (jīhū)
   The past two months, Sister Tian has attended church meetings almost every Sunday.
5. Wǒ jīntiān yǐjīng zuò le dǎogào le. (sān cì)
   I have already prayed three times today.
6. Yú Dìxiōng qùnián lái jiàohuì. (ǒu'ěr)
   Brother Yu occasionally came to church last year.
7. Cóng wǎnshàng wǔ diǎn dào bā diǎn, wǒmen dōu zài qiāo mén. (yìzhí)
   We were tracting the whole time from 5 to 8 p.m.
8. Tā yǐjīng bǎ Mó'ěrménjīng dúwán le. (liǎng biàn)
   He has already read the whole Book of Mormon twice.

B. Fill in the Blank

Choose which of the words provided can be used to logically complete each sentence. Multiple answers are possible and are listed in the answers section.

For problems 1-6, choose from the following words: *suíshí, zǒngshì, yìzhí, lǎo (shì), búduàn de, chángcháng, jīngcháng, píngcháng*

1. Wǒ _ xiǎng qù zuò Tiānfù yào wǒ zuò de shì.
2. Páng Xiānshēng _ zài chōu yān.
3. Tiānfù fēnfù wǒmen yào _ qídǎo.
4. Wǒmen _ jiǔ diǎn zhèng huídào gōngyù.
5. Wǒmen _ zài wàibiān gēn měi yí gè rén shuō huà.
6. Tiānfù _ yuànyì tīng wǒmen de dǎogào.

For problems 7-8, choose from the following words: *ǒu'ěr, yǒu shíhòu*

7. _ rénmen jùjué Shén tōngguò xiānzhī gěi tāmen de jiàodǎo.
8. Tā _ kàn yí xià jīngwén, xiǎngxiǎng chuánjiàoshì jiāo tā de shì.

For problems 9-12, choose from the following words: *cónglái bù (cóngbù), cónglái méiyǒu, yǒngyuǎn dōu bù*

9. Wǒ _ huì zài chōu yān.
10. Wǒ _ hēguò jiǔ.
11. Wǒ _ xǐhuān gēn mòshēngrén shuō huà.
12. Yīnwèi wǒmen jiā shì Jīdūtú, wǒmen _ bài zǔxiān.

C. *Cì* and *Biàn*

When using *cì* or *biàn* to express frequency, many natives least prefer the first pattern discussed in the lesson, in which the verb is repeated. Change the following sentences to use a different pattern to express frequency. All possible answers are included in the answers section.

1. Wǒmen jīntiān kàn *Xúnzhǎo Xìngfú* kàn le sān biàn.
2. Yēsū shuō zhè jù huà shuō le liǎng cì.
3. Shòu xǐ qián, mùdàoyǒu bìxū cānjiā jiàohuì jùhuì cānjiā liǎng cì. (**Note:** Native speakers almost never use this structure [repeating the verb twice] to talk about the future; a different structure must be used.)

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Huānyíng nǐ lái jiàohuì cānjiā jùhuì ***suíshí**.
   You're welcome to come attend our church meetings any time.
2. Tòuguò Jīdū de jiàodǎo, wǒmen ***búduàn de** kěyǐ gǎishàn wǒmen de shēnghuó.
   We can continually improve our lives through Christ's teachings.
3. Wǒ ***zǒngshì** dōu xiāngxìn yǒu Shén, dànshì, jiù shì bù zhīdào nǎge shén shì zhēn de.
   I have always believed that there is a god; I just don't know which god is real.
4. Fāng Jiěmèi ***yìzhí** yāoqǐng yìxiē péngyǒu lái tīng wǒmen jiāo tā de kèchéng.
   Sister Fang always invites some friends to come listen to the lessons we teach her.
5. Zhōng Dìxiōng láiguò jiàohuì jùhuì ***liǎng cì**.
   Brother Zhong has been to church twice.
6. Wǒ ***cónglái méiyǒu** huì liǎojiě chōu yān de xǐyǐnlì.
   I will never understand the appeal of smoking.
7. Wǒmen ***chángcháng** kànbúdào Shén de tiānshǐ.
   We usually do not see God's angels.
8. Wǒmen yào liànxí ***zǒngshì** wèn yǒuxiào de wèntí.
   We are going to practice always asking effective questions.
9. Yǎliè de gēgē ***suíshí** qíqiú Shén zhùfú tāmen.
   The brother of Jared repeatedly asked God to bless them.
10. Wǒ zài Píngdōng fúwùguò ***liǎng biàn**.
    I have served in Pingdong twice.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Wǒmen yào zūnshǒu Shén de jièmìng yìzhí.
2. Cóng xiànzài kāishǐ, wǒ cóngbù huì shuō huǎng.
3. Péng Jiěmèi suíshí shuō tā kěyǐ bāng wǒmen péi mùdàoyǒu shàng kè.
4. Cuī Dìxiōng shuō tā xiànzài zhǐ shì ǒu'ěr zài shèjiāo chǎnghé (*social situations*) hē jiǔ.
5. Wǒmen yìzhí zài Yáo Jiātíng de jiā lǐ gēn Lǚ Dìxiong jiàn miàn.
6. Tā zuò sān biàn qídǎo yǐhòu jiù dédào le dá'àn, juédìng jiārù jiàohuì.
7. Jiùzhǔ Yēsū Jīdū píngcháng shēnchū tā de shuāngshǒu qù ānwèi, yīzhì bìng zhùfú tārén.
8. Táo Zhǎnglǎo búduàn de fēnxiǎng Níféi Yī Shū di-sān zhāng dì-qī jié.
9. Suīrán wǒ cónglái bù qīnyǎn (*with one's own eyes*) jiànguò Shén, dànshì wǒ zhīdào Tā shì zhēn de.
10. Rúguǒ nǐ jiānchí měi tiān dú jīngwén bìng zuò dǎogào, nǐ de xìnxīn hé jiànzhèng búduàn de huì zēngqiáng.
11. Lián Jiěmèi yǐqián zǒng lái jiàohuì, dàn zuìjìn tā chà bù duō méi láiguò yí cì.
12. Tā dú le wǒmen bùzhì (*assign*) gěi tā de zhāngjié (*sections*) sì biàn.

F. Scripture Activity (~30 min.)
Read Níféi Sān Shū 18:18-21, Ā'ěrmǎ Shū 34:27, and Níféi Yī Shū 18:3. Choose one or a few of these verses to share with an investigator or member who might benefit from a short lesson or review about prayer. Prepare several sentences that you can use to teach about how we should pray and the blessings of praying often. Use at least 5 words from this lesson. Practice teaching your companion, ask for his or her feedback, then make plans to share your lesson with the person you thought of.

G. Audio Activity (~25 min.)
Listen to the clip "Yīnggāi rúhé qídǎo" from *Gospel Principles*. This clip talks about how we should pray and how our prayers are answered. Write down the 7 sentences from the clip in which one of the words or expressions from this lesson appears. Check your answers. One of those sentences is a question that you may often hear investigators ask. Have your companion ask you the question and then practice answering. You may want to prepare several sentences to use beforehand. Be sure to use at least 3 of the words or expressions from this lesson in your answer. Get feedback from your companion and repractice.

H. Teaching Activity (~25 min.)
Prepare a 3 minute talk on the gift of the Holy Ghost that you could give at a baptismal service. Use the words and expressions covered in this lesson to describe what it means to have the gift of the Holy Ghost and how we can maintain the constant companionship of the Holy Ghost. As you prepare, consider these two quotes: "*Shènglíng de ēncì shì yí xiàng tèquán, cìgěi nàxiē duì Jīdū yǒu xìnxīn, shòu xǐ qiě bèi zhèngshí wéi běn jiàohuì chéngyuán de rén, shǐ tāmen néng jiēshòu Shènglíng de búduàn zhǐyǐn hé qǐfā*" (*Fúyīn Yuánzé*, 121). "*Zhǐyào nǐ bǎochí pèichèn, zhè xiàng ēncì huì shǐ nǐ yǒu quánlì jīngcháng yǒu Shènglíng wéi bàn*" (*Xuānjiǎng Wǒ de Fúyīn*, 91). Use parts of your talk to teach an investigator or new member about the gift of the Holy Ghost in an upcoming lesson.

I. Language Study Plan Activities
1. (~10 min.) "Memorize vocabulary and phrases," bullet 7. Choose 2 of the 7 sentences you wrote down in Activity G above (the sentences are also listed in the answers section) to memorize. Simplify the sentences if necessary so that you can express the ideas in your own words. Say the sentences to your companion and get his feedback. Make a goal to use the sentences in an upcoming scheduled activity.
2. (~30 min.) "Learn grammar," bullet 2. Write down 10 English sentences that you would like to use in your teaching that contain the words "always," "often," "usually," or "never." Then translate your sentences into Chinese, paying special attention to the words you choose to express frequency. Take your sentences to a native speaker and get their feedback on your word choice. For the sentences in which you chose the wrong word to express frequency, have the native explain why they would choose a different word.

Learn with Your Companion

J. Finding Ideas (~25 min.)
Look at the page labeled "Finding Ideas" in the front of your Missionary Daily Planner. Go down the bullet points of finding ideas and take turns saying how often you do or have used each finding method (in Chinese). If you have only tried an idea several times, specify how many. Make plans to use ideas that might be effective in your area more often. Give each other feedback on your use of the expresions taught in this lesson and correct any mistakes you make.

Learn with a Native Speaker

K. Follow Up (~15 min.)
Choose 3 investigators or new members that you can follow up with on their prayers, scripture study, or another commitment. Prepare at least one question you could ask each person to learn **how often** they read the Book of Mormon, pray, etc. For example, you could ask "How often do you read the Book of Mormon?" (*Nǐ duō jiǔ kàn yí cì Mó'ěrmēnjīng?*) or "How many times do you pray each day?" (*Nǐ měi tiān zuò jǐ cì dǎogào?*) Meet with the people you chose and ask your questions. Pay special attention to which words (from this lesson or otherwise) they use to describe the frequency of their prayers or scripture study. Be prepared to review the importance of praying or reading the scriptures often if necessary. Get help from a native speaker or even the person him/herself if you are not sure how to phrase the questions you want to ask.

Learn with Your District

L. Teaching Less Active Members Roleplay (~40 min.)
Part 1: Divide the missionaries into pairs and have them roleplay a situation in which they meet with a less active member for 8-10 minutes (one missionary in each pair is the missionary and the other is the less active member). Find out how often the member reads the scriptures, prays, and/or attends church. The missionary should restate what the member tells them to make sure they have understood correctly then help the member commit to do these things more often. Then switch roles.
Part 2: After each missionary has taught once, pair them with a different missionary who will play the role of the ward mission leader. The missionary should briefly call or meet with the ward mission leader and report on how often the member is reading, praying, etc. and discuss what might be done to help the member. Then switch roles and let the other missionary report on their less active member. Throughout this activity, encourage the missionaries to use the words and expressions in this lesson as much as possible. After each roleplay, take a few minutes to get feedback and repractice.

Not Only

Introduction

Some people you speak with may only know Jesus Christ as a good man or a good teacher. How will you respond to this? How would you tell them that "He is **not only** a good teacher, **but** he is **also** the Savior"? In this lesson you will learn how to express "not only" concepts in Mandarin.

Placement of *Búdàn...érqiě*

37a

Examples:

耶穌	基督	不但	是	一個	好	的	老師，	而且	祂	是	世界	的	救主。
耶稣	基督	不但	是	一个	好	的	老师，	而且	他	是	世界	的	救主。
Yēsū	Jīdū	**búdàn**	shì	yí	gè	hǎo	de	lǎoshī,	**érqiě**	Tā	shì	shìjiè	de Jiùzhǔ.
Jesus	*Christ*	*not only*	*is*	*one*		*good*		*teacher*	*but also*	*He*	*is*	*world*	*Savior*

Jesus Christ was not just a good teacher, He also is the Savior of the world.

我們	不但	要	有	信心，	而且	要	悔改。				
我们	不但	要	有	信心，	而且	要	悔改。				
Wǒmen	**búdàn**	yào	yǒu	xìnxīn	**érqiě**	yào	huǐgǎi.				
We	*not only*	*need*	*have*	*faith*	*but also*	*need*	*repent*				

Not only do we need to have faith, we also need to repent.

You probably noticed that the subject comes first, then information describing the subject is placed **after** *búdàn*. The additional information about the subject is connected to the body of the sentence with *érqiě*.

Let's Talk About It

37b

Often there is more than one way to say things in Mandarin. This is also the case with this principle. Below is a summary of the different ways we can express "not only" in Mandarin.

Subject	búdàn / bùjǐn	VO,	érqiě	(S) VO
		VO, (S)	yě	VO
		VO, (S)	hái	VO

Notice that there are **two** ways to say "not only," (*búdàn* and *bùjǐn*) and **three** possible ways to **connect** the additional information to the main sentence (using *érqiě*, *yě,* or *hái*). Any of the combinations above will convey the same general meaning. Something to note is that *yě* and *hái* can also be combined with *érqiě*. Below are some more examples, using all these forms. Study these examples and then create a sentence or two you can use in your teaching this week.

Quality/ Quantity

Examples:

我們	不但	會	讀	摩爾門徑，	我們	也	會	讀	聖經。					
我们	不但	会	读	摩尔门经，	我们	也	会	读	圣经。					
Wǒmen	**búdàn**	huì	dú	Mó'ěrménjīng,	wǒmen	**yě**	huì	dú	Shèngjīng.					
We	*not only*	*will*	*study*	*Book of Mormon*	*we*	*also*	*will*	*study*	*Bible*					

Not only do we study the Book of Mormon, we also study the Bible.

你	不僅	要	每天	做	祈禱，你	還	需要	天天	讀	經文。				
你	不仅	要	每天	做	祈祷，你	还	需要	天天	读	经文。				
Nǐ	**bùjǐn**	yào	měitiān	zuò	qídǎo,	nǐ	**hái**	xūyào	tiāntiān	dú	jīngwén.			
You	*not only*	*should*	*everyday*	*do*	*prayer*	*you*	*also*	*need*	*daily*	*study*	*scripture*			

Not only should you pray everyday, but you also need to study the scriptures daily.

我們	不僅	會	教	他	智慧語，	而且	我們	也	會	教	他	悔改。				
我们	不仅	会	教	他	智慧语，	而且	我们	也	会	教	他	悔改。				
Wǒmen	**bùjǐn**	huì	jiāo	tā	Zhìhuìyǔ,	**érqiě**	wǒmen	**yě**	huì	jiāo	tā	huǐgǎi.				
We	*not only*	*will*	*teach*	*him*	*Word of Wisdom*	*but also*	*we*	*also*	*will*	*teach*	*him*	*repentance*				

Not only are we going to teach him the Word of Wisdom, but we are also going to teach him about repentance.

Book of Mormon Example:

祂 藉 眾 天使 把 祂的 話 傳 給 世人，是的， 不但 傳 給 男人， 也 傳 給 女人。
他 藉 众 天使 把 他的 话 传 给 世人，是的， 不但 传 给 男人， 也 传 给 女人。

Tā jiè zhòng tiānshǐ bǎ Tā de huà chuán gěi shìrén, shì de, **búdàn** chuán gěi nánrén, **yě** chuán gěi nǚrén.
He through many angel grab His word spread give people yea *not only* *spread give men* *also* *spread give women*

He imparteth his word by angels unto men, yea, not only men but women also (Alma 32:23).

Remember This

There are multiple forms you can use to express “not only” in Chinese. Any of the forms used in this lesson will work equally well to express this idea.

Activities (see answers on pp. 356-357)

Learn on Your Own

A. Creating Sentences
Use “not only” to create a sentence for each of the topics below. Check the answers section for an example of each.

1. Yēsū Jīdū
2. Mó’ěrménjīng
3. Shén
4. Xīngqītiān
5. Shén de jièmìng
6. Yǒnghéng hūnyīn
7. Fùxīng de zhēnlǐ
8. Zūnshǒu Zhìhuìyǔ

B. Translation
Translate the following phrases into Mandarin. Check your answers.

1. Not only do some people not believe in God, they also deny His existence.
2. Praying will not only allow you to grow closer to God, but will also will allow your family relationships to be closer.
3. Not only does the Atonement of Jesus Christ allow us to overcome death, it also cleanses us from sin.
4. Sometimes, we not only need to confess our sins to the Lord, but also to the Bishop.
5. In church, we not only should diligently listen to the speakers, but should also pray for them.
6. Looking at pornography not only influences personal spirituality, but it also harms relationships and trust within the family.
7. Spreading the gospel is the responsibility of not only missionaries, but also of members.
8. Parents not only need to provide their children with clothing and food, but should also teach them correct principles.

C. Scripture Activity (~15 min.)
Read through the following scriptures in Chinese. For each scripture, state which way of saying “not only” (*búdàn* and *bùjǐn*) is used and which of the three connecting words (*érqiě*, *yě*, *hái,* or another one) is used. Check your answers. Try to translate each sentence in your head as you go along. Check the English translation to see how you did.

1. Hel. 8:13
2. Alma 32:23
3. Alma 26:28
4. Alma 29:14

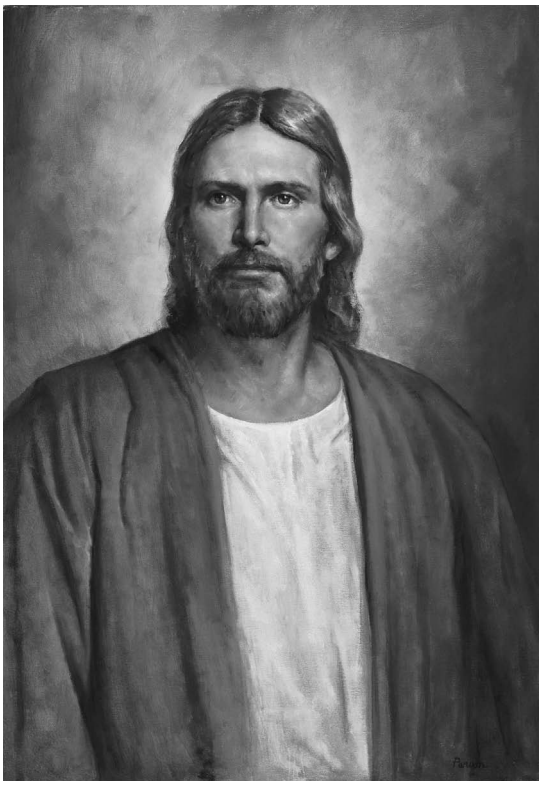
D. Teaching Activity (~10 min.)
Read Níféi Èr Shū 25:23. Use “not only” to practice explaining out loud how we need to rely on Christ’s grace after all we can do. Then practice teaching your companion this principle and have them give you feedback on your grammar. Also, think of an investigator that would benefit from this message, and make plans to share with them.

E. Writing Activity (~25 min.)
Write down a personal story in Chinese that you sometimes share while teaching. Don’t worry about using “not only” for now. When you are finished, go back and find as many places as you can where you could expound on what you said using “not only” Try to find at least 3 places. Have your companion or a native speaker check your story and give you feedback. Plan to include the “not only” phrases as you share this experience sometime today.

Learn with Your Companion

F. Teaching Activity (~20 min.)
Use "not only" to roleplay the following situations. Alternate who is the missionary and who is the other person. Before you start, think of 1-2 "not only" sentences that you could use in each situation.

1. Your investigator is keeping her commitments to read and pray, but she does not seem to be progressing or developing faith in Christ. She seems to just be going through the motions.
2. You are meeting with a Christian investigator who feels like all he has to do is believe in Christ to be saved, and that nothing we do matters either way. He also says that he has already been baptized and doesn't see a need to be baptized again.
3. You are meeting with a member who is trying to decide whether or not to serve a mission, but she is having a hard time obtaining answers to her prayers about whether to go or not. You asked her why she wants to serve a mission, and she said she hadn't really thought about it; everyone just says she should go.
4. You have an investigator who is struggling to overcome an addiction to smoking. He went one week without cigarettes but relapsed yesterday. It seems like he is trying to do it on his own.



Learn with a Native Speaker

G. Teaching Activity (~15 min.)
Visit a member or investigator and have them read the following quote (pinyin and English provided for your convenience):
"Meaningful prayer requires both holy communication and consecrated work" (Bednar, Ask in Faith, *Ensign*, May 2008).
Yǒu yìyì de qídǎo búdàn yào yǒu shèngjié de gōutōng, gèng yào yǒu shènghuà de xíngdòng.
有意義的祈禱不但要有聖潔的溝通，更要有聖化的行動 。
Have them explain what this quote means to them. Ask them to use *búdàn* in their answer if possible. Pay attention to how they use it. When they are finished, support what they said by sharing your own thoughts about the quote. Be sure to use *búdàn* in your answer as well.

In Addition To

Introduction

"In addition to the Bible, we also study the Book of Mormon." In this lesson you will learn how to express that there is something **in addition to** other things.

Use of *Chúle...yǐwài,...yě/hái*

38a

In this structure *chúle* and *yǐwài* combine to mean **in addition to**. *Yě* translates to **also**, and *hái* to **still** (however, in this pattern you can think of both *yě* and *hái* as each meaning **also**). How do the parts of the sentence fit around *chúle...yǐwài...yě/hái*?

Examples:

除了 聖經 以外， 我們 也 讀 摩爾門經。
除了 圣经 以外， 我们 也 读 摩尔门经。

Chúle Shèngjīng **yǐwài**, wǒmen **yě** dú Mó'ěrménjīng.
In addition to Bible outside we also study Book of Mormon

In addition to the Bible, we also read the Book of Mormon.

除了 感謝 天父 以外， 我們 還 可以 祈求 祂 的 幫助。
除了 感谢 天父 以外， 我们 还 可以 祈求 他 的 帮助。

Chúle gǎnxiè Tiānfù **yǐwài**, wǒmen **hái** kěyǐ qíqiú Tā de bāngzhù.
In addition to thank Heavenly Father outside we also can ask His help

In addition to thanking Heavenly Father, we can also ask for His help.

Let's Talk About It

The form for *chúle...yǐwài...yě/hái* is:

Chúle STPVO yǐwài, S yě/hái VO

After *chúle* you can put **any part of the STPVO** structure, whether that be time, or place, or verb, etc. This is followed by *yǐwài*, which serves as **a bridge** between the two phrases. *Yě/hái* go **before the helping verb/main verb** in the second part of the sentence. Look how the form is used in the examples below.

Examples:

除了 培養 信心 以外， 我們 還 需要 悔改。
除了 培养 信心 以外， 我们 还 需要 悔改。

Chúle péiyǎng xìnxīn **yǐwài**, wǒmen **hái** xūyào huǐgǎi.
In addition to cultivate faith outside we also need repent

In addition to developing faith, we also need to repent.

除了 讀 摩爾門經 以外， 你 每 天 也 需要 做 禱告。
除了 读 摩尔门经 以外， 你 每 天 也 需要 做 祷告。

Chúle dú Mó'ěrménjing **yǐwài**, nǐ měi tiān **yě** xūyào zuò dǎogào.
In addition to study Book of Mormon outside you every day also need do prayer

In addition to studying the Book of Mormon, you also need to pray everyday.

Preach My Gospel Example:

除了 權柄 之外， 你 也 要 在 你 的 工作 中 展現 力量。
除了 权柄 之外， 你 也 要 在 你 的 工作 中 展现 力量。

Chúle quánbǐng **zhīwài**, nǐ **yě** yào zài nǐ de gōngzuò zhōng zhǎnxiàn lìliàng.
*In addtion to authority * you also need at your work middle emerge power*

In addition to authority, you are also to exercise power in your work (p. 4).

Note: There is a similar pattern which uses *chúle* and *yǐwài* to mean **except for**. To learn more about this pattern study the "Except For" lesson. The key to telling the **difference** between the two is whether or not the pattern uses *yě*/*hái* or *dōu* in the second SVO clause. If it uses *yě* or *hái*, then it means "in addition to." If it uses *dōu*, then it means **except for/aside from**.

How will you use this to help your investigator better understand a principle of the gospel you are teaching?

Quality/ Quantity

Zhīwài is just a variant of *yǐwài* - it is mostly a regional variance of the language.

Activities (see answers on p. 357)

Learn on Your Own

Answering Questions
Use "in addition to" to answer each question. Check the answers section for an example of each.

1. Nǐmen zhǐ kàn Mó'ěrménjīng ma?
2. Nǐmen de jiàohuì zhǐyǒu zài lǐbàitiān jùhuì ma?
3. Zhōngguó shì wéiyī méiyǒu chuánjiàoshì de guójiā ma?
4. Wǒ zhǐ xūyào bù hē chá jiù kěyǐ xìn nǐmen de jiàohuì ma?
5. Wǒ zhǐ xūyào zuò qídǎo jiù kěyǐ măshàng jiè yān ma?
6. Zhǐyǒu gǔdài xiānzhī de huà cái shì jīngwén ma?
7. Yēsū Jīdū zhǐ chuàngzào le wǒmen de dìqiú éryǐ ma?
8. Wǒ xiāngxìn Zhǔ jiù kěyǐ dé jiù, duì bú duì?

B. Translation
Translate the following phrases into Mandarin. Check your answers.

1. In addition to Joseph Smith, three more people also saw the gold plates.
2. In addition to praying daily, we should also read our scriptures every day.
3. In addition to loving our friends, we should also love those that treat us poorly.
4. In addition to admitting our mistakes, we also must sincerely feel sorrow for what we did.
5. Does your church have any commandments other than not drinking tea?
6. God invites us to admit our wrongs to the person who was wronged in addition to admitting them to Him.
7. In addition to doing genealogy, we can also perform ordinances for our ancestors.
8. Do you have any concerns other than family opposition?

C. Making Comments in Church (~10 min.)
Set a goal to make 2 comments in Sunday School or Priesthood meeting this Sunday. Use *chúle...yě/hái* at the beginning of each of your two comments in order to add on what a member or the teacher just said. You may want to find out what the lesson is ahead of time and study the doctrine and Chinese associated with it. Ask a member afterward if they understood what you said.
Example: Xú Dìxiōng - *Wǒmen bù yīnggāi hē chá shì yīnwèi tā lǐmiàn yǒu kāfēiyīn.*
Missionary - *Wǒ tóngyì Xú Dìxiōng shuō de. Érqiě, chúle yǒu kāfēiyīn yǐwài, wǒmen bù yīnggāi hē chá de yuányīn shì wǒmen kěwàng jiējìn Tiānfù hé Yēsū Jīdū. Zhè jiù shì jièmìng de zhǔyào mùdì.*

D. Writing Activity (~20 min.)
Write a note of encouragement to one of your current investigators or members you are working with. Use *chúle...yě/hái* in your note, particularly as you explain the blessings that they will experience as a result of keeping the commitments you have extended to them. Have a native speaker or your companion check your note for clarity and correctness. Give the investigator or member your note the next time you see them.

Learn with Your Companion

E. Improving Your Ward or Branch (~20 min.)
An important part of your calling is improving the unit you serve in. First, discuss the strengths of the ward or branch you are serving in. Use *chúle...yě/hái* to build on each other's comments. Then, discuss areas where your ward or branch could improve. Continue to use *chúle...yě/hái*. Make sure one person is taking notes. Identify the top 2 changes you would like to help your ward make. Discuss what your part will be, and make plans of what you can do to help bring about those changes.

F. ***Preach My Gospel*** **Activity** (~15 min.)
"When you help others resolve their concerns, first seek to understand their concerns by asking questions and listening" (*Preach My Gospel*, 187). Discuss how you could use *chúle...yě/hái* to find out and understand your investigators' concerns. Each of you then pick 2-3 concerns an investigator might have about being baptized. Take turns asking each other questions to find out and understand the concerns, then talk about how you might go about resolving them.
Extra mile: Use what you learn here the next time you go contacting. Did it help you to better understand the concerns of those you talked to? If so, how?

G. Improving Your Ward or Branch Part 2 (~10 min.)
Chúle...yě/hái can also be used to help people think about further steps that might be taken to accomplish something. After Think of 2 questions you would like to ask during ward council to help improve your ward. Two examples of questions are: "In addition to having a missionary minute, how else can we encourage members to do missionary work?*"* and "What else can we do to encourage the brothers to do home teaching other than just reminding them during priesthood meeting*?"* Your questions should be tailored to the needs of your ward. Ask the questions next time you are in ward council and help the ward make plans to improve.

H. Teaching Activity (~25 min.)
Chúle...yě/hái is useful in teaching doctrines that have more than one part or are slightly more complicated than others. Alternate with your companion teaching each other the doctrines listed below. Decide who will teach which doctrines, and then take time to think of how you can incorporate *chúle...yě/hái* into your teaching. Take 3-5 minutes to teach each doctrine. Give each other feedback on how you did.

1. The Great Apostasy
2. Agency and the Fall of Adam and Eve
3. The Law of Chastity
4. Repentance
5. The Savior's Earthly Ministry and The Atonement
6. The Word of Wisdom

Learn with a Native Speaker

I. Asking Follow-up Questions (~30 min.)
Chúle...yě/hái is useful in asking follow-up questions to help you dig deeper. Write down 5 questions that you will ask the next time you visit a member.* Your questions should allow for follow-up questions to gain more information (see example below). Then visit the member and ask them your questions and follow-up questions. Ask them for feedback on how you used *chúle...yě/hái*. End by inviting them to accompany you on one of your lessons or by inviting them to share the gospel with someone.
Example: Missionary - *Nǐ gēn chuánjiàoshì jiàn miàn de shíhòu, yǒu shénme yílǜ?*
Member - *Wǒ nàge shíhòu zuì dà de yílǜ shì wǒ pà wǒ de jiārén huì fǎnduì.*
Missionary - *Chúle pà jiārén fǎnduì yǐwài, nǐ hái yǒu shénme yílǜ ma?*
*Note: You could also do this with an investigator to help you better understand them and their needs.

Except For

Introduction

There are many absolutes in the gospel. For example, everyone on earth is a child of God, we all have the ability to choose, "the atonement satisfieth the demands of justice upon all those who have not the law given to them" (2 Ne. 9:26). However, there are also "almost-absolutes" that some people, or things, do not fit into. For instance, "Everyone except Jesus Christ is imperfect." In this lesson you will learn how to express exceptions.

Use of *Chúle...yǐwài...dōu*

Chúle and *yǐwài* combine to mean **except for/aside from**, and *dōu* means **all** or **always**. Look at the examples below. How does *chúle...yǐwài...dōu* fit into the sentence?

Examples:

除了 耶穌 基督 以外， 每 一個 人 都 不是 完美 的。
除了 耶稣 基督 以外， 每 一个 人 都 不是 完美 的。

Chúle Yēsū Jīdū **yǐwài**, měi yí gè ren **dōu** bú shì wánměi de.
Except for Jesus Christ *outside every one person* *all not are perfect*

Everyone except Jesus Christ is imperfect.

除了 持有 聖職 的 人 以外， 其他 的 人 都 沒有 施洗 的 權柄。
除了 持有 圣职 的 人 以外， 其他 的 人 都 没有 施洗 的 权柄。

Chúle chíyǒu shèngzhí de rén **yǐwài**, qítā de rén **dōu** méiyǒu shīxǐ de quánbǐng.
Except for hold priesthood people outside other people all not have baptize authority

Except for priesthood holders, no one else has the authority to baptize.

It will be easiest to see how *chúle...yǐwài...dōu* fits into a sentence by looking at the simple form below.

Let's Talk About It

The form for *chúle...yǐwài...dōu* is:

Chúle STPVO yǐwài, S dōu VO

After *chúle,* you can put **any part of the STPVO** structure, whether that be time, or place, or verb, etc. This is followed by *yǐwài*, which serves as **a bridge** between the two phrases (literally, it could be translated as "apart from, outside from"). *Dōu* is placed **before the verb** in the second part of the sentence to indicate that **all** of those subjects have the same thing in common. Look how the pattern is used in the examples below.

Examples:

除了 耶穌 基督 以外， 我們 都 需要 悔改。
除了 耶稣 基督 以外， 我们 都 需要 悔改。

Chúle Yēsū Jīdū **yǐwài**, wǒmen **dōu** xūyào huǐgǎi.
Except for Jesus Christ *outside we* *all need repent*

Except for Jesus Christ, we all need to repent.

除了 媽媽 以外， 全 家人 都 願意 來 教會。
除了 妈妈 以外， 全 家人 都 愿意 来 教会。

Chúle māma **yǐwài**, quán jiārén **dōu** yuànyì lái jiàohuì.
Except for mother *outside entire family* *all willing come church*

Everyone in the family is willing to come to church except for the mother.

除了 高榮 國度 以外， 其他 的 國度 都 沒有 永恆 婚姻。
除了 高荣 國度 以外， 其他 的 国度 都 没有 永恒 婚姻。

Chúle gāoróng guódù **yǐwài**, qítā de guódù **dōu** méiyǒu yǒnghéng hūnyīn.
Except for celestial kingdom *outside other kingdoms* *all not have eternal marriage*

Except for the celestial kingdom, no other kingdom has eternal marriage.

Note: There is a similar pattern which uses *chúle* and *yǐwài* to mean **in addition to**. To learn more about this pattern study the "In Addition To" lesson. The key to telling the **difference** between the two is whether the pattern uses *yě*/*hái* or *dōu* in the second SVO clause. If it uses *yě* or *hái*, then it means **in addition to**. If it uses *dōu*, then it means **except for/aside from**.

How can you implement this pattern into your teaching today?

Activities (see answers on p. 357)

Learn on Your Own

A. Creating Sentences
Use grammar from this lesson to finish each sentence below. Check the answers section for an example of each.

1. Chúle Yēsū Jīdū yǐwài...
2. Chúle Tiānfù yǐwài...
3. Yáng Dìxiōng chúle lǐbàiyī yǐwǎi...
4. Chúle Chén Dìxiōng yǐwài...
5. Chúle zài shèngdiàn nèi de hūnyīn yǐwài...
6. Chúle tòugùo Yēsū Jīdū de Shúzuì yǐwài...

B. Translation
Translate the following phrases into Mandarin. Check your answers.

1. No one could atone for us except for Jesus Christ.
2. Except for our church, no church has God's authority.
3. Other than little children, everyone sins because of personal weakness.
4. Part of the law of chastity is not having sexual relations with anyone other than your spouse.
5. No one can receive revelation for the entire church other than the prophet.
6. "... In nothing did they work miracles save it were in the name of Jesus" (4 Ne. 1:5).
7. God told Adam and Eve they could eat of the fruit of any tree in the garden except for the fruit of the tree of knowledge and good and evil.
8. "Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people" (Mosiah 18:20).

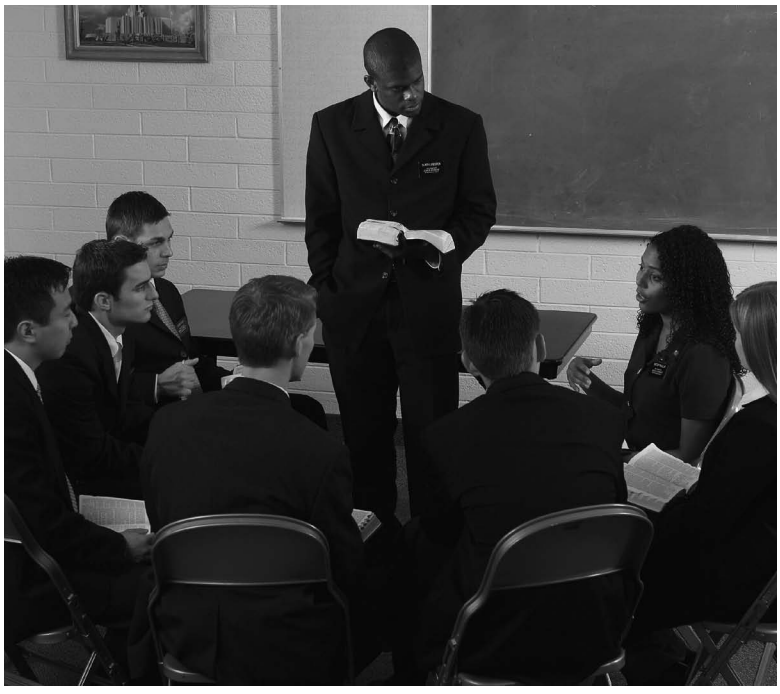
Learn with Your Companion

C. Scripture Activity (~15 min.)
Read each scritpure in Chinese, and match each of the questions below with the scripture that best helps to answer it. Then roleplay answering each question using the scripture you matched it with. Be sure to use *chúle...yǐwài* as you answer. Give each other feedback on how well you do.

Questions	Scriptures
A. An investigator tells you they believe that all religions are the same, and it doesn't matter who or what you believe in.	1. Mósàiyǎ Shū 23:17
B. An investigator wants to be baptized, but hasn't been keeping their commitments.	2. Yuēsè Sīmì Lìshǐ 1:46
C. You feel you need to share with a new missionary why motives are important.	3. Mósàiyǎ Shū 3:17
D. An investigator asks what makes you different from other churches' missionaries.	4. Níféi Èr Shū 30:2

Learn with Your District

D. *Chúle...Yǐwài* Group Frenzy (~15 min.)
Separate the missionaries in your district into groups of 3-5. Have each group choose a scribe, and make sure they have a piece of paper to write on. Instruct them that they may not speak English during this activity. Then tell them that they must discuss amongst themselves and write down 5 *chúle...yǐwài* sentences **about their group** as fast as they can. For example, "*Chúle Dèng Jiěmèi, yǐwài wǒmen dōu shì Yàzhōu rén*" or "*Chúle Hè Jiěmèi yǐwài, wǒmen dōu yǒu kāfēisè de tóufà,*" etc. Make it clear that they can only use "except for" sentences, and not "in addition to" sentences, which also use *chúle...yǐwài*. The first group to write down 5 *chúle...yǐwài* sentences that you can read and are grammatically correct wins the round. If you want, you may then switch groups and start a new round. You may also keep track of missionaries' scores from round to round and assign points to each team based on how fast they finish (3 pts for finishing 1st, 2 pts for 2nd, and 1 pt for 3rd, etc.).



Change Over Time

Introduction

The gospel of Jesus Christ is a gospel of progression. You will want to be able to describe to your investigators that "understanding will come over time ..." (*Preach My Gospel* p. 177), and that as their understanding grows, they will see changes in themselves and in their lives. In this lesson you will learn two ways to do this.

Use of ...*yuè*...*yuè*...

In Chinese, ...*yuè*...*yuè*... translates to **the more ..., the more ...**. For instance, "**The more** I read the Book of Mormon, **the more** I like it." Look at the examples below. What is different about the placement of *yuè* that is different from the way we use **the more** in English?

Examples:

我	越	讀	摩爾門經	(就)	越	喜歡	它。			
我	越	读	摩尔门经	(就)	越	喜欢	它。			
Wǒ	**yuè**	dú	Mó'ěrménjīng	(jiù)	**yuè**	xǐhuān	tā.			
I	*the more*	*study*	*Book of Mormon*	*then*	*the more*	*like*	*it*			

The more I study the Book of Mormon, the more I like it!

你	越	思考	經文	的	意思	(就)	越	能	得到	啟示。
你	越	思考	经文	的	意思	(就)	越	能	得到	启示。
Nǐ	**yuè**	sīkǎo	jīngwén	de	yìsī	(jiù)	**yuè**	néng	dédào	qǐshì.
You	*the more*	*ponder*	*scripture*		*meaning*	*then*	*the more*	*able*	*obtain*	*revelation*

The more you ponder on the meaning of the scriptures, the more able you will be to receive revelation.

Did you notice that the subject comes **before** *yuè in* Chinese?

Let's Talk About It

The placement of the subject in Chinese when using this phrase is different than in English. Take a look at the pattern:

S yuè VO, (S) yuè VO

You may also have noticed that the subject can be omitted from the second clause. Take a look at the examples below to get a better feel for what types of things you can say about change and progression using this pattern.

Examples:

我	越	瞭解	神	的	救恩	計劃	就	越	能	感受到	神	對	我們	的愛。
我	越	了解	神	的	救恩	计划	就	越	能	感受到	神	对	我们	的爱。
Wǒ	**yuè**	liǎojiě	Shén	de	jiù'ēn	jìhuà	jiù	**yuè**	néng	gǎnshòudào	Shén	duì	wǒmen	de ài.
I	*the more*	*understand*	*God*	*'s*	*salvation*	*plan*	*then*	*the more*	*able*	*feel*	*God*	*toward*	*us*	*love*

The more I understand God's plan of salvation, the more I feel God's love for us.

我	越	去	教會	就	越	喜歡	去。	
我	越	去	教会	就	越	喜欢	去。	
Wǒ	**yuè**	qù	jiàohuì	jiù	**yuè**	xǐhuān	qù.	
I	*the more*	*go*	*church*	*then*	*the more*	*like*	*go*	

The more I go to church, the more I like going.

他	越	不	告訴	我	原因，	我	就	越	想	知道。
他	越	不	告诉	我	原因，	我	就	越	想	知道。
Tā	**yuè**	bú	gàosù	wǒ	yuányīn,	wǒ	jiù	**yuè**	xiǎng	zhīdào.
He	*the more*	*not*	*tell*	*me*	*reason*	*I*	*then*	*the more*	*want*	*know*

The more he doesn't tell me the reason, the more I want to know!

Remember that your purpose is to bring others unto Christ. Be sure that as you work through how to use this grammar pattern, you are putting it into a context that will allow you to fulfill this purpose.

40b

Use of *yuè lái yuè*

We have learned how to express **the more ..., the more ...**, and now we want to be able to express **more and more** of something. Perhaps you would like to express to someone you are teaching that "Because I have a testimony of the gospel of Jesus Christ, I have become happier and happier." Look at the following examples to see how to make a sentence that expresses **more and more** using *yuè lái yuè*. What directly follows *yuè lái yuè* in the sentence?

Examples:

因為 有 了 對 福音 的 見證， 我 變得 越來越 快樂。
因为 有 了 对 福音 的 见证， 我 变得 越来越 快乐。

Yīnwèi yǒu le duì fúyīn de jiànzhèng, wo biàndé **yuè lái yuè** kuàilè.
Because have toward gospel testimony I become more and more happy

Because I have a testimony of the gospel, I have become happier and happier.

越來越 多 的 人 開始 知道 家庭 是 可以 永恆 的。
越来越 多 的 人 开始 知道 家庭 是 可以 永恒 的。

Yuè lái yuè duō de rén kāishǐ zhīdào jiātíng shì kěyǐ yǒnghéng de.
More and more more people start know family is can eternal

More and more people are coming to know that families can be eternal.

Even though *yuè lái yuè* appears in two different spots in these sentences, in both cases, *yuè lái yuè* is **directly followed by an adjective** (something that describes a noun).

Let's Talk About It

Because *yuè lái yuè* can go in multiple places in a sentence, it is difficult to give it a specific form; however, it will **always** be directly followed by an **adjective**, **verb** or **helping verb**. Look at the examples below to get a better feel for how to use this pattern.

Examples:

如果 我們 過著 以 福音 為 中心 的 生活， 我們 就 會 越來越 接近 神。
如果 我们 过着 以 福音 为 中心 的 生活， 我们 就 会 越来越 接近 神。

Rúguǒ wǒmen guòzhe yǐ fúyīn wéi zhōngxīn de shēnghuó, wǒmen jiù huì **yuè lái yuè** jiējìn Shén.
*If we live * take gospel as center life we then will more and more close to God*

If we live a gospel-centered life, we will grow closer and closer to God.

自從 我 開始 每 天 祈禱 後，我 對 神 的 見證 越來越 強。
自从 我 开始 每 天 祈祷 后，我 对 神 的 见证 越来越 强。

Zìcóng wǒ kāishǐ měi tiān qídǎo hòu, wǒ duì Shén de jiànzhèng **yuè lái yuè** qiáng.
From I start every day pray after I toward God testimony more and more strong

Ever since I started praying everyday, I have had a stronger and stronger testimony of God.

我們 的 慕道友 越來越 願意 跟 我們 分享 她 的 感覺。
我们 的 慕道友 越来越 愿意 跟 我们 分享 她 的 感觉。

Wǒmen de mùdàoyǒu **yuè lái yuè** yuànyì gēn wǒmen fēnxiǎng tā de gǎnjué.
Our investigator more and more willing to with us share her feeling

Our investigator is more and more willing to share her feelings with us.

真正 的 悔改 使 我們 越來越 接近 天父。
真正 的 悔改 使 我们 越来越 接近 天父。

Zhēnzhèng de huǐgǎi shǐ wǒmen **yuè lái yuè** jiējìn Tiānfù.
Genuine repentance cause us more and more close to Heavenly Father

Genuine repentance brings us ever closer to Heavenly Father.

Preach My Gospel Example:

宗教 改革 使得 人們 愈來愈 重視 宗教 自由。
宗教 改革 使得 人们 愈来愈 重视 宗教 自由。

Zōngjiào gǎigé shǐdé rénmen **yù lái yù**** zhòngshì zōngjiào zìyóu.
Religion reformation cause people more and more emphasize religion freedom

[The] Reformation resulted in an increased emphasis on religious freedom (p. 35).

Now you have a good idea of how to use *yuè lái yuè* in a sentence to express **more and more** of something. Remember to continue striving to understand this principle in the context of bringing others unto Christ.

Quality/ Quantity

*For more information on how *zhe* functions here, see the "Aspect" lesson.
**This is a more formal, written form of *yuèláiyuè*.

Activities (see answers on p. 357)

Learn on Your Own

A. Word Placement
Place the word(s) in parentheses in their correct location in the sentence. Check your answers.

1. Yè Jiěmèi hǎoxiàng dǒng jīngwén le. (yuè lái yuè)
2. Zhēnxīn de huǐgǎi shǐ wǒmen qiānbēi. (yuè lái yuè)
3. Cáigàn (*talents*) cháng yùnyòng jiù fā jīngjìn (*develop*). (yuè, yuè)
4. Wǒmen zhīdào nǐmen de jiātíng shēnghuó huì yīnwèi fúyīn ér biàndé xìngfú. (yuè lái yuè)
5. Zuò jiātíng dǎogào shí, duō wèi jiārén qídǎo huì shǐ jiātíng guānxì mìqiè (*close/intimate*). (yuè lái yuè)
6. Xiàndài jiātíng zāodào yánzhòng de kǎoyàn hé yòuhuò. (yuè lái yuè)
7. Rúguǒ wǒmen tiāntiān zuò qídǎo, kàn jīngwén, wǒmen jiù huì duì Jīdū yǒu xìnxīn. (yuè lái yuè)
8. Sādàn juédé tā qīpiàn duō de rén hǎo, zhèyàng tā jiù kěyǐ zǔzhǐ wǒmen huídào Tiānfù de shēnbiān. (yuè, yuè)

B. Finish the Sentence
Finish each sentence using the S *yuè* VO, (S) *yuè* VO sentence structure. Read your sentences to your companion or a native speaker to verify that they are correct.

1. Wǒmen yuè rènshí Shén...
2. Yuēsè Sīmì yuè gēn biérén fēnxiǎng tā de jīngyàn...
3. Wǒ fāxìan wǒ yuè dǎogào...
4. Jiārù jiàohuì de shíjiān yuè cháng...
5. Wǒmen yuè qiānbēi...
6. Wǒmen duì fúyīn yuè yǒu jiànzhèng...

C. Translation
Translate the following sentences into Chinese. Check your answers.

1. Even though his health is getting worse, he still diligently serves others.
2. The more you repent, the more power you will feel to help you resist sin.
3. Sister Peng said she is becoming more and more able to feel the effect the Spirit has in her life.
4. If we keep the commandments of God, we will come to know him more and more.
5. The more we sin the further away from God we become.
6. The more you pray, the more you'll feel God's love for you.
7. The more you come to church, the more you'll be able to see what a member family is like.
8. The longer I've been on my mission, the more I realize how much God is guiding this work.
9. We become more likely to take the gospel for granted as we put more emphasis on earthly things.
10. If we let virtue garnish (*zhuāngshì*) our thoughts unceasingly, our actions will be more and more dignified (*duānzhuàng*).
11. "For those ... who strive for a brighter day and keep the commandments of God, things can get better and better even in the face of tragedy" (McMullin, *Liahona*, May 2010).
12. "The Church has grown steadily since that day in 1830. It continues to change the lives of more and more people every year" (Monson, *Liahona*, May 2010).
13. Even though your family currently opposes your decision to join the church, we know that they will become more and more able to accept your decision as they see your change.
14. "The clearer and more complete the statement is, the better the opportunity will the Holy Spirit have for testifying to the souls of men that the work is true" (*Preach My Gospel,* p 182)

D. Scripture Activity (~15 min.)
Read Xīlāmàn Shū 3:35 and identify the 2 times that *yuè lái yuè* is used. What blessings come as a result of their fasting and praying? What was the result of their humility and faith growing stronger? Have your companion roleplay an investigator you just met (after knocking on their door). Share this scripture with him or her, and promise them the blessings in the scripture as they live the gospel (be sure to use *yuè lái yuè*). Get feedback from your companion, and make a plan to use this scripture in an upcoming appointment.

E. Promise Blessings Activity (~15 min.)
Think of two investigators you and your companion are currently teaching. Write down the last commitment you invited each of them to keep. Then use the structures from this lesson to write down 2 blessings for each commitment you extended. Ask your companion to check if your sentences are correct. Then call or visit your investigators and use these sentences as you follow up with them on their commitments and promise blessings. Have you companion listen and give you feedback afterwards.

F. Writing Activity (~15 min.)
If you had to give advice to a new missionary or a sibling who was going on a mission, what kinds of things would you say? Write down a small note as if you were sending it to them. Use *yuè* as much as you can in your note. For example, you could say, "The harder you work and the more you give yourself to the Lord, the closer and closer you will feel to him." Or you could say, "The more and more we become like the Savior the easier and easier ti is for people to recognize Him through us." Have your companion check your note and give you feedback.

G. Language Study Plan Activity (~10 min.)
"Learn grammar," bullet 2. Look at your planner and write down 5 activities you will be doing today. Write down a sentence using *yuè* that you could use in each of your activities. Have your companion or a native check your sentences. Then set a goal to use each of your sentences today during those activities and keep track of your progress in your planner.

Learn with Your Companion

H. Create Sentences (~20 min.)
Each of you take 5 minutes to write down as many S *yuè* V(O)... (or a structure similar to it) sentences as you can, leaving off the second half of the sentence. Then take turns reading each other one of your half-sentences, and have the other person complete the sentence. For example, if your companion said "*Wǒ zài Táiwān yuè jiǔ*..." you could say "*jiù yuè duì zhèlǐ de rén yǒu àixīn*." Keep going until all your sentences are gone. Give each other feedback, and ask a native about any sentences that you are unsure about.

I. Investigator Change (~25 min.)
Draw three columns on a blank sheet of paper. Title the left column "Name," the middle column "Change," and the right column "Reason." Then, write down the names of approximately 10 investigators that you and your companion have taught in whom you saw some change as a result of hearing the gospel (either ones that you have taught together or from previous companionships). Then, under the "Change" column, write down the biggest change you saw in them. Lastly, write down what you feel was most responsible for bringing about that change in the "Reason" column. Then use the information from the table you just made to create sentences describing your investigators' progress.

Example:

Name	Change	Reason
Chén Dìxiōng	duì Jīdū yǒu xìnxīn	huǐgǎi
Lín Dìxiōng	gǎndào zìyóu	qídǎo

Example Sentences: Chén Dìxiōng yuè huǐgǎi, jiù yuè duì Jīdū yǒu xìnxīn.
Lín Dìxiōng kāishǐ qídǎo yǐhòu jiù yuè lái yuè gǎndào zìyóu.

Learn with a Native Speaker

J. How do Natives Use *Yuè lái yuè*? (~15 min.)
Visit a native speaker and ask them to write down 5 sentences that use structures from this lesson. Give them a topic to base their sentences on, such as contacting or one of the missionary lessons you want to improve. Transcribe the sentences into pinyin if necessary, and note how the native used *yuè...yuè* and *yuè lái yuè*. Ask the native how often they use these structures and in what situations they are most useful. Apply what you learned.

Only

Introduction

There are a few different ways to express “only” in Mandarin. In this lesson we will look at three main ways to express “only,” including some individual characteristics of each, as well as additional ways to express sequence.

Cái

41a

In Mandarin, *cái* is used in two different ways, the first is used **before verbs** to indicate that something is less than expected, the second is used in **sequences** to indicate “only then.” Look at the examples below. Notice the explanation to the right of the examples.

Examples:

我們　才　有 十　分鐘。
我们　才　有 十　分钟。

Wǒmen **cái** yǒu shí fēnzhōng.
We *only* *have ten* *minute*

We only have ten minutes.

When *cái* is placed **before a verb** (or helping verb) it indicates that something is **less than expected**. Here we get the feeling that ten minutes is less than we expected or thought we had.

你 做 祈禱　才　能 得到 一個 答案。
你 做 祈祷　才　能 得到 一个 答案。

Nǐ zuò qídǎo **cái** néng dédào yí gè dá’àn.
You do prayer only then able obtain an answer

Only when you pray will you be able to get an answer.

When *cái* is placed **between two verb phrases**, it gives a feeling of **only then** (only after the first event occurs can the second event occur). In this example, **only when** you pray can you **then** get an answer.

Let’s Talk About It

The explanations above are just a basic introduction on how to use these two forms of *cái*, but are sufficient to get you started. Let’s look at some more examples to help you get a better handle on how to use *cái* in context.

“Only” Examples:

我　才　認識 三個　中文　字。
我　才　认识 三个　中文　字。

Wǒ **cái** rènshí sān gè Zhōngwén zì.
I *only* *know* *three* *Chinese* *character*

I only know three Chinese characters.

Here we get the feeling that only knowing three characters is **less than you would have expected** to know.

我 昨晚　才　睡 了五個 小時。
我 昨晚　才　睡 了五个 小时。

Wǒ zuówǎn **cái** shuì le wǔ gè xiǎoshí.
I *last night* *only* *sleep* *five* *hour*

I only got five hours of sleep last night.

In this sentence we have the feeling that sleeping five hours was **less than we expected**, or wanted (make sure you are all getting eight hours of sleep).

我們　今天　才　有　兩個　課程。
我们　今天　才　有　两个　课程。

Wǒmen jīntiān **cái** yǒu liǎng gè kèchéng.
We *today* *only* *have* *two* *lesson*

We only have two lessons today.

Quality/ Quantity

Only two lessons? We were hoping for/expecting many more!

“Only Then” Examples:

你　要　好好兒 地 學習 福音　才　可以 教　別人。
你　要　好好儿 地 学习 福音　才　可以 教　别人。

Nǐ yào hǎohǎor de xuéxí fúyīn **cái** kěyǐ jiāo biérén.
*You must thoroughly * study gospel only then may teach others*

Only after you diligently study the gospel can you teach others.

Here *cái* is connecting two verb phrases (*xuéxí fúyīn* and *jiāo biérén*). Remember that **when *cái* connects two verb phrases, it indicates sequence, and it gives the feeling of “then and only then.”**

我們　早上　學習完　才　出去 開始　工作。
我们　早上　学习完　才　出去 开始　工作。

Wǒmen zǎoshàng xuéxíwán **cái** chūqù kāishǐ gōngzuò.
We *morning* *study finish only then* *go out* *start* *work*

Only after we finish our morning studies do we go out and start working.

Which two verb phrases are being joined here?

*For more information on how *de* functions here, see the “*De* 的, *De* 得, and *De* 地” lesson.

接受 水 的洗禮 以後，你 才 能 獲得 聖靈 的恩賜。
接受 水 的洗礼 以后，你 才 能 获得 圣灵 的恩赐。

Jiēshòu shuǐ de xǐlǐ yǐhòu, nǐ **cái** néng huòdé Shènglíng de ēncì.
Receive water baptism after you only then can receive Holy Ghost gift

You can receive the gift of the Holy Ghost only after you have received baptism by water.

Here *cái* is used together with *yǐhòu*. Notice the **feeling** that inserting *cái* into the second phrase brings.

Jiù

There are several main ways that *jiù* is used in Chinese, each of which we will discuss here. You will hear *jiù* used often in each of these ways, so make sure you take some time to understand it. No matter how *jiù* is used, it is **always** placed **before** a verb (or the helping verb or prepositional phrase that goes with a verb).

Expressing a Result

41b

Jiù is often placed before the verb in the second phrase of a sentence to **mark the result** of some action or situation. When used this way, it is much like the "then" in an "if ..., then ..." statement.

Gospel Principles Example:

若 要 有效 地 教導 教義，就 必須 獲得 主 的 靈。
若 要 有效 地 教导 教义，就 必须 获得 主 的 灵。

Ruò yào yǒuxiào de jiàodǎo jiàoyí, **jiù** bìxū huòdé Zhǔ de Líng.
*If want effectively * teach doctrine then must obtain Lord 's Spirit*

To [teach the doctrine] effectively, you must obtain the Spirit of the Lord (p. 2).

In this sentence, *jiù* marks what must happen if we want to teach effectively.

See the "If" lesson for more examples. You may also want to look at how *jiù* is used in many of the examples in the "Change Over Time" and "Consequence" lessons.

Uniqueness

41c

Jiù is sometimes placed before the verb of a sentence to convey a feeling of **uniqueness**. When used this way, it could be translated as "only." However, this usage of *jiù* is generally much less common than its other uses, and *cái* and *zhǐ* are more commonly used to express "only."

Example:

我 就 認識 三個 中文 字。
我 就 认识 三个 中文 字。

Wǒ **jiù** rènshí sān gè Zhōngwén zì.
I only know three Chinese character

I only know three Chinese characters.

Jiù differs from *cái* in that it does **not** indicate that something is less than expected. Here a fact is being stated: I only know three characters. There is **no** feeling of this being less than expected.

Precision

41d

Jiù can also be used to precisely identify a noun or noun phrase. When *jiù* is joined with *zài* (在), it is used to emphasize **precision** or **accuracy in time or place.** *Jiù* can also be joined with *shì* (是) to emphasize the precise or valid **identification** of a noun. In the case of time or place, *jiù* could be translated as "right" or "precisely." For instance, "I am **right** here." In the case of identification of a **noun**, English has **no** translation for *jiù*. Let's look at a few examples.

Examples

我 就 在 這兒。
我 就 在 这儿。

Wǒ **jiù** zài zhèr.
I right at here

I am right here.

This is something that would be said in response to the question, "Where are you?"

教堂 就 在 市政府 的 對面。
教堂 就 在 市政府 的 对面。

Jiàotáng **jiù** zài shìzhèngfǔ de duìmiàn.
Church precisely at city hall opposite

The church is right across from the city hall.

Adding *jiù* to this sentence helps the listener understand that the church is **right** across from the city hall, and not somewhere down the street.

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

摩爾門經 就 是 神 的話。
摩尔门经 就 是 神 的话。

Mó'ěrménjīng **jiù** shì Shén de huà.
Book of Mormon is God 's word

The Book of Mormon is the word of God.

Notice there is **no** translation for *jiù* in this case! Adding *jiù* for the specific identification of a noun just **adds precision** to what you are identifying.

我 就 是 她。
我 就 是 她。

Wǒ **jiù** shì tā.
I am she

I am she.

Again, there is **no** translation for *jiù* in this sentence. Remembering this will save you a bit of heartache as you hear it used around you.

Note: In each of the previous four examples, the same **meaning** can be expressed without the use of *jiù*, but **not the same feeling**. Just like how deciding between using *cái* and *jiù* to indicate "only" requires being aware of the **feeling** you want to communicate, so does choosing whether or not to use *jiù* in conjunction with the location or identification of something.

Sequence

41e

Jiù can also placed **between two verb phrases** to indicate a **sequence** of events. It is often combined with *yǐhòu* ("after"). Not only does using *jiù* indicate sequence, but it also gives a feeling that the second event happens **quickly**, without obstruction (a feeling opposite that conveyed by *cái*). When *jiù* is used to indicate sequence, it can be translated as "then" or "after."

Examples:

我們 做完 禱告 就 出去。
我们 做完 祷告 就 出去。

Wǒmen zuòwán dǎogào **jiù** chūqù.
We do finish prayer <u>then</u> go out

We will go out <u>after</u> we pray.

他 一 看到 摩爾門經 就 想 讀 它。
他 一 看到 摩尔门经 就 想 读 它。

Tā yí kàndào Mó'ěrménjīng **jiù** xiǎng dú tā.
He once see Book of Mormon <u>then</u> want read it

As soon as he saw the Book of Mormon, he wanted to read it.

我們 死亡 以後 就 被 帶到 靈 的 世界。
我们 死亡 以后 就 被 带到 灵 的 世界。

Wǒmen sǐwáng yǐhòu **jiù** bèi dàidào líng de shìjiè.
*We die after <u>then</u> * bring to spirit world*

<u>After</u> we die, we are taken to the spirit world.

Quality/ Quantity

Notice that the first two sentences do not have *yǐhòu* ("after") in them, but *jiù* conveys the same meaning. The last example includes *yǐhòu*, which simply adds clarity. Both *yǐhòu* and *jiù* can function on their own to indicate sequence. For more information on how to use *yǐhòu*, see the "Before and After" lesson.

Jiù can also be placed before the main verb of sentence to give the feeling that something happened **earlier than expected.** (Again, this is the opposite of *cái*, which conveys the feeling of something happening **later than expected.**) Notice that this feeling is also very clear in the middle example above.

Gospel Principles Example:

我們 住 在 天 上 時， 就 已經 培養 了 個性 和 才幹。
我们 住 在 天 上 时， 就 已经 培养 了 个性 和 才干。

Wǒmen zhù zài tiān shàng shí, **jiù** yǐjīng péiyǎng le gèxìng hé cáigàn.
We live in heaven at that time <u>then</u> already develop personality and talent

We developed personalities and talents while we lived in heaven (p. 9).

 *For more information on how *bèi* functions here, see the "Passive Voice" lesson.

Zhǐ

41f

One of the main ways to say “only” in Chinese is *zhǐ*. Like *jiù* and *cái*, *zhǐ* is **always** placed **before** a verb (or the helping verb or prepositional phrase that goes with a verb). Here are a few examples.

Examples:

我 只 會 說 英文 和 中文。
我 只 会 说 英文 和 中文。

Wǒ **zhǐ** huì shuō Yīngwén hé Zhōngwén.
I only can speak English and Chinese

I can only speak English and Chinese.

我 只 是 凡人 而已。
我 只 是 凡人 而已。

Wǒ **zhǐ** shì fánrén éryǐ.
I only am ordinary person that's all

I am just an ordinary person, that's all.

她 只 能 在 星期三 見面。
她 只 能 在 星期三 见面。

Tā **zhǐ** néng zài xīngqīsān jiàn miàn.
She only able on Wednesday meet

She can only meet on Wendesday.

In addition to the ways we see above, *zhǐ* can also be used with *bù* to express “not only” or “not just.” Below are a few examples.

Examples:

耶穌 基督 不 只 是 一個 好 人，祂 是 全 世界的 救主。
耶稣 基督 不 只 是 一个 好 人，他 是 全 世界的 救主。

Yēsū Jīdū bù **zhǐ** shì yí gè hǎo rén, Tā shì quán shìjiè de Jiùzhǔ.
Jesus Christ not only is a good person He is whole earth Redeemer

Jesus Christ isn't just a good person, He is the Redeemer of the world.

摩爾門經 不 只 是 古代 的紀錄，也 是 神 的 話。
摩尔门经 不 只 是 古代 的纪录，也 是 神 的 话。

Mó'ěrménjīng bù **zhǐ** shì gǔdài de jìlù, yě shì Shén de huà.
Book of Mormon not only is ancient record also is God 's word

Not only is the Book of Mormon an ancient record, it is also the word of God.

Using “Only” with Nouns

You may have noticed that all of the words discussed above are used together with **a verb** to express “only.” They refer to **actions**, not to the subject of a sentence or other nouns. *Zhǐ* can be used with *yǒu* (“to have”) to introduce a **subject** as the **only** thing that does something. Additionally, *wéiyī* is an adjective that means “the only” or “sole” and is used to describe a **noun**. Below are some examples of how these expressions are used.

41g

Examples:

只有 耶穌 基督 才 能 為 我們 贖 罪。
只有 耶稣 基督 才 能 为 我们 赎 罪。

Zhǐyǒu Yēsū Jīdū cái néng wèi wǒmen shú zuì.
Only have Jesus Christ only able for us atone

Only Jesus Christ could atone for our sins.

耶穌 基督 是 唯一 能 救贖 我們 的 人。
耶稣 基督 是 唯一 能 救赎 我们 的 人。

Yēsū Jīdū shì **wéiyī** néng jiùshú wǒmen de rén.
Jesus Christ is the only able redeem us person

Jesus Christ is the only one that can redeem us.

Note: *Zhǐyǒu* is commonly used together with *cái*. This further **emphasizes** that only the subject can perform the action.

Remember This

Though it may seem that *cái*, *jiù* and *zhǐ* have many of the same meanings, each brings a different **feeling** to what is being expressed. Pay attention to the feeling you are trying to communicate in order to help you decide which one to use.

Activities (see answers on pp. 357-358)

Learn on Your Own

A. Word Placement

Place the word in parentheses into its correct location in the sentence. Check your answers.

1. Yīnwèi Líng jiǎng zhēnlǐ, jué bù shuō huáng (*to lie*). (zhǐ)
2. Shén zhīdào shénme shìqíng dùi wǒmen shì zuì hǎo de. (cái)
3. Jīdū céng (*previously*) shuōguò, zhège jiàohuì shì zhěng gè dìmiàn shàng zhēnshí ér huózhe de jiàohuì. (wéiyī)
4. Tāmen xiǎng tīng wǒmen de xìnxī shì yīnwèi tāmen yǒu diǎn hàoqí (*curious*). (zhǐ)
5. Nǐ tòuguò dú Mó'ěrménjīng néng zhīdào tā shì bú shì zhēnshí de. (cái)
6. Wǒmen kěyǐ duì xiānzhī suǒ shuō de huà yǒu xìnxīn, yīnwèi tā huì jiāo wǒmen zhēnlǐ. (zhǐ)
7. Dāng Yàdāng bèi wèndào tā wèishénme xiànjì (*sacrifice*) shí, tā shuō tā bù zhīdào wèishénme, tā zhīdào Zhǔ mìnglìng tā nàyàng zuò. (zhǐ)
8. Yuēsè Sīmì yǒu shísì suì de shíhòu kànjiàn Dì-yī cì Yìxiàng. (zhǐ)

B. Fill in the Blank

Choose *cái*, *jiù*, or *zhǐ* to fill in the blank(s) in the following sentences. There is only one correct choice for each blank. Check your answers.

1. Tā jiǔshísì suì _ rènshí fúyīn.
2. Tā yí dào shèngcān jùhuì _ gānshòudào Shènglíng le.
3. Tā _ xūyào jiè yān _ kěyǐ shòu xǐ.
4. Wǒmen yǔ Tiānfù zhù zài yìqǐ hěn jiǔ _ láidào shì shàng.
5. Rènshí chuánjiàoshì yǐqián, tā _ yǐjīng xiāngxìn Shén de cúnzài.
6. Wǒmen shì ànzhào Shén de xíngxiàng zào de—wǒmen de shēntǐ _ xiàng Tā de yíyàng.
7. Wǒ mèimei yí suì bàn _ kāishǐ zìjǐ zuò dǎogào le.
8. _ yǒu tōngguò fúyīn wǒmen _ néng dédào zuì chíjiǔ de kuàilè.
9. Wǒ hěn jiǔ yǐqián _ fāxiàn wǒ bù néng kào zìjǐ zuò zhè shìgōng.
10. Wǒ gānggāng _ fāxiàn Cháng Jiěmèi wèishénme zuótiān méiyǒu lái jiàohuì.

C. Translation

Translate the following sentences into Chinese using the word in parentheses. Check your answers.

1. Jesus Christ is Heavenly Father's Only Begotten Son.
2. Eternal life is a gift given only to those who follow the gospel.
3. Only through baptism and receiving the Holy Ghost can we obtain a remission of sins.
4. Only through earthly experience can we become like God.
5. Give a man a fish, feed (*wèibǎo*) him for a meal, teach a man how to fish (*diào yú*), feed him for a lifetime.
6. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).
7. "When ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17)
8. "Jesus Christ [is] the only name which shall be given under heaven, whereby salvation shall come unto the children of men." (Moses 6:52)

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Wǒmen de jiàohuì ***zhǐ yǒu** quánbǐng wèi rén shī xǐ.
   Only our church has the authority to baptize.
2. ***Zhǐ** Yēsū Jīdū cái néng wèi wǒmen shú zuì.
   Only Jesus Christ could atone for our sins.
3. Wǒmen ***cái** zuótiān jiāoguò tā jiù'ēn jìhuà.
   We taught him the plan of salvation only yesterday.
4. Huǐgǎi shì wǒmen ***zhǐ** kěyǐ hùodé kuānshù de fāngshì.
   Repentence is the only method by which we can obtain forgiveness.
5. ***Zhǐ** dāng wǒmen fúcóng shí, wǒmen cái néng xiǎngshòu fúyīn suǒ dàilái de zhùfú.
   Only when we are obedient can we enjoy the blessings the gospel brings.
6. ***Jiù shì**, wǒmen dào shì shàng lái de qízhōng yí gè mùdì jiù shì dédào yí gè shēntǐ.
   One of our purposes of coming to earth is to obtain a body.
7. Guō Dìxiōng shuō tā ***cái** xiǎng liǎojiě wǒmen de xìnxī; tā dùi jiārù jiàohuì hái méiyǒu xìngqù.
   Brother Guo said that he only wanted to understand our message; he didn't have interest in joining the church yet.

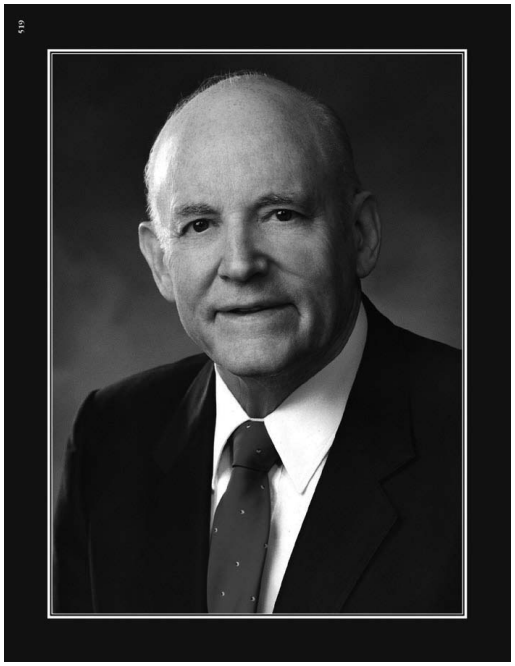
E. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yēsū Jīdū zhǐ yǒu lìliàng wèi rénlèi shú zuì.
2. Zhǐ tòuguò fúyīn jiātíng cái néng yǒngyuǎn zài yìqǐ.
3. Wǒ zhǐ tīngshuō guò nǐmen jiàohuì éryǐ.
4. Cái yǒu chíshǒu dàodǐ de rén néng dé jiù.
5. Zhǐyǒu wǒ yí gè rén zài jiā ěryǐ.
6. Jiù shì, wǒmen bǐcǐ bāngzhù shí, jiù shì zài wèi Shén fúwù.
7. Shènglíng de lìliàng zhǐ néng shǐ nǐ zhīdào wǒmen de xìnxī shì zhēnde.
8. Zhǐyǒu tòuguò qiānbēi de qíqiú Shén, wǒmen zhǐ néng dédào Tā de yǐndǎo.
9. Yēsū Jīdū shì zhǐ néng wèi wǒmen shú zuì de rén.

F. Scripture Activity (~15 min.)
Choose one of the scriptures not in the Book of Mormon in the activities above (B.4, B.10, C.6, C.8). Memorize the scripture, then recite it for your companion and ask for feedback on your pronunciation. Then make plans to use it at least once today.

G. Audio Activity (~20 min.)
Listen to the audio clip, "Yǒnghéng hūnyīn de tiáojiàn." The first time you listen to the clip, listen for the three times where some form of "only" is used. Write down the sentences in which they occur. Check your answers. Then, write 3 sentences of your own based on the clip that use "only." Check the answers section for an example. Make plans to use your sentences while contacting soon.

H. *Preach My Gospel* Activity (~20 min.)
Read the quote about prayer by President Hunter on p. 93 of *Xuānjiǎng Wǒ de Fúyīn*. Find the three times different forms of "only" appear. Then compare the English and Chinese translations to find definitions for the words and phrases you don't know how to say in Chinese (i.e., spasmodic cry at a time of crisis, utterly selfish, repairman, service agency, desperately need help, etc.). Then practicing using "only" and these new words and phrases to roleplay with your companion and teach them about the importance of consistent, sincere prayers. You may decide whether you want them to roleplay as an investigator or a member.



Learn with Your Companion

I. *Preach My Gospel* Activity (~25 min.)
Read the quote by President Benson on p. 2 of *Preach My Gospel*. Each of you translate the quote into Chinese. Then check your translation on p. 2 of *Xuānjiǎng Wǒ de Fúyīn*. Compare the way you both translated "only" with each other and with the translation in *Preach My Gospel*. Then use this quote to discuss together in Chinese the common belief that "*Zōngjiào dōu yíyàng*" (all religions are the same). Here are a few questions to consider: Are all religions the same? In what ways are they similar? In what ways are they different? Why do we invite everyone to learn about the restored gospel?

J. *Zhǐ* or *Cái*? (~20 min.)
Think of 5-7 sentences you or your companion use while teaching that use either *zhǐ* or *cái* to mean "only." For each sentence, discuss 1) why you used *zhǐ* or *cái* and 2) whether you could rearrange the sentence to use the other form of only (for example, switch a sentence that originally used *zhǐ* to one that uses *cái*). Were there any that you could not rearrange? For those that you could rearrange, which form of the sentence sounds better? Discuss what you learned and any other general differences between *zhǐ* and *cái* that you know.

K. Teaching Activity (~25 min.)
Various forms of "only" are very useful for being bold when you teach. Use "only" as you and your companion perform the following roleplays. 1) You are contacting someone and they keep saying they might not have enough time to meet with you. 2) You have met with an investigator twice and they have failed both times to keep their commitments to read and pray. 3) One of your new members is moving back to China indefinitely. 4) You are meeting with a new member who just signed up for an extra class on Sunday mornings. Give each other feedback on how to improve your usage of "only" to be bold.

Learn with a Native Speaker

L. *Zhǐ* or *Cái*? Part 2 (~15 min.)
Take both forms (if possible) of your 5-7 sentences that you made in Activity J to a native speaker. Ask them if you were correct in what you believed about the sentences (i.e., if they could be rearranged or not, which form sounded better). Were there any differences between what you and your companion decided and what the native speaker said?

Learn with Your District

M. Scripture Person Activity (~20 min.)
Have everyone in your district choose a person in the scriptures. Then ask each missionary to come up with 5 sentences about their person that include some form of "only." For example, if your person were Ammon, one of your sentences could be, *Wǒ wèi guówáng zuò le hěn duō fúwù yǐhòu cái jiāo tā fúyīn.* The district then gets one guess for each sentence said. If they guess incorrectly, the missionary reads the next sentence and the district may guess again. If they guess correctly, then the missionary reads the remainder of their sentences and someone else starts. Read your sentences in the 1st person (as if you were that person).

Review: Quality, Quantity, Number, and Sequence

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply many different grammar principles you have learned in performing the following function:

Asking about and describing quality, quantity, number, and sequence

- Numbers
- Classifiers
- Quantity and Specification Questions
- Frequency
- Change Over Time
- Except For
- In Addition To
- Only
- Before and After
- Intensifiers
- Comparisons - More Than
- Comparisons - As Much As and Less Than
- Not Only

Activities (see answers on pp. 358-359)

Review on Your Own

A. Error Correction

There are 20 errors in the following excerpt from a missionary lesson. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Dǎng Dìxiōng, wǒ zhēn de wèi nǐ de jìnbù gǎndào hěn tèbié gāoxìng. Nǐ shuō nǐ yǐjīng jiǔshíwǔ fēn zhī yībǎi de xiāngxìn Yēsū Jīdū Hòuqī Shèngtú Jiàohuì fēicháng zhēnshí de. Dànshì nǐ hái bú yuànyì jiēshòu yāoqǐng shòu xǐ jiārù Shén de jiàohuì, yīnwèi nǐ xiǎng děngdào bǎi fēn zhī yībǎi de quèxìn zhè xìnxī shì zhēnshí de hòu jiù huì xuǎnzé jiēshòu xǐlǐ. Dànshì, nǐ yǒu méiyǒu xiǎngguò, rúguǒ nǐ zhēn zuòdào yībǎi fēn zhī de xiāngxìn de shíhòu, nà jiù bù xūyào xìnxīn le? Nǐ yào gěi nǐ de xìnxīn liúchū yìxiē de kōngjiān ràng tā chéngzhǎng. Wǒ yǐjīng jiārù jiàohuì shí gè nián le, wǒ duì fúyīn de xìnxīn hái méiyǒu nàme nǐ de qiáng. Kěshì, wǒ yì tiān bǐjiào yì tiān gāoxìng, yīnwèi wǒ shí nián lái zǒngshì dōu búduàn de chéngzhǎng hé jìnbù; wǒ duì Yēsū Jīdū de xìnxīn hé jiànzhèng yě yuè lái qiáng. Lìngwài, nǐ juédé nǐ bù xūyào qídǎo, yīnwèi nǐ kěyǐ yīzhào kēxué de fāngfǎ zhǎochū dá'àn. Kěshì, nǐ zhīdào ma? Shén de àomiào bú shì kēxué shíyàn kěyǐ jiěshìdéchūlái de. Tā yào wǒmen píngcháng huáizhe pòsuì de xīn he tònghuǐ de líng láidào Tā de miànqián chànhuǐ wǒmen de zuì bìng qídǎo. Nàyàng, tā jiù kěyǐ gēnjù wǒmen duì tā de xìnxīn, tòguò Shènglíng ràng wǒmen zhīdào, wǒmen suǒ qiú zhī shì de zhēnshíxìng. Wǒmen yǐjīng gěi nǐ yí gè Mó'ěrménjīng. Wǒmen xīwàng nǐ měi yí gè tiān dú yí duàn jīngwén, bìng zài yǐhòu qǐ chuáng hé yǐqián shuìjiào qídǎo, qiúwèn Shén zhège běn shū shì bú shì zhēnshí de. Wǒmen xiàng nǐ jiànzhèng, nǐ yuè qiānbēi de qídǎo, nǐ yuè jiù néng dédào láizì Shén de dá'àn. Érqiě wǒmen yě zhīdào, Shén zài pòqiè de děngzhe nǐ jiēshòu jiārù Tā de jiàohuì de yāoqǐng, yǐbiàn nǐ néng jìnzǎo de xiǎngshòu Tā wèi nǐ zhǔnbèi de zhùfú. Nǐ rènwéi měi tiān kěyǐ huā jǐ shíjiān kàn jīngwén? Nǐ yuànyì xiàng Shén qiúwèn Mó'ěrménjīng de zhēnshíxìng yǐhòu měi cì kàn jīngwén ma?

B. Error Correction

This activity will help you see where you need to improve. Each sentence contains one error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Wǒmen hái yǒu jǐ gè jiǎntǐ de Zhōngwén Mó'ěrménjīng?
2. Chángcháng Yǎliè qǐng tā de gēgē tì dāngshí de rén qídǎo.
3. Nǐ zhīdào nǐ xuǎnzé le yào gēnsuí Yēsū Jīdū zài chūshēng qián ma?
4. Wǒmen ài nǐmen fēicháng duō, xīwàng nǐmen huòdé Shén suǒyǒu de zhùfú.
5. Nǐ jièzhe Shén de shèngzhí quánbǐng jiēshòu xǐlǐ yǐhòu néng cái jiēshòu Shènglíng de ēncì.
6. Zhǎnglǎomen tōngcháng fúwù èrshísì yuè, jiěmèimen fúwù shíbā gè yuè.
7. Lǐhǎi líkāi Yēlùsālěng shí yǒu jǐ érzi?
8. Yuè lái yuè, wǒ xiǎng qù zuò Shén yào wǒ zuò de shì.
9. Nǐ zhīdào Gēlìyà (*Goliath*) yǒu zěnme gāo ma?
10. Wǒmen de shēntǐ huì dāi zài fénmù lǐ yǐqián fùhuó.
11. Yēsū shuō zhège liǎng tiáo jièmìng shì lǜfǎ shàng zuì dà de.
12. Zài Shén de yǎn lǐ, méiyǒu yí gè rén gèng yǒu jiàzhí bǐ lìng yí gè rén.
13. Wǒ jīntiān dú le yí huì jīngwén, dànshì méiyǒu duō zuótiān dú de.
14. Yuè wǒ kàn jīngwén yuè zài shēnghuó zhōng gǎnshòudào Shènglíng duì wǒ de yǐngxiǎng.
15. Kàn Mó'ěrménjīng zhēn de nàme zhòngyào nǐmen shuō de ma?
16. Tā shuō tā jīntiān zǎoshàng cóng wǔ diǎn dào qī diǎn bàn zǒngshì zài qídǎo qiúwèn Shén tā yīnggāi zuò shénme.
17. Nǐ měi tiān hē jǐ gè bēizi de chá?
18. Yì běn xīn de sān hé yī (*triple combination*) yào duō qián?
19. Wǒ zài Táiwān zhǐ yǒu bàn gè nián de shíjiān, dànshì wǒ yíjīng jiāo le shí jǐ gè zhōngshēng de péngyǒu.
20. Bā suì shì yí gè rén kěyǐ shòu xǐ de niánlíng; yǐqián bā suì de értóng bù xūyào shòu xǐ.

21. Xiàndài shìjiè de bù liáng yòuhuò bǐ guòqù hěn duō.
22. Pèichèn de dìxiōng zhǐ néng huòdé shèngzhí.
23. Wǒmen zhège lǐbài búduàn de yùdào hěn duō zhǔnbèihǎo tīng fúyīn de jiātíng.
24. Yí gè lǜshī yào shìtàn Yēsū, wèndào nǎ yí jièmìng shì zuì zhòngyào de.
25. Chúle Yēsū Jīdū yǐwài, wǒmen yě bú shì wánměi de.
26. Búdàn wǒmen yào xiāngxìn Zhǔ, yě yào fúcóng Tā de jièmìng.
27. Zhè shì wǒmen zhǐyǒu néng huídào Tiānfù de miànqián de fāngshì.
28. Nǐ yuànyì zài nǐ xiàge yuè de shēngrì nàge tiān jiēshòu xǐlǐ, huòdé língxìng shàng de chóngshēng ma?
29. Wǒmen de mùdàoyǒu dōu yǒu xǐlǐ mùbiāo, chúle Chén Dìxiōng yǐwài.
30. Wǒmen búdàn yào kàn jīngwén, wǒmen érqiě yě yīnggāi ànzhào jīngwén de jiàodǎo qù shēnghuó.
31. Wǒmen zhège lǐbài méiyǒu shàngge lǐbài nàme shíjiān qù bàifǎng wǒmen de xīn chéngyuán.
32. Wǒmen jiàohuì zài quán shìjiè yǒu wǔ wàn rén duō gè dì dānrèn quánbù shíjiān chuánjiàoshì.
33. Zhuāng Dìxiōng jīhū měi gè yuè lái cānjiā shèngcān jùhuì yí cì.
34. Sān fēn zhī èr wǒmen de mùdàoyǒu dōu yǐjīng dìng le xǐlǐ rìqī le.
35. Sān nián lái, tā jiānchí měi zhōu lái cānjiā jiàohuì jùhuì. Chà bù duō méiyǒu rén zhīdào tā yuánlái hái méiyǒu shòu xǐ.
36. Jiézhì 2010 nián sì yuè, jiàohuì chéngyuán zǒng rénshù yǐjīng dádào le shísān bǎi bāshíèr wàn sìqiān bābǎi wǔshísì rén (13,824,854).

C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

1. Do you regularly hold family prayer?
2. What verse of scripture has had the greatest influence on you?
3. How many minutes do you read in the Book of Mormon each day?
4. The prophet Samuel said that obeying is more important than to sacrifice.
5. Brother Zeng's faith has doubled in the past month.
6. How often do you drink alcohol?
7. There are three sacrament meetings in this meetinghouse each Sunday.
8. Are you willing to go (*jiānchí*) three weeks without smoking or drinking, starting today?
9. You must have (*huáizhe*) a sincere heart and real intent; only then can you receive a testimony of the Book of Mormon.
10. The Holy Ghost testifies to me more and more strongly that the message of the restored gospel that the missionaries have been sharing with me is true.
11. How many times have you read the whole Book of Mormon?
12. Our ward has three hundred sixty-two members, but we've only met about 40% of them.
13. He baptized a whole family when he'd been in Taiwan for only a week and a half.
14. Will you say another prayer about the truthfulness of the Book of Mormon before you go to bed tonight?
15. What are we going to do during the 30 minutes before dinner tonight?
16. Just like you would never abandon your children, God never gives up on us.
17. In addition to working, parents should spend time with their family to strengthen family ties.
18. Brother Huang is willing to obey all the commandments except for the Word of Wisdom.
19. This week we didn't teach as many lessons as we did last week, but we did have two investigators accept invitations to be baptized.
20. God hasn't stipulated (*guīdìng*) how many times we should pray each day, but He truly hopes that we will communicate with Him often.
21. The You family always invites some investigators to come to their house and eat with us on the second Tuesday of each month.
22. Sister Liu said she was only willing to pay 5% of her income in tithing. We told her that was like asking God to only give us half of the blessings that He has prepared.
23. Not only were there prophets on the earth in ancient times, but we also have one today.

D. Writing Activity (~30 min.)

Write a letter to one of your current progressing investigators. In your letter, explain to them what things they will need to do before they are baptized. Try to include the following grammar phrases:

- *chúle...yǐwài, yě* (In Addition To)
- *cì, chángcháng* (Frequency)
- *yǐqián, yǐhòu* (Before and After)
- *yuè...yuè...* (Change Over Time)
- *hěn, fēicháng, tèbié* (Intensifiers)
- *cái* (Only)

Have a native speaker give you feedback on your letter. Give the letter to your investigator the next time you meet with them.

E. Get to Know the Members in Your Area (~20 min.)
Plan to meet with a member and ask them to share with you what their typical week is like. Find out what they do for work and what they do with their church calling. Prepare questions about when, where, and how often they participate in each activity. Ask them what they wish they could do if they had more time. See if there is something you could help them with in exchange for going contacting with you or to an appointment. (Often missionaries just make members feel bad or guilt them into sharing the gospel with the people around them. This exercise will help you understand members and the many responsibilities they juggle in their lives besides spreading the gospel. It will help you to more appropriately encourage them to share the gospel.)

F. Audio Activity (~30 min.)
Listen to the clip "Gāoróng hūnyīn," which is an excerpt from the Chinese translation of Elder Russell M. Nelson's conference talk in October 2008. In this clip, Elder Nelson compares choosing a celestial marriage to shopping for the highest quality goods. First listen for overall understanding. Be thinking about how you could use this talk to help an investigator or new member. Then listen again if necessary and answer the following questions:

- What classifier is used to describe the following nouns? "A simple concept," "a part of daily life," "individuals," "a couple in love," "a marital shoplifter," "three levels."
- How are the following phrases translated? "the highest quality of marriage," "a lesser type," "the highest and most enduring type of marriage."
- How is the following sentence translated? "Only those who are married in the temple and whose marriage is sealed by the Holy Spirit of Promise will continue as spouses after death and receive the highest degree of celestial glory, or exaltation."

Check your answers. The original text of this excerpt (in English) is also included in the answers section so that you can check how well you understood. Plan how you could use this talk or some excerpts from it to teach an investigator or member family (or unmarried couple) about the blessings of a celestial marriage.

Review with Your Companion

G. Teaching Activity (~20 min.)
Often missionaries are asked to describe what they do each day. Choose a member or member family that you would like to teach the principle "Pray Often" (*Preach My Gospel*, p 73). Read through the section with your companion in English, then discuss in Chinese what points from it you think you should share with the member. Then make an outline together speaking only in Chinese, and plan when you will visit this member.

H. Review Schedule (~20 min.)
Work together to describe what you normally do each day. Take turns saying sentences, and give each other feedback on how well you use the grammar from this review. Focus on the sequence of what you do each day, the duration and number of times you do things, and things that you always, often, or normally do. For example, the first companion could say, "We always wake up at 6:30 a.m." The other companion could then say, "Then after praying, we exercise for 30 minutes." Continue until you have gone through a whole day in the life of a missionary in your area.

I. *Preach My Gospel* Activity (~25 min.)
Choose a principle from the 4th or 5th lesson that you both have rarely taught or never taught before. Go through the principle individually in pinyin and underline every instance in which some form of grammar from this review appears in that principle. Then compare what you both found. Were there any that one of you found that the other missed? Finally, make an outline of this principle together using the grammar from this lesson and practice teaching it.

J. Share an Experience (~25 min.)
Each of you prepare to share a memorable experience about when you found someone to teach. Describe how you found them and what the result of your teaching was. The following questions will give you some ideas of what to talk about: How long had you been finding that day before you found them? How did you feel? Why did they agree to meet with you? How long was it before your first lesson with them? How long was it until they were baptized? What was their major concern? How did they overcome it? etc. Prepare for 15 minutes, then share your experiences with each other. Give each other appropriate feedback.

Review with a Native Speaker

K. Visit the Bishop (~20 min.)
Make plans to visit the bishop and ask which family he would like you to help prepare to go to the temple and be sealed. Prepare 4 questions using grammar from this review that you could ask him to find out where the family is on their spiritual journey. Find out how he would like you to help them prepare to enter the temple. Then use *chúle...yīwài* to find out if there are any other members he would like you to visit, or anything else you can do for him. Lastly, ask him for feedback on your Chinese and make plans to apply it.

L. Visit a Returned Missionary (~20 min.)
Visit a member who is a returned missionary. Be prepared to ask them about their mission and tell about your own. Here are ideas of questions you could ask them:

- What numbers did they report weekly?
- What was a typical day like for them?
- What was the biggest change they saw in themselves?
- How many copies of the Book of Mormon did they receive each month?
- How often did they meet with their mission president?
- How many areas did they have?
- In addition to contacting/tracting, how else did they find investigators?
- Could they only write letters on preparation day?

Review with Your District

M. Preparing Investigators for Baptism (~15 min.)
Discuss in Chinese what needs to happen before a person can be bptized. Then make a list of the investigators with baptism dates that missionaries in your district are teaching. Choose a few of them to outline a plan for what needs to happen before they can be baptized. Discuss when and how you will carry out these plans.

N. Ad Lib Game (~15 min.)
Preparation: Below is a list of grammar words/structures from the lessons in this review. Make two copies of this list by hand or by machine, then cut them up into strips and put each list in a separate bag.
Game: Split your district up into two groups and have them sit in a circle (or just stay in one group if you have a small district). The missionaries will take turns drawing papers and saying sentences that build off of one another to create a story. A missionary will start by pulling out a strip of paper from the bag. They must then think of a sentence that includes that grammar word/structure. They then pass the bag onto the next missionary, who draws a paper and uses the grammar word/structure on the paper to continue the story. If the missionary does not know what the grammar structure is, they may put the paper back in and draw a new one. The game ends when one team has no more strips of paper. You and your companion (or whoever you decide) should be judges and listen to each sentence to make sure they are correct. Invite missionaries to try again if their sentence is incorrect or if it doesn't go along with the story. If you want to do multiple rounds, you may give a different topic for the story each time, and switch teams and judges each round.

bǐ (comparison)	chāojí	jiù
fēicháng	sì fēn zhī sān	cónglái méiyǒu
yǐhòu	yǐqián	bùjǐn...yě/hái
cái	zhǐ (only)	tiáo (classifier)
yuè lái yuè	duàn (classifier)	yìqiān bābǎi bāshíbā
cì (# of times)	ǒu'ér	chúle...yiwài, S dōu
yuè...yuè...	búdàn...érqiě	chúle...yǐwài, S yě/hài
jǐ gè	duō jiǔ	duōshǎo

Contrasting Attitudes, Emotions, and Feelings

Purpose

This function will help you talk about and ask questions about contrasting attitudes and ideas, as well as help you understand how some people express emotion in Chinese through the use of particles. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **Although** Joseph Smith was very young, he had great desires to know God. (Although)
- We should remember to pray to Heavenly Father **even if** we don't currently have major trials in our lives. (Contrast)
- **Oh!** We forgot to bring the Chinese Proclamation on the Family. (Particles)
- **On one had**, God is perfectly just, but **on the other hand**, He is also extremely merciful. (On the One Hand..., On the Other Hand ...)
- He feels **extremely** guilty for the mistakes he has made. (Intensifiers)
- I feel **better** now that we've made a clear plan of how to help Sister Mao. (Simple Comparisons)
- I think that contacting this referral is **more important** than tracting out Brother Xu's neighborhood. (Comparisons - More Than)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God is Our Loving Heavenly Father (How does God feel about us? Why doesn't He give us everything we ask for when we ask for it?)
- Agency and the Fall (How was life different for Adam and Eve before and after the fall?)
- The Atonement (Does the atonement remove our personal responsibility?)
- Repentance (How do you feel after repenting compared to before?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Help People Resolve Their Concerns (Why do they struggle to keep this commitment?)
- Testify (How do you feel about the trials you have experienced on your mission?)
- Plan Daily and Weekly Activities (What are the pros and cons of planning to do this activity?)

Particles

Introduction

Mandarin uses particles to express attitude toward something and perspective, such as surprise, agreement, pity, etc. This is done by adding various particles into your sentences. There are two types of particles: sentence beginning and sentence final particles. In this lesson you will learn how to use each particle correctly.

Sentence Beginning Particles

Sentence beginning particles, as you can tell from their name, are particles that are placed at the beginning of the sentence. These may also be referred to as “interjections.” Placing any particle at the beginning of the sentence has no effect on the regular grammatical structure of your sentence. Below is a list of common interjections and an example of each.

Chinese	Attitude/Perspectice	Example
啊 ā	surprise or amazement	**Ā**, xià yǔ le! *down rain* *What? It’s raining!*
啊 á	doubt, surprise	**Á**, nǐ rènshí tā! *you know him* *Oh, you know him?!*
啊 ǎ	puzzled surprise	**Ǎ**, nǐ wàng le dài yàoshi le? *you forget bring key* *What! You forgot to bring your keys?*
啊 à	agreement, approval, acknowledgement (sudden realization)	**À**, yǒu dàolǐ! *have sense* *Yes, it makes sense!*
啊呀 āyā	pained surprise	**Āyā**, nǐ liú hǎo duō xiě! *you flow very much blood* *Oh no! You are bleeding a lot!*
哎 āi	surprise, dissatisfaction	**Āi**, tiānqì hǎo rè! *weather very hot* *Oh! It is really hot!*
唉 āi	regret, indication of agreement or recognition	**Āi**, wǒmen yīnggāi xiān dǎ gè diànhuà. *we should first hit phone* *Yeah, we should call first.*
哎呀 āiyā	wonder, admiration, shock	**Āiyā**, wǒmen yào chídào le! *we going to late* *Oh no! We are going to be late!*
哎唷/哎喲 āiyō	surprise, pain	**Āiyō**, hěn tòng! *very pain* *Ouch, it hurts!*
哈 hā	complacency or satisfaction	**Hā**, zhè zhēn yǒuqù! *this really interesting* *Wow, this is really interesting!*
嗐 hài	sorrow, regret	**Hài**, nǐ zěnme zuótiān méi lái? *you how yesterday not come* *Why, how come you didn’t come yesterday?*
噢 ō	sudden realization	**Ō**, wǒ háiyǒu yí jiàn shì yào gàosù nǐ. *I still have one thing want tell you* *Oh, I still have one thing to tell you.*
哦 ó	doubt or suspicion, not fully believing	**Ó**, zhēn de ma? *really* *Oh, really?*
喔 wō	sudden realization	**Wō**, yuánlái nǐmen shì xiōngdì! *originally you are brother* *Oh, you two are brothers!*

Sentence Final Particles

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Unlike interjections, sentence final particles all have a neutral tone. Sentence final particles are placed at the end of the sentence and are used to express the perspective or attitude of the speaker. Below is a list of common sentence final particles and an example of each.

Chinese	Attitude/Perspectice	Example
嘛 ma	indicates that something is obvious or true	Wǒ jiù shuō **ma**! *I just say* *Didn't I just say it?*
啊 a	obviousness, impatience	Nǐ yào xiǎoxīn **a**. *You ought to be careful* *You should be more careful.*
咯 lo	obviousness	Wǒmen yào shàng chē le, bùrán chēzi jiù kāi zǒu **lo**! *We need get on the car otherwise car just start go* *We've got to get on the car, otherwise it is going to leave!*
啦 la	exclamation	Hǎo **la**, suàn le **la**. *Good count* *Alright, just forget it.*
吧 ba	suggestions, suppositions	Wǒmen qù chī fàn **ba**. *We go eat* *Let's go eat.*

Remember This

Particles are not something that you have to use, but are helpful in conveying more of your feelings and attitude.

Caution: Many Chinese people will use particles in the same way English speakers use "like," so be aware of how these particles are supposed to be used. Women tend to use particles more often than men. Although sister missionaries can model female Chinese speech patterns and use of particles, elders should not.

Activities

Learn on Your Own

A. Scripture Activity (~20 min.)
Read the following scriptures to get a feel for how particles are used in the scriptures. Why do you think the specific particles were used? Ask a native speaker to explain differences and subtleties if necessary.

2 Ne. 28:7-8 Alma 26:1 Alma 32:19 Alma 36:20 Mormon 6:22 D&C 5:8 D&C 18:13-16 D&C 124:11

B. Language Study Plan Activity (~5 min.)
Choose 3 particles that you do not use often. Identify a situation in your daily activities that it would be appropriate to use those particles, and make a goal to use them each twice. Keep track of your goal in your planner. This activity would best be done after completing the Native Activity below. Pay attention to how people respond when you use the particles. Do they understand? Does it add to or detract from your communication?

Learn with a Native Speaker

C. Using Particles (~20 min.)
Particles are very region-specific and are often misused and over-used by missionaries. Incorrectly using particles can cause you to seem immature, and have a negative impact on others' perspective of your role as a missionary. However, the correct use of particles can greatly increase your fluency. Visit a middle-aged member in your area and ask them any questions you have about particles. You may want to take the list of particles in this lesson with you. Some of your questions should include: 1) Which particles are used most often in your area? 2) How often, in what circumstances, and by whom are they used? 3) Which particles do missionaries use too often? 4) Are there any particles missionaries should not use? 5) Which particles could be used while teaching and contacting? 6) Are there any particles they know of that are not in your list? Use the member's answers to appropriately adjust your Chinese. **Remember**, the point of improving your language skills is so that when you speak to people, they focus on **what** you are saying, not **how** you are saying it.

Although

Introduction

"Even though Christ suffered for us, we still must repent." How do you say this is Mandarin? In this lesson you will learn how to teach your investigators gospel truths using this simple pattern.

Placement of *Suīrán...dànshì*

Suīrán can be translated as **although** or **even though**, and *dànshì* means **but** or **nevertheless**. Below are two examples. Where do *suīrán...dànshì* go in the sentence?

	S			V	O		S		V
Examples:	雖然	耶穌	基督 為	我們	受	苦，	但是	我們	還 得 悔改。
	虽然	耶稣	基督 为	我们	受	苦，	但是	我们	还 得 悔改。
	Suīrán	Yēsū	Jīdū wèi	wǒmen	shòu	kǔ,	**dànshì**	wǒmen	hái děi huǐgǎi.
	Although	*Jesus*	*Christ for**	*us*	*suffer*		*but*	*we*	*still must repent*

Even though Jesus Christ suffered for us, we still must repent.

雖然	基督	遭受	試探，	但是	祂	沒有	屈服 於	誘惑。
虽然	基督	遭受	试探，	但是	他	没有	屈服 于	诱惑。
Suīrán	Jīdū	zāoshòu	shìtàn,	**dànshì**	Tā	méiyǒu	qūfú yú	yòuhuò.
Although	*Christ*	*suffer*	*trials*	*but*	*He*	*not have*	*yield to*	*temptation*

Although Christ suffered great trials, He never yielded to temptation.

You probably noticed that this pattern is similar to many others that you have been learning; something comes at the beginning of the sentence, and something goes in the middle to join the two clauses.

Let's Talk About It

The basic structure for *suīrán...dànshì* has two forms, either of which are equally appropriate:

Pattern 1:		**Suīrán**	**SVO**,	**dànshì**	**SVO**
Pattern 2:	**S**	**suīrán**	**VO**,	**dànshì**	**SVO**

The following examples show a few ways you can use this pattern in your teaching.

Examples:	雖然	你	以前	沒有	祈禱 過，	但是	只要	你 做，神	就 會 聽。
	虽然	你	以前	没有	祈祷 过，	但是	只要	你 做，神	就 会 听。
	Suīrán	nǐ	yǐqián	méiyǒu	qídǎo guò,	**dànshì**	zhǐyào	nǐ zuò,	Shén jiù huì tīng.
	Although	*you*	*before*	*not have*	*pray* **	*but*	*as long as*	*you do*	*God then will hear*

Although you have never prayed before, as long as you do it, God will hear you.

雖然	我	不 是	中國	人，	但是	我 很	愛	你們 的 文化。
虽然	我	不 是	中国	人，	但是	我 很	爱	你们 的 文化。
Suīrán	wǒ	bú shì	Zhōngguó	rén,	**dànshì**	wǒ hěn	ài	nǐmen de wénhuà.
Although	*I*	*not am*	*Chinese*	*person*	*but*	*I very*	*love*	*your culture*

Even though I am not a Chinese person, I really love your culture.

我	雖然	沒有	見 過	天父，	但是	我 知道	祂 愛	我。
我	虽然	没有	见 过	天父，	但是	我 知道	他 爱	我。
Wǒ	**suīrán**	méiyǒu	jiàn guò	Tiānfù,	**dànshì**	wǒ zhīdào	Tā ài	wǒ.
I	*although*	*not have*	*see* **	*Heavenly Father*	*but*	*I know*	*He love*	*me.*

Although I have not seen my Heavenly Father, I know that He loves me.

What needs does your investigator have that you could better meet by using this grammar pattern?

*For more information on how *wèi* functions, see the "Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*" lesson.
**For more information on how *guò* functions here, see the "*Le*" lesson.

Preach My Gospel Examples:

雖然 耶穌 …… 受 罰， 但是 祂 並 沒有 免除 我們 個人 的 責任。
虽然 耶稣 …… 受 罚， 但是 他 并 没有 免除 我们 个人 的 责任。

Suīrán Yēsū... shòu fá, **dànshì** Tā bìng méiyǒu miǎnchú wǒmen gèrén de zérèn.
*Although Jesus... receive punisment but He absolutely not have exempt us personal * repsonsibility*

In paying the penalty ... Jesus did not, however, eliminate our personal responsibility (p. 52).

雖然 耶穌 克服 了身體 的 死亡，但 所有 的 人 都 仍然 必須 經歷 死亡。
虽然 耶稣 克服 了身体 的 死亡，但 所有 的 人 都 仍然 必须 经历 死亡。

Suīrán Yēsū kèfú le shēntǐ de sǐwáng, **dàn** suǒyǒu de rén dōu réngrán bìxū jīnglì sǐwáng.
*Although Jesus overcome body * death but all * people all still must experience death*

Even though Christ conquered physical death, all people must die (p. 52).

Note: In the last example above, *dànshì* is shortened to *dàn*. This is common and maintains the same meaning.

Activities (see answers on p. 360)

Learn on Your Own

A. Complete the Sentence
Complete each sentence using *suīrán...dànshì.* Answers will vary. If you are unsure if your answer is grammatically correct, read it to your companion or a native speaker and ask for their feedback.

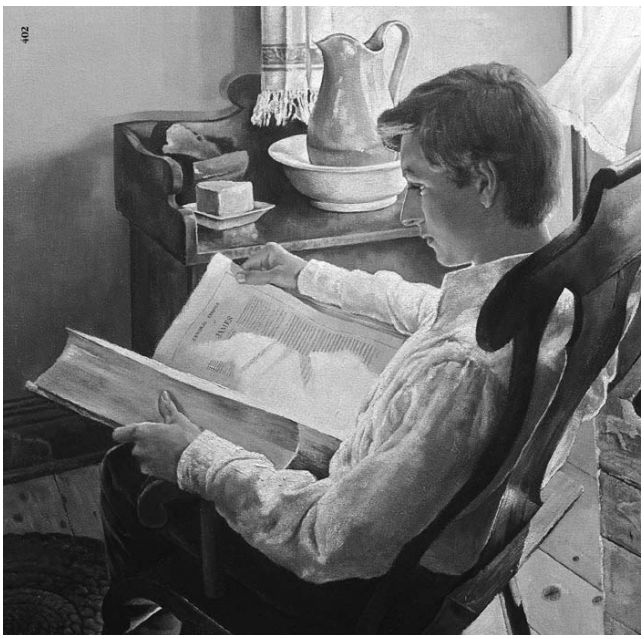
1. Suīrán Shén ài wǒmen...
2. Suīrán Yēsū Jīdū wèi wǒmen shú zuì...
3. Suīrán wǒmen wúfǎ wánquán liǎojiě nǐ de kǎoyàn...
4. Suīrán shèhuì yuè lái yuè bù ānquán...
5. Suīrán wǒmen hěn niánqīng...
6. Suīrán hěn duō rén juédé zōngjiào dōu shì yíyàng de...
7. ...dànshì Yēsū Jīdū hái bèi rén jùjué.
8. ...dànshì tā hái yuànyì jiārù jiàohuì.

B. Translation
Translate the following phrases into Mandarin. Check your answers.

1. Although I've never seen God, I know He lives.
2. Although I've never spoken with Joseph Smith, I know he is God's prophet.
3. Even though Jesus Christ was tested, He didn't give into temptation.
4. Even though everyone will be resurrected, only those that accept the Atonement can be saved.
5. Even though you are Buddhist right now, we still want to share the gospel with you.
6. Although we can choose what we want to do, we can't choose the results of our actions.
7. Although Christian churches all believe in Christ, doctrinally they are very different.
8. Although we are all imperfect, we can all become clean through the Atonement of Jesus Christ.

C. Teaching Activity (~15 min.)
Think of 4-5 sentences using *suīrán...dànshì* that can be used to describe Joseph Smith's experience. For example, one of your sentences could be "*Suīrán Yuēsè Sīmì hěn niánqīng, dànshì tā hěn kěwàng liǎojiě Shén."* When you finish, use your sentences as you practice teaching your companion about Joseph Smith's experience. Ask for their feedback and make a goal to use your sentences the next time you teach about the Restoration.

D. Description Activity (~20 min.)
Think of a member or member family that you would like the ward to pay more attention to (active or less active). Write down 2 *suīrán...dànshì* sentences about them on a piece of paper. Practice explaining why you think they need more attention despite how well they seem to be doing on the surface. Share your description with your companion and ask for their feedback. Write down a summary of your description on your Progress Report and share it with the ward mission leader during correlation meeting.



Contrasting

*For more information on how *de* functions here, see the "Possessive and Descriptive - *De*" lesson

E. Share an Experience (~15 min.)
Think of a time when you accomplished something despite something hindering you (i.e., your weaknesses, lack of support from others, fear from having failed to learn a language in the past, etc.). Use *suīrán...dànshì* to describe what hindered you and how you overcame it. Think of an investigator that this would benefit (perhaps one whose family opposes them being baptized). Make plans to share it with them to help them overcome anything that is hindering them from accomplishing their goals.

F. Language Study Plan Activity (~15 min.)
"Learn grammar," bullet 2. Choose one of the missionary lessons you would like to teach better and write a *suīrán...dànshì* sentence for each of the principles in that lesson. Have your companion check your sentences to see if they are correct. Make plans to use some of your sentences the next time you teach that lesson.

Learn with Your Companion

G. Teaching Activity (~20 min.)
Suīrán...dànshì is a good expression to use when dealing with misconceptions. Make a list together of 10 common misconceptions that you have heard from people in the area where you are serving about your church, Christians in general, religion in general, etc. For example, all religions are the same, Mormons practice polygamy, it doesn't matter if God exists or not, Mormons are racist, etc. After making your list, take turns saying a *suīrán...dànshì* sentence to address each concern. Then roleplay clarifying the 4 misconceptions you hear the most often.

H. Description Activity (~15 min.)
Suīrán...dànshì can also be very useful for describing people or objects. Each of you try to think of a *suīrán...dànshì* sentence for each of the members of your family. Take turns reading your sentences to each other. Give each other feedback where necessary.

Example: *Suīrán wǒ mèimei zhǐ yǒu sān suì, tā yǐjīng hěn xǐhuān qídǎo.*

Contrast

Introduction

When you teach, there will be times you will want to express contrast between the way things are (or will possibly be), and what can still be done despite those circumstances. In this lesson, you will learn several different ways to express "even though/even if" besides the basic *suīrán...dànshì* structure covered in the "Although" lesson.

Use of *Jíshǐ*

44a

Jíshǐ means "even if" or "even." Look at the example below. How is *jíshǐ* used?

Examples:

即使	我	需要	舍去	我的	生命，	我	也	不會	否認	我	對	基督的	見證。		
即使	我	需要	舍去	我的	生命，	我	也	不会	否认	我	对	基督的	见证。		
Jíshǐ	wǒ	xūyào	shěqù	wǒ de	shēngmìng,	wǒ	yě	bú huì	fǒurèn	wǒ	duì	Jīdū de	jiànzhèng.		
Even if	*I*	*need*	*give up*	*my*	*life*	*I*	*also not*	*will*	*deny*	*I*	*towards*	*Christ*	*testimony*		

Even if I had to give up my life, I would still not deny my testimony of Christ.

即使	一個	人	看起來	不太	可能	加入	教會，	我們	也	會	跟	他	講	話。	
即使	一个	人	看起来	不太	可能	加入	教会，	我们	也	会	跟	他	讲	话。	
Jíshǐ	yí gè	rén	kànqǐlái	bú tài	kěnéng	jiārù	jiàohuì,	wǒmen	yě	huì	gēn	tā	jiǎng	huà.	
Even if	*one*	*person*	*looks like*	*not too*	*probable*	*join*	*church*	*we*	*also*	*will*	*with him*	*speak*	*words*		

Even if someone doesn't look very likely to join our church, we will still talk to them.

Notice that *jíshǐ* is placed at the **beginning** of the sentence, and the construction is very similar to the English equivalent: the first part of the sentence is the "even if" statement, and the second part of the sentence is the "nevertheless" statement.

Compare - *Jíshǐ* vs. *Suīrán*

Looking at the example below, can you tell the difference between *jíshǐ* and *suīrán*?

Examples:

即使	耶穌	基督	看起來	像	個	凡人，	祂	還	是	世界的	救主。				
即使	耶稣	基督	看起来	像	个	凡人，	他	还	是	世界的	救主。				
Jíshǐ	Yēsū	Jīdū	kànqǐlái	xiàng	gè	fánrén,	Tā	hái	shì	shìjiè de	Jiùzhǔ.				
Even if	*Jesus*	*Christ*	*looks as if*	*like*	*a*	*ordinary person*	*He*	*still*	*is*	*world*	*Savior*				

Even if Jesus Christ looked like an ordinary person, He is still the Savior of the world.

雖然	耶穌	基督	看起來	像	個	凡人，	祂	還	是	世界的	救主。				
虽然	耶稣	基督	看起来	像	个	凡人，	他	还	是	世界的	救主。				
Suīrán	Yēsū	Jīdū	kànqǐlái	xiàng	gè	fánrén,	Tā	hái	shì	shìjiè de	Jiùzhǔ.				
Even though	*Jesus*	*Christ*	*looks as if*	*like*	*a*	*ordinary person*	*He*	*still*	*is*	*world*	*Savior*				

Even though Jesus Christ looked like an ordinary person, He is still the Savior of the world.

Aside from using *jíshǐ* and *suīrán*, the two sentences are identical; however, they bring a slightly **different feeling**. *Suīrán* brings a feeling of something being **factual**; bringing the feeling that "Even though Christ *did* look like an ordinary person ..." *Jíshǐ*, on the other hand, is **not so definitive**, leaving a feeling of "*Even if* Christ looked like an ordinary person ...."

Examples:

即使	到	現在，我	還	記得	在	接受	洗禮	時	那	種	平安	的	感覺。		
即使	到	现在，我	还	记得	在	接受	洗礼	时	那	种	平安	的	感觉。		
Jíshǐ	dào	xiànzài, wǒ	hái	jìdé	zài	jiēshòu	xǐlǐ	shí	nà	zhǒng	píng'ān	de	gǎnjué.		
Even	*to*	*now*	*I*	*still*	*remember*	*at*	*receive*	*baptism*	*at that time*	*that*	*type*	*peace*	*feeling*		

Even now I still remember those feelings of peace that I felt when I was baptized.

Preach My Gospel Example:

即使	你	已	感到	疲倦，仍	要	持續地	工作，	直到	竭盡	所	能。				
即使	你	已	感到	疲倦，仍	要	持续地	工作，	直到	竭尽	所	能。				
Jíshǐ	nǐ	yǐ	gǎndào	píjuàn, réng	yào	chíxù de	gōngzuò,	zhídào	jiéjìn	suǒ	néng.				
Even if	*you*	*already*	*feel*	*tired*	*still*	*must persist*	*	*work*	*until*	*exhaust*	*one's ability*				

Continue until you have done all you can, even when you are tired (p. 121).

*For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

Book of Mormon Example:

即使	你們	全心全意	事奉	祂，你們	仍	是	無用	的	僕人。
即使	你们	全心全意	事奉	他，你们	仍	是	无用	的	仆人。
Jíshǐ	nǐmen	quánxīn quányì	shìfèng	Tā,	nǐmen	réng	shì	wúyòng	de	púrén.
Even if	*you*	*wholeheartedly*	*serve*	*Him*	*you*	*still*	*are*	*useless*		*servant*

If ye should serve him with all your whole souls yet ye would be unprofitable servants (Mosiah 2:21).

Use of *Jiùsuàn*

44b

Jiùsuàn is another way to express much the same idea as *jíshǐ*, but does not have as strong of a tone. It can be translated at "even if" or "granted that." Following are a few examples:

Examples:

就算	以前	沒	聽過	福音，他們	也	是	神	的	孩子。
就算	以前	没	听过	福音，他们	也	是	神	的	孩子。
Jiùsuàn	yǐqián	méi	tīngguò	fúyīn,	tāmen	yě	shì	Shén	de	háizi.
Even if	*before*	*not*	*hear* *	*gospel*	*they*	*also*	*are*	*God*	*'s*	*child*

Even if they have never heard the gospel before, they are God's children too.

就算	神	會	保護	你，可	你	還是	要	儘可能	地	保證	自己	的	安全。
就算	神	会	保护	你，可	你	还是	要	尽可能	地	保证	自己	的	安全。
Jiùsuàn	Shén	huì	bǎohù	nǐ,	kě	nǐ	háishì	yào	jìnkěnéng		de	bǎozhèng	zìjǐ	de	ānquán.
Even if	*God*	*will*	*protect*	*you,*	*but*	*you*	*still*	*must*	*as far as possible* **			*ensure*	*self*		*safety*

Even if God will protect you, you still must do your best to ensure your own safety.

Use of *Jǐnguǎn*

44c

Of the three structures covered in this lesson, *jǐnguǎn* is the closest in meaning to *suīrán*. *Jǐnguǎn* means "even though," "despite," or "in spite of." See if you can tell how the feeling of *jǐnguǎn* is different from *suīrán* by looking at the example below.

Example:

儘管	下雨，我們	還是	照常	出去	傳	教。
尽管	下雨，我们	还是	照常	出去	传	教。
Jǐnguǎn	xià yǔ,	wǒmen	háishì	zhàocháng	chūqù	chuán	jiào.
Even though	*fall rain*	*we*	*still*	*as usual*	*go out*	*spread*	*church*

Despite the rain, we still went out to share the gospel as usual.

Jǐnguǎn is usually used to express what **still** happens **in spite of** some (possibly unexpected) shift or challenge. It is often used with *hái(shì)*. Here are some more examples:

Examples:

儘管	我	很	年輕，我	還是	蒙	召喚	做	基督的	見證人。
尽管	我	很	年轻，我	还是	蒙	召唤	做	基督的	见证人。
Jǐnguǎn	wǒ	hěn	niánqīng,	wǒ	háishì	méng	zhàohuàn	zuò	Jīdū	de	jiànzhèngrén.
Even though	*I*	*very*	*young*	*I*	*still*	*receive*	*call*	*be*	*Christ*	*'s*	*witness*

Even though I am very young, I have been called to be a witness of Christ.

儘管	基督	為	我們	的罪	受	了	罰，	我們	還是	要	為	自己的罪		負責。
尽管	基督	为	我们	的罪	受	了	罚，	我们	还是	要	为	自己的罪		负责。
Jǐnguǎn	Jīdū	wèi	wǒmen	de	zuì	shòu	le	fá,	wǒmen	háishì	yào	wèi	zìjǐ	de	zuì	fùzé.
Even though	*Christ*	*for*	*our*		*sin*	*suffered*	*penalty*		*we*	*still*	*must*	*for*	*self*		*sin*	*take responsibility*

Even though Christ suffered the penalty for our sins, we still must take responsibility for our own sins.

How will you use these three patterns today to help your investigator better understand the gospel?

Activities (see answers on p. 360)

Learn on Your Own

A. Finish the Sentence

Finish each sentence below. Read your sentences for your companion or a native to verify that they are correct.

1. Jíshǐ wǒmen yǒu hěn duō quēdiǎn,...
2. Jiùsuàn nǐ bù xiāngxìn yǒu Shén de cúnzài,...

*For more information on how *guò* functions here, see the "*Le*" lesson.

**For more information on how *de* functions here, see the "*De* 的, *De* 得, and *De* 地" lesson.

3. Yǒu shíhòu, jíshǐ wǒmen zhīdào wǒmen zuòcuò le,...
4. Jíshǐ nǐ zāoyù hěn dà de kǎoyàn,...
5. Jíshǐ nǐ zhè cì méi jiēshòu qídǎo de dá'àn,...
6. Jiùsuàn tā jīntiān méi jiēshòu xǐlǐ de yāoqǐng,...
7. Jiùsuàn bú shì měi yí gè chéngyuán dōu bèi zhèngshì (*formally*) zhàohuàn zuò wéi chuánjiàoshì,...
8. Yí gè rén jíshǐ yǐqián hěn duō cì jùjuéguò chuánjiàoshì,...
9. Jiùsuàn Yè Dìxiōng zuìjìn méiyǒu shíjiān hé wǒmen jiàn miàn,...
10. Jǐnguǎn zài yì shēng zhōng zāoshòu yòuhuò,...

B. Translation

Translate the following sentences into Chinese. Check your answers.

1. Even though we make mistakes after we are baptized, we can continuously progress through repentence.
2. Even though we often get rejected, we will still continue to diligently share this gospel with everyone.
3. "Even if ye can no more than desire to believe, let this desire work in you." (Alma 32:27)
4. Even if Sister Chen is willing to join the church, her family members may strongly oppose.
5. As we get closer to God, we will realize that even if we don't have a life of abundant riches or material goods, we can still lead a happy, fulfilling life.
6. Even if Sister Lin's parents oppose, she still really wants to be baptized.
7. Even if our crosses are difficult to bear (*bèifù*), we should have (*huáizhe*) faith and courage.
8. Even if all you can do is pray, you still should not lose hope *no matter what* (*qiānwàn*).
9. If your family keeps God's commandments, you can live peacefully even in this time of uncertainty (*dòngdàng bù'ān*).
10. Even though we will all face every type of temptation in our society (*shèhuì*) today, we definitely should not lower (*jiàngdī*) our moral standards.
11. "And if it so be that you ... bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15)

C. Comparing *Jíshǐ* and *Suīrán*

Insert *jíshǐ* and *suīrán* into each of the sentences below. Describe how the English meaning of each sentence changes between using *jíshǐ* and *suīrán*. Check your answers. *Dànshì* is provided in parentheses in case *suīrán* is used.

1. _ Yēsū Jīdū shì Shén de Érzi, (dànshì) Tā hái bèi shìrén jùjué.
2. _ nǐ yùdào le hěn dà de kǎoyàn, (dànshì) nǐ hái xūyào xiāngxìn Shén.
3. _ wǒmen xǐlǐ hòu hái fàn zuì, (dànshì) zhǐyào wǒmen huǐgǎi, Tiānfù jiù huì yuánliàng wǒmen.
4. _ wǒ zhīdào wǒ míngtiān yào sǐ, (dànshì) wǒ yě bú huì wéifǎn Shén gěi wǒ de jièmìng.
5. _ nǐ xūyào *cí zhí* (*quit work*), (dànshì) nǐ xūyào měi xīngqītiān lái jiàohuì.
6. Wǒmen xiāngxìn _ Yàdāng hé Xiàwā wéi jiè le, (dànshì) wǒmen bú huì yīn tāmen de zuì ér shòu fá.

D. Teaching Activity (~15 min.)

Choose one of the investigators you are currently teaching. Write down what difficulties they may run into as a result of joining the church (rejected by family/friends, lose job, etc.). Roleplay using *jíshǐ* to discuss these difficulties with your companion (have them roleplay the investigator), and help them overcome any fears they may have. Ask for feedback from your companion on how well you did.

E. Scripture Activity (~15 min.)

Memorize the portion of Alma 32:27 used in B.3 ("Even if ye can ..."). Write down 2 more sentences that include words from this lesson that you could use while sharing this scripture with an investigator. Practice sharing this scripture with your companion as they roleplay an investigator that has not yet committed to pray because they are struggling with a belief in God. Get feedback on your usage of *jīnguǎn*, *jíshǐ*, and/or *jiùsuàn*.

F. Language Study Plan Activity (~15 min.)
"Learn grammar," bullet 4. Think about how you use the words in this lesson. Which do you use less often than others? Do you use them correctly? Create a few sentences using *jǐnguǎn*, *jíshǐ*, and *jiùsuàn* that you could use in the 1st lesson. Have your companion check your sentences.

Learn with Your Companion

G. Scripture Activity (~15 min.)
Read through the following scriptures in Chinese. For each scripture, translate the "contrast" phrase into English, and discuss what you notice about how the "contrast" word is used. Make a goal to use at least one of these scriptures in your plans today.

2 Ne. 4:17 2 Ne. 28:8 Mosiah 2:20-21 Mosiah 24:14 Alma 18:5 Alma 26:36

H. Scripture Discussion (~10 min.)
Read the following scriptures in Chinese: Mosiah 4:3, 11, 20; Alma 41:10; Mormon 2:13. Discuss with your companion how even though people might find temporary happiness or joy in sin, it doesn't last and how true happiness comes from the gospel. Make plans to share these scriptures with an investigator or member that would benefit from them.

Learn with a Native Speaker

I. Comparing Contrast Words (~25 min.)
Similar to the fact that "even if," "even though," and "although" are difficult to separate in English, the differences between *jíshǐ*, *jǐnguǎn*, *jiùsuàn*, and *suīrán* can also be difficult to understand. Some major differences to consider are:

1) *Suīrán* gives the feeling of something that is currently or has **already happened** and is typically used with *dànshì*.
2) *Jíshǐ* give the feeling of something that has **yet to happen**, or is hypothetical, and is typically used with *yě*.
3) *Jǐnguǎn* is generally used when describing shifts or changes (like an unexpected rainstorm) and is typically used with *hái*.

Visit a native speaker and learn what you can from them about the differences between these words. Make sure that you ask them how you could use the words in a lesson or contacting. Have them create 1-2 sentences for you using each word. Don't get too hung up on completely understanding each of them though—just be able to use them as you invite others to come unto Christ.

On One Hand...On The Other Hand...

Introduction

As you help others receive the restored gospel, you will need to help them see that there is more to life than they may currently see. To do this, we might want to express that there is more than one side to something. In this lesson you will learn how to express “On the one hand ..., on the other hand ....”

Yìfāngmiàn...lìng yì fāngmiàn

45a

The word *fāngmiàn* means **side** or **aspect**. When you say *yì fāngmiàn*, it means **on one hand**. When you say *lìng yì fāngmiàn*, it means **on the other hand**. Look at the examples below. How does the placement of *yì fāngmiàn* and *lìng yì fāngmiàn* in the Chinese compare to the placement of “one one hand” and “on the other hand” in the English?

Examples:

一方面 耶穌 能 救 我們， 另一方面 我們 也 要 努力。
一方面 耶稣 能 救 我们， 另一方面 我们 也 要 努力。

Yì fāngmiàn Yēsū néng jiù wǒmen, **lìng yì fāngmiàn** wǒmen yě yào nǔlì.
On one hand Jesus able save us on the other hand we also must diligent

On one hand Jesus will save us, on the other hand we must also be diligent.

一方面 工作 很 重要， 另一方面 家庭 更 重要。
一方面 工作 很 重要， 另一方面 家庭 更 重要。

Yì fāngmiàn gōngzuò hěn zhòngyào, **lìng yì fāngmiàn** jiātíng gèng zhòngyào.
On one hand work very important, on the other hand family more important

On one hand work is very important, on the other hand family is even more important.

Notice that the placement *yìfāngmiàn* and *lìngyìfāngmiàn* in the Chinese is the same as the placement of “one one hand” and “on the other hand” in the English.

Let’s Talk About It

When using this pattern, *yìfāngmiàn* introduces the first clause (what is on the “one hand”), and *lìng yī fāngmiàn* introduces the second clause (what is on the “other hand”). Let’s look at some more examples to get a better feel for how to use this pattern, and some things you might say. When using this pattern, it is helpful to understand the **context** it is being used in, so each of these examples will have a context with it.

Context 1:
張 弟兄 的 洗禮 日期 可能 要 延期。
张 弟兄 的 洗礼 日期 可能 要 延期。

Zhāng Dìxiong de xǐlǐ rìqī kěnéng yào yánqī.
Zhang Brother ’s baptism date maybe must postpone

Brother Zhang’s baptismal date might need to be postponed.

Example 1:
一方面 他 需要 在 星期天 工作， 另一方面 他 仍然 戒 不了 煙。
一方面 他 需要 在 星期天 工作， 另一方面 他 仍然 戒 不了 烟。

Yì fāngmiàn ta xūyào zài xīngqītiān gōngzuò, **lìng yì fāngmiàn** tā réngrán jiè bù liǎo yān
*On one hand he need on Sunday work on the other hand he still give up not * smoke*

On one hand, he needs to work on Sunday, on the other hand he still hasn’t given up smoking.

Context 2:
我們 不能 靠 自己 的 力量 回到 天父 的 身邊。
我们 不能 靠 自己 的 力量 回到 天父 的 身边。

Wǒmen bù néng kào zìjǐ de lìliàng huídào Tiānfù de shēnbiān.
We cannot rely self power return to Heavenly Father ’s side

We can’t rely on our own strength to return to Heavenly Father.

Example 2:
在 一方面， 我們 都 會 死亡； 另一方面， 我們 都 會 犯 罪。
在 一方面， 我们 都 会 死亡； 另一方面， 我们 都 会 犯 罪。

Zài **yì fāngmiàn**, wǒmen dōu huì sǐwáng; **lìng yì fāngmiàn**, wǒmen dōu huì fàn zuì.
On on one hand we all will die on the other hand we all will commit sin

On one hand, we will all die; on the other hand, we all sin.

Contrasting

*For more information on how *liǎo* functions here, see the “Resultative Verbs” lesson.

Context 3: 很 多 成員 對 傳道 事工 感到 畏懼。
很 多 成员 对 传道 事工 感到 畏惧。

Hěn duō chéngyuán duì chuándào shìgōng gǎndào wèijù.
Very many member toward missionary work feel fear

Many members have fears about doing missionary work.

Example 3: 一方面 他們 不 知道 該 如何 開口， 另一方面 他們 害怕 會 失去 他們 的 朋友。
一方面 他们 不 知道 该 如何 开口， 另一方面 他们 害怕 会 失去 他们 的 朋友。

Yì fāngmiàn tāmen bù zhīdào gāi rúhé kāi kǒu, **lìng yì fāngmiàn** tāmen hàipà huì shīqù tāmen de péngyǒu.
On one hand they not know should how open mouth on the other hand they fear will lose their friend

On one hand, they don't know how to start, on the other hand, they fear they will lose their friends.

Context 4: 只有 耶穌基督 才 有 能力 為 我們 贖罪。
只有 耶稣基督 才 有 能力 为 我们 赎罪。

Zhǐyǒu Yēsū Jīdū cái yǒu nénglì wèi wǒmen shú zuì.
Only Jesus Christ only have ability for us atone

Only Jesus Christ had the ability to atone for us.

Example 4: 一方面 祂 是唯一 沒有 犯過 罪 的 人； 另一方面， 祂 是 神 肉身 的 獨生子。
一方面 他 是唯一 没有 犯过 罪 的 人； 另一方面， 他 是 神 肉身 的 独生子。

Yì fāngmiàn Tā shì wéiyī méiyǒu fànguò zuì de rén; **lìng yì fāngmiàn**, Tā shì Shén ròushēn de dúshēngzi.
On one hand He is only not have commit sin person on the other hand He is God physical only Son*

On one hand, He is the only person to never commit sin; on the other hand, He is God's only begotten son in the flesh.

45b

The previous examples give a pretty good rundown on how to use this principle; however, sometimes you will hear and see *lìng yì fāngmiàn* used **by itself** to show **contrast** to something that was just said, just like you would use "on the other hand" in English to transition between two contrasting ideas or situations. Here is an example from the Book of Mormon.

Alma the younger is relating his conversion experience with his son Helaman. He just described the incredible pain he felt: "I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains" (Alma 36:21). Now we can see how *lìng yì fāngmiàn* is used on its own to show contrast:

我 兒，我 也 要 告訴 你，在 另一方面， 沒有 事物 像 我的喜悅 那樣 強烈 那樣 甜。
我 儿，我 也 要 告诉 你，在 另一方面， 没有 事务 像 我的喜悦 那样 强烈 那样 甜。

Wǒ ér, wǒ yě yào gàosù nǐ, zài **lìng yì fāngmiàn**, méiyǒu shìwù xiàng wǒ de xǐyuè nàyàng qiángliè nàyàng tián.
My son I also want tell you on on the other hand not have thing like my joy so intense so sweet

And again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy (Alma 36:21).

When you get a chance, take a look at some of these other examples from the Book of Mormon that show us how to use *lìng yì fāngmiàn* by itself to show contrast from one situation to the next:

2 Nephi	9:12-13
Alma	41:5-6
	43:37-38
	48:7
	49:23

Contrasting

Remember This

Remember that *yì fāngmiàn* and *lìng yì fāngmiàn* are used the same way in Mandarin as their counterparts in English. Also, *lìng yì fāngmiàn* can be used on its own to simply show **contrast** between two ideas or situations.

*For more information on how *guò* functions here, see the "*Le*" lesson.

Activities (see answers on p. 360)

Learn on Your Own

A. Making Sentences
Create a sentence using *yì fāngmiàn...lìng yì fāngmiàn...* to add further information to each of the following phrases. Use this structure to show contrast on the odd numbers, and give two pieces of supporting information on the even numbers. Check the answers section for one possible answer for each question.

1. Yuēsè Sīmì nà shí yǒu diǎn kùnhuò.
2. Xiānzhī hěn zhòngyào.
3. Wǒ bù zhīdào Xú Jiātíng huì bú huì zài sān hào shòu xǐ.
4. Liú Dìxiōng xiànzài de shēnghuó hěn xīnkǔ.
5. Pān Dìxiōng juédé jiè jiǔ fēicháng kùnnán.
6. Yēsū Jīdū de shúzuì duì wǒmen yǒu hěn duō zhǒng yǐngxiǎng.
7. Wǎnglù (*the internet)* yǒu lì yǒu bì (*to have advantages and disadvantages).*
8. Hǎo de wèntí néng bāngzhù wǒmen liǎojiě mùdàoyǒu de xūyào.

B. Scripture Activity (~15 min.)
Read the 5 passages of scripture listed at the end of this grammar lesson. These passages contain examples of using *lìng yì fāngmiàn* to show contrast. Write down what 2 things that are being contrasted in each scripture. Make plans to share one of these scriptures with an investigator.

C. Teaching Activity (~15 min.)
Look through your current lesson plan for one of the missionary lessons. Identify 5 sentences that could be clarified by using the grammar in this principle. Write out an “on one hand ...” sentence in Chinese for each of the 5 sentences you identified. Then practice saying the original sentence and the added explanation to your companion and ask for feedback on your grammar as well as how well your “on one hand ...” sentences clarified your teaching.

D. Language Study Plan Activity (~20 min.)
“Improve your ability to read and write,” bullet 1. Write a letter to one of your current investigators. Use “on one hand ...” to express to them why you are excited to share the gospel with them, and what blessings they will experience as a result of coming unto Christ. Get help from a native or your companion to check your grammar, as well as help you write the characters that you do not know. Deliver the letter to your investigator the next time you visit them.

E. Tricky Questions (~35 min.)
In each of these passages, those who oppose the Savior try to trick Him by asking a question that cannot simply be answered with a “yes” or “no.” Use “on one hand ...” to describe why each question cannot be answered with a simple “yes” or “no.” Then describe what the Savior does to answer the question. Think of one question you were recently asked which could not be answered with a simple “yes” or “no,” and use “on one hand ...” to answer it.

Matthew 12:10-13;16:1-5; 19:3-9; 22:34-40; Mark 12:13-17;
Luke 10:25-37; John 8:4-11

F. Answering Questions Activity (~15 min.)
Take turns asking each other questions that you have been asked by investigators. For example, you could ask: *Nǐmen de jiàohuì gēn qítā de Jīdūjiào yǒu shénme chābié?* or *Bú shì měi yí gè zōngjiào dōu yíyàng ma?* or *Nǐ zěnme zhīdào yǒu Shén de cúnzài?* Use grammar from this lesson to respond to each question. For example, in answer to the first question, you could say, *Zài yì fāngmiàn wǒmen dōu xìn Jīdū, kěshì zài lìng yì fāngmiàn, zhǐyǒu wǒmen de jiàohuì cái yǒu huózhe de xiānzhī.* Continue until you have asked and answered at least 5 questions each.

Learn with Your Companion

G. Answering Questions Activity (~15 min.)
Take turns asking each other questions that you have been asked by investigators. For example, you could ask: *Nǐmen de jiàohuì gēn qítā de Jīdūjiào yǒu shénme chābié?* or *Bú shì měi yí gè zōngjiào dōu yíyàng ma?* or *Nǐ zěnme zhīdào yǒu Shén de cúnzài?* Use grammar from this lesson to respond to each question. For example, in answer to the first question, you could say, *Zài yì fāngmiàn wǒmen dōu xìn Jīdū, kěshì zài lìng yì fāngmiàn, zhǐyǒu wǒmen de jiàohuì cái yǒu huózhe de xiānzhī.* Continue until you have asked and answered at least 5 questions each.

Review: Contrasting Attitudes, Emotions, and Feelings

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

- Particles
- Although
- Contrast
- On One Hand ..., On the Other Hand ...
- Intensifiers
- Simple Comparisons
- Comparisons - More Than

Activities (answers on pp. 360-361)

Review on Your Own

A. Error Correction

On a separate sheet of paper, rewrite the paragraph below, correcting the 13 errors in it. Check your answers.

Wǒ cóng xiǎo jiù hěn fēicháng gùzhí. Zìjǐ rènzhǔn de shì suīrán bú duì, yě huì jiānchí. Wǒ yě chángcháng shì yì fāngmiàn juédé zìjǐ liǎobùqǐ, yòu juédé biérén dōu bù rú zìjǐ. Suǒyǐ, wǒ jǐnguǎn xǐhuān yǒu hěn duō péngyǒu, dànshì què méiyǒu rén yuànyì gēn wǒ wán. Wa, wǒ yìzhí dōu hěn shì yí gè méiyǒu péngyǒu de rén. Zhè zhǒng zhuàngkuàng zhídào wǒ kāishǐ jiēchù fúyīn cái yǒu suǒ gǎibiàn. Wǒ zhīdào, wǒ jiāo'ào de xìnggé shì wǒ gèng dà de ruòdiǎn. Shén hěn yào wǒmen zuò qiānbēi de rén.

Shén yě xǐhuān wǒmen ài rén rú jǐ, kěshì wǒ shì yí gè zìsī de rén, suǒyǐ méiyǒu rén yuànyì hé wǒ zhège zìsī, gāo'ào de rén zuò péngyǒu la. Rènshídào zhè diǎn hòu, wǒ kāishǐ hěn nǔlì de qǐngqiú Shén de bāngzhù. Wǒ xuéhuì le xīnshǎng bìng zànyáng biérén de hǎochù. Jíshǐ wǒ xiànzài réngrán chángcháng fàn cuòwù, dànshì yīnwèi wǒ zhī cuò, rèn cuò, bìng gǎi cuò, suǒyǐ wǒ de péngyǒumen dōu hěn xǐhuān wǒ. Yǒu xiē fēi chéngyuán péngyǒu shènzhì yāoqiú wǒ jièshào tāmen rènshí chuánjiàoshì. Yīnwèi tāmen xiāngxìn yí gè néng ràng wǒ biàndé qiānbēi, píng yì jìn rén de jiàohuì, yídìng shì gè hǎo jiàohuì ba.

Vocabulary

gùzhí - stubborn
rènzhǔn - to believe firmly
jiānchí - to persist
liǎobùqǐ - extraordinary
xìnggé - disposition/nature
gāo'ào - arrogant
xīnshǎng - to appreciate
zànyáng - to praise
shènzhì - so much that/even
píng yì jìn rén - modest and unassuming

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers.

1. Shén bǐ wǒmen gèng duō liǎojiě wǒmen de xūyào.
2. Yè Jiātíng hěn tèbié xǐhuān chàng 'Ài Zài Jiā' zhè shǒu shīgē.
3. Suǒyǒu de jièmìng zhōng bǐjiào dà de shì ài wǒmen de Shén.
4. Wǒ bǐ yǐqián hái gèng yǒu xìnxīn le.
5. Shén yì fāngmiàn ràng wǒmen yùdào kǎoyàn, bāngzhù wǒmen zhànshèng kǎoyàn, huòdé jìnbù.
6. Jíshǐ wǒmen jīntiān méi zhǎodào xiǎng tīng fúyīn de rén, wǒmen huì jìxù nǔlì, zhídào chénggóng.
7. Hā, wǒ de jīngwén quán bèi yǔ dǎ shī le.
8. Zhè liǎng jíe jīngwén, nǎ yí jié gèng jiējìn nǐ de shēnghuó?
9. Wǒ fēicháng xiǎng zhīdào Shén wèi wǒ yùbèi de dàolù shì shénme.
10. Yì fāngmiàn nǐ kěyǐ shàng fúyīn jìnxiūbān, lìng yì fāngmiàn hé wǒmen shàng kè lái zhǔnbèi qù chuán jiào.
11. Wǔ Jiěmèi bú yuànyì jìxù hé wǒmen shàng kè, wǒmen hái shì yào guānxīn tā.
12. Zài suǒyǒu jièmìng zhōng, nǐ juédé nǎ yì tiáo zuì duì nǐ yǒu tiáozhànxìng?
13. Wǒmen jīntiān duō bǐ zuótiān jiēchù le shí'èr gè rén.
14. Kàn a! Wǒ zǎo jiù shuō nǐ yídìng zuòdédào.
15. Jíshǐ Wáng Dìxiōng méi láiguò jiàohuì, dànshì tā zǎo jiù zhīdào wǒmen jiàohuì le.
16. Wǒmen zài zhèlǐ yì fāngmiàn chuán jiào, hé yì fāngmiàn jìxù xuéxí fúyīn zhīshí.
17. Jīngwén jiǎngdào, huòdé yǒngshēng shì yíqiè ēncì zhōng bǐjiào dà de.
18. Jīnguǎn nǐ xiànzài méi zhǔnbèihǎo shòu xǐ, nǐ yě yuànyì jìxù dú jīngwén, zuò dǎogào ma?
19. Chén Jiěmiè gēn wǒmen shuō, jíshǐ tā xiāngxìn wǒmen suǒ jiǎng de shì zhēn de, tā fùmǔ bú huì tóngyì tā bèipàn tāmen de xìnyǎng.
20. Rúguǒ wǒmen zhēnxīn de huǐgǎi, wǒmen yì fāngmiàn jiù bú huì huǐgǎi, lìng yì fāngmiàn búduàn de fàn xiāngtóng de zuì.

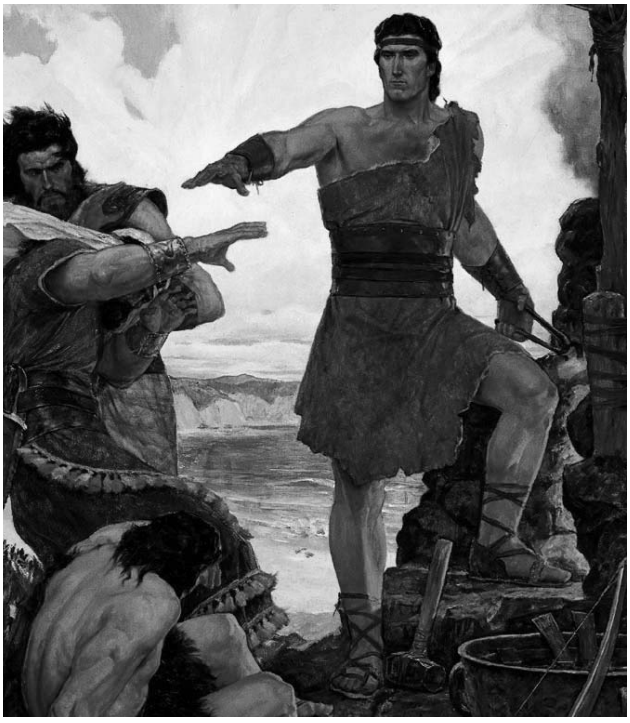
C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. "O God, the Eternal Father ..." (Moroni 5:2)
2. Let's go!

3. Even though God loves us, He will still try our faith to help us progress.
4. We're meeting with the Chen family today, right? (use *ba*).
5. Even though Sister Ning originally didn't really want to serve a mission, she still did because she knew it was what God wanted her to do.
6. I really look up to (*pèifú*) Sister You because she always relies on God instead of herself.
7. I really love this ward. On one hand they are always willing to help, and on the other hand they pray for us often.
8. Even though its easier for my mother to agree to let me join the church, my father is very against it.
9. Every time Brother Lin commits to do something, he always says, "I can probably do it." He never says, "Yes, I'm willing." (use *ba*)
10. Even though I don't really believe in God, I still would like to understand your faith.
11. Brother Zhang wants to be baptized right away, but on the other hand, we still feel like he needs to come to church a couple more times.
12. We should remember to pray always, even when we don't currently have any trials.
13. Brother Xu hasn't smoked at all since he fasted and prayed, even though he had smoked for many years before that.
14. Even though we lived with God before this life, we can't remember it now.
15. As long as you have a testimony, you can still get baptized even if you don't know everything about our church.
16. We need a Savior, because on one hand we all will die, and on the other hand, we will all sin.
17. Even if you saw a sign (*zhēngzhào*), you still would not believe. Testimonies are given to us by God through His Spirit.
18. Even though we can speak to God through prayer, we still need a prophet to lead us.

D. Scripture Activity (~15 min.)
Read 2 Ne. 2:11-22 in English. Compare and contrast the attitudes of Laman, Lemuel, Nephi, and Sam about their father and what he prophesied. For example, you could say, "*Suīrán Lāmàn hé Léimǐ'ér dōu yǒu tóngyàng de fùqīn, tāmen dànshì méiyǒu xiàng Níféi hé Sàimǔ nàyàng xiāngxìn Lǐhǎi de huà."* You may choose to do this activity out loud, or to write down your sentences. Be sure to use grammar from this review in your answer. Think of an investigator or member that could benefit from this lesson and make plans to share it with them.



E. *Preach My Gospel* Activity (~20 min.)
Read "The Importance of Members" on p. 160 of *Preach My Gospel*. Then use information from the passage to write down 5-7 of your own sentences that use grammar from this review to encourage members to sharing the gospel. Below are two examples of sentences you could say. Have your companion give you feedback on your sentences, and then make plans to share them the next time you visit a member.

Example Sentence: *Jíshǐ nǐ kěnéng huì bèi jùjué, nǐ yě kěnéng huì bāngzhù tāmen xià cì bǐjiào róngyì jiēshòu.*
Example Sentence: *Jǐnguǎn chéngyuán yǒu kěwàng fēnxiǎng fúyīn, hěn duō hái huì yīnwèi hàipài ér hěn shǎo gēn biérén fēnxiǎng.*

F. Share an Experience (~20 min.)
Write about a time when you were making a difficult decision and you had conflicting feelings inside (going to a certain college, coming on a mission, whether or not to keep a certain commandment, etc.). Use grammar from this lesson to write out your experience. Have your companion check your sentences. Think of a time when you could use this experience in your daily activities.

G. Comparing Investigators (~15 min.)
Think of two investigators, one who is progressing and the other who is struggling. Write out a list comparing the two. Why do you think that one is progressing and the other is not? Discuss your thoughts with your companion and get feedback on your grammar.

Review with Your Companion

***H. Preach My Gospel* Activity** (~10 min.)
Turn to p. 10 of *Preach My Gospel* and read the second paragraph under "A Successful Missionary," starting with the 3rd sentence ("Your responsibility ..."). Using the grammar from this review, discuss together the conflicting feelings the passage describes that may come when people choose not to accept your message. Can you feel successful even when people reject your message? Why shouldn't you become discouraged despite being rejected?

I. Description Activity (~20 min.)
Think of a family that you are currently teaching or have previously taught where one member of the family was more willing to learn about the gospel than the other. Then make a list of at least 10 words or grammar structures from this review. Take turns using those words to discuss how the different family members were different. Give each other feedback on the grammar from this review.

J. Teaching Activity (~20 min.)
Roleplay a situation where one of you is a missionary and the other is an investigator that is having a difficult time deciding whether or not to get baptized. Ask questions to help the investigator sort through their feelings and set a goal for when they will be baptized. Then switch roles and do the roleplay again. Afterwards, discuss how you both felt as you roleplayed the investigator (Did you feel that the missionary cared about you? Did you feel they were giving you too much pressure? etc.). Make plans to have this discussion with an investigator you are currently meeting with.

Review with a Native Speaker

K. Learn with a Member Family (~20 min.)
Visit a member family and ask them if they had any contrasting attitudes, emotions, or feelings as they were preparing to join the church. Was one person more willing to get baptized than another? Did they have any fears despite knowing that it was good for their family? You may wish to give them a list of the words/grammar you are studying for them to use.

Review with Your District

L. Sharing Personal Experiences (~25 min.)
Have each person in your district complete Activity F above prior to district meeting. Take turns sharing your personal experiences and give each other feedback on grammar from this review. Then lead a discussion with your district about how baptism can sometimes be a difficult decision for Chinese investigators because of social and family pressure. Discuss how you can help your investigators overcome these concerns and how to be more sensitive to investigators' concerns. Encourage your district to use grammar from this review.

Asking and answering questions of

Time, Date, and Location

Purpose

This function will help you talk about when and where things happen; for example, when is church, and how do you get there? The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- The Church was restored on **April 6, 1830**. (Time and Date)
- We are here **on** earth to learn and grow. (Location - *Zài*)
- **Where** is the chapel located? (Content Questions: *Nǎlǐ*)
- **What day** is Brother Tang scheduled to be baptized on? (Quantity and Specification Questions)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- The Restoration of the Gospel of Jesus Christ (When was the First Vision? When did Joseph Smith receive the priesthood? When was the Church restored?)
- Pray to Know the Truth through the Holy Ghost (How does the Holy Ghost speak to you?)
- Pre-Earth Life (Where did we come from? What happened there?)
- Our Life on Earth (Why are we here?)
- The Spirit World (Where do we go after we die?)
- Baptism and Confirmation (Where and when do baptism and confirmation take place?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Conduct a Meeting (When does each part of the meeting start?)
- Give Directions (Where is the destination? What is it close to?)
- Make Appointments (When are they free? Where is the appointment? Where will you meet with them?)
- Get to Know Someone (Where do they live? How long have they lived here? Where do they work? How long have they worked there? How long have you been a missionary? When were you baptized?)
- Plan Daily and Weekly Activities (When and where will each appointment/activity take place? How long do you spend doing service each week?)

Location – *Zài*

Introduction

Zài indicates location. *Zài* is used to indicate where the subject is, or where an action occurs. These two uses will be discussed as the **verb** *zài* and the **preposition** *zài*.

Verb *Zài* - Placement of *Zài*

46a

Examples:

他	現在	在	家。
他	现在	在	家。
Tā	xiànzài	**zài**	jiā.
He	*right now*	***at***	*home*

He is at home right now.

我	的	家人	都	在	美國。	
我	的	家人	都	在	美国。	
Wǒ	de	jiārén	dōu	**zài**	Měiguó.	
My		*family*	*all*	*in*	*America*	

My family is in America.

When *zài* is used as a **verb**, it is placed in the verb slot of the SVO structure and tells **where** the subject is located. In the first example above, the subject *Tā* is described as being **at home**.

Verb *Zài* - Describe Relative Location

46b

Zài is also used to describe the location of something in **relation** to something else, for example, “My Book of Mormon is underneath the notebook.” The “notebook” is the “something else.” Take a look at the examples below. How you can use *zài* to describe the location of things in the classroom in relation to other objects?

Examples:

我	的	摩爾門經	在	筆記本	的	下面。
我	的	摩尔门经	在	笔记本	的	下面。
Wǒ	de	Mó’ěrménjīng	**zài**	bǐjìběn	de	xiàmiàn.
My		*Book of Mormon*	***at***	*notebook*		*underneath*

My Book of Mormon is underneath the notebook.

教堂		在	郵局	的	對面。
教堂		在	邮局	的	对面。
Jiàotáng		**zài**	yóujú	de	duìmiàn.
Church building		***at***	*post office*		*opposite*

The church building is across from the post office.

Form

When describing the location of a **subject** in relation to **another object**, the form is:

Subject *zài* another object (*de*) **location word**.

The *de* is optional. You will learn when to use it as you listen to natives speak.

Here is a list of location words:

Mandarin Location Words		English	Example
裡面/里面 lǐmiàn	裡邊/里边 lǐbiān	in(side)	wǒmen zài jiàotáng **lǐmiàn** *we at church inside* *we are inside the church*
外面 wàimiàn	外邊/外边 wàibiān	out(side)	tā zài yínháng **wàimiàn** *he at bank outside* *he is outside the bank*

Time/Loc.

上面 shàngmiàn	上邊/上边 shàngbiān	over/on top	zài shūzhuō **shàngmiàn** *at desk on top* *on top of the desk*
下面 xiàmiàn	下邊/下边 xiàbiān	under/below	zài Shènglíng de zhǐdǎo **xià** *at Holy Ghost guidance under* *under the guidance of the Holy Ghost*
前面 qiánmiàn	前邊/前边 qiánbiān	in front of	shū zài diànnǎo de **qiánmiàn** *book at computer in front of* *the book is in front of the computer*
後面/后面 hòumiàn	後邊/后边 hòubiān	behind	wǒ zài tā **hòubiān** *I at his behind* *I am behind him*
左面 zuǒmiàn	左邊/左边 zuǒbiān	left	zài xǐlǐchí de **zuǒbiān** *at baptismal font left* *to the left of the baptismal font*
右面 yòumiàn	右邊/右边 yòubiān	right	zài zhīliánhuì zhōngxīn de **yòubiān** *at stake center right* *to the right of the stake center*
對面/对面 duìmiàn		across from	zài shūdiàn de **duìmiàn** *at bookstore across from* *across from the book store*
斜對面/斜对面 xiéduìmiàn		diagonally across (kitty-corner)	zài gōngyù de **xiéduìmiàn** *at apartment kitty-corner* *kitty-corner to the apartment*
	旁邊/旁边 pángbiān	next to/beside	zài bēizi **pángbiān** *at cup next to* *next to the cup*
中間/中间 zhōngjiān		among/middle	zài wǒmen **zhōngjiān** *at us among* *among us*
之間/之间 zhījiān		between	zài wǒmen **zhījiān** *at us between* *between us*

Note: The use of ***miàn*** and ***biān*** may sometimes be optional and will be learned as you listen to and immitate native speakers. Often the choice of which one to use (if any is used at all) is determined by the region you are serving in.

46c These location words can also be used **without** *zài* in **descriptive phrases** or when describing a **destination**. (You can never say "*qù zài* (some place)" when describing where someone is going.) What is different about the example below that makes it so that *zài* is not required?

Example: 遵守 貞潔 律法 會 增強 夫妻 之間 的 信賴。
遵守 贞节 律法 会 增强 夫妻 之间 的 信赖。
Zūnshǒu zhēnjié lǜfǎ huì zēngqiáng fūqī **zhījiān** de xìnlài.
Keep chastity law will increase husband and wife between trust
Keeping the law of chastity will increase the trust between husband and wife.

In this example, *fūqī zhījiān de* is a descriptive phrase used to describe the type of trust being talked about; *zài* is not required. *Zài* is only needed if it is the main verb used to describe the location of the subject or if it is used to specify where (or when) the action of a sentence takes place.

Verb *Zài* - Use With Other Verbs

46d *Zài* can be combined with other verbs that are followed by a location (to stand **on**/**at**, to sit **on**/**at**, to run **in**, etc.). Look at the examples below. What other verbs can you use with *zài* to describe the location of the subject of your sentence?

Examples:

S	V			O
約瑟・斯密	站 在	天父	和 耶穌 基督 的	面前。
约瑟・斯密	站 在	天父	和 耶稣 基督 的	面前。
Yuēsè Sīmì	zhàn **zài**	Tiānfù	hé Yēsū Jīdū de	miànqián.
Joseph Smith	*stand in*	*Heavenly Father*	*and Jesus Christ's*	*presence*

Joseph Smith stood in the presence of Heavenly Father and Jesus Christ.

今天 還 有 先知	活 在	世	上。
今天 还 有 先知	活 在	世	上。
Jīntiān hái yǒu xiānzhī	huó **zài**	shì	shàng.
Today still have prophet	*live at*	*world*	*on top*

There is still a prophet living on the earth today.

我們 每 一個 人	最終 都 會	站 在	審判欄	前。			
我们 每 一个 人	最终 都 会	战 在	审判栏	前。			
Wǒmen měi yí gè rén	zuìzhōng dōu huì	zhàn **zài**	shěnpànlán	qián.			
We every one person	*in the end all will*	*stand at*	*judgment bar*	*in front*			

Everyone will eventually stand before the judgement bar.

Scripture Example:

光	停 在	我	身	上	時，我	看見	兩位	人物，	站 在	我	上面	的	空中。	
光	停 在	我	身	上	时，我	看见	两位	人物，	站 在	我	上面	的	空中。	
Guāng	tíng **zài**	wǒ	shēn	shàng	shí, wǒ	kànjiàn	liǎngwèi	rénwù,	zhàn **zài**	wǒ	shàngmiàn	de	kōngzhōng.	
Light	*stop at*	*my*	*body*	*on top*	*time I*	*saw*	*two Personages*		*stand at*	*my*	*on top*		*space*	

When the light rested upon me I saw two Personages ... standing above me in the air (JS-H 1:16-17).

To negate *zài*, simply add bù (不) before *zài*, or the verb directly in front of *zài*.

46e

Examples:

他 現在	不	在	這裡。	
他 现在	不	在	这里。	
Tā xiànzài	bú	**zài**	zhèlǐ.	
He right now	*not*	*at*	*here*	

He is not here right now.

他們 已經	不 住	在	這裡 了。	
他们 已经	不 住	在	这里 了。	
Tāmen yǐjīng	bú zhù	**zài**	zhèlǐ le.	
They already	*not live*	*at*	*here*	

They don't live here anymore.

Preposition *Zài*

The **preposition** *zài* works to tell **where** or **when** an **action** is taking place. Is there any difference in its placement?

46f

Examples:

李海 的 後代	在	美洲	建立 了	一 個	偉大 的	文明。		
李海 的 后代	在	美洲	建立 了	一 个	伟大 的	文明。		
Lǐhǎi de hòudài	**zài**	Měizhōu	jiànlì le	yí	gè	wěidà de	wénmíng.	
Lehi 's descendents	*at*	*American continent*	*establish*	*a*		*great*	*civilization*	

Lehi's descendents established a great civilization on the American continent.

我	在	聖餐 聚會	時	能	感受到	聖靈。	
我	在	圣餐 聚会	时	能	感受到	圣灵。	
Wǒ	**zài**	shèngcān jùhuì	shí	néng	gǎnshòudào	Shènglíng.	
I	*in*	*sacrament meeting*	*at that time*	*able*	*feel*	*Holy Ghost*	

I can feel the Holy Ghost in sacrament meeting.

Time/Loc.

Let's Talk About It

The *zài* in both of the examples above is describing the **place** where the action is happening, so *zài* goes in the **place** spot of the sentence (ST**P**VO). If the *zài* is being used to describe the **time**, then it goes in the **time** spot (S**T**PVO). Take a look at the examples below and make sure to notice whether the *zài* is describing **place** or **time**.

Examples:

S		T		V	O
我們	在	三點鐘		會 來	拜訪 你們。
我们	在	三点钟		会 来	拜访 你们。
Wǒmen	**zài**	sān diǎnzhōng		huì lái	bàifǎng nǐmen.
We	*at*	*three o'clock*		*will come*	*visit* *you*

We will come visit you at three o'clock.

S		P		V	O
約瑟・斯密	在	樹林	裡	做 了	真誠 的 祈禱。
约瑟・斯密	在	树林	里	做 了	真诚 的 祈祷。
Yuēsè Sīmì	**zài**	shùlín	lǐ	zuò le	zhēnchéng de qídǎo.
Joseph Smith	*in*	*grove of trees*	*inside*	*do*	*sincere* *prayer*

Joseph Smith prayed sincerely in a grove of trees.

你	在	聖殿	裡面	會 有	機會	跟	天父	立	約。
你	在	圣殿	里面	会 有	机会	跟	天父	立	约。
Nǐ	**zài**	shèngdiàn	lǐmiàn	huì yǒu	jīhuì	gēn	Tiānfù	lì	yuē.
You	*in*	*temple*	*inside*	*will have opportunity*		*with*	*Heavenly Father*	*establish*	*covenant*

You will have opportunity to make covenants with Heavenly Father in the temple.

你	在	哪裡	工作？
你	在	哪里	工作？
Nǐ	**zài**	nǎlǐ	gōngzuò?
You	*at*	*where*	*work*

Where do you work?

Preach My Gospel Examples:

耶穌 基督 的 福音	經由	[約瑟・斯密]	在 世 上	復興 了。
耶稣 基督 的 福音	经由	[约瑟・斯密]	在 世 上	复兴 了。
Yēsū Jīdū de fúyīn	jīngyóu	[Yuēsè Sīmì]	**zài** shì shàng	fùxīng le.
Jesus Christ 's gospel	*through*	*[Joseph Smith]*	*on earth on top*	*restored*

Through [Joseph Smith] the fulness of the gospel of Jesus Christ was restored on earth (p. 36).

在 這次 異象 中，	父	神	和 祂的兒子	耶穌基督 向	約瑟・斯密 顯現。
在 这次 异象 中，	父	神	和 他的儿子	耶稣基督 向	约瑟・斯密 显现。
Zài zhè cì yìxiàng zhōng,	Fù	Shén hé	Tā de Érzi	Yēsū Jīdū xiàng	Yuēsè Sīmì xiǎnxiàn.
In this vision middle	*Father God*	*and*	*His Son*	*Jesus Christ toward*	*Joseph Smith appeared*

In this vision, God the Father and His Son, Jesus Christ, appeared to Joseph Smith (p. 37).

Note: In the last example, the *zài* phrase is describing the place and time of the action, but it is not in the **time** spot. The **time** and **place** phrases can be moved to the beginning of phrases to clarify or emphasize a specific part of the sentence. By paying attention to how natives speak, you will learn when you can move the time and place phrases to the beginning.

46g

Variable Placement of *Zài*

When *zài* has to work with another verb in a sentence, you might be wondering how to know if it should be placed **after** the verb, or if it should act as a preposition **before** the verb. Don't worry, you are not alone! Here is a **general** rule: if the verb has an object, *zài* acts as a preposition **before** the verb. If the verb has no object, *zài* goes **after** the verb.

Examples:

S				V	O
她	在	路	上	走	路。
她	在	路	上	走	路。
Tā	**zài**	lù	shàng	zǒu	lù.
She	*at*	*road*	*on*	*walk*	*road*

She walks on the road.

S	V			
她	走	在	路	上。
她	走	在	路	上。
Tā	zǒu	**zài**	lù	shàng.
She	*walk*	*at*	*road*	*on*

She walks on the road.

In the first example, *zài* acts as a **preposition** before the verb because the verb has an object (*lù*). In the second example, there is no object, so *zài* goes **after** the verb.

Note: As this is merely a **general** rule, it is important that you listen **carefully** to how natives use *zài*, especially with regard to where it is placed in relation to the verb. Imitate them and learn from them, and don't be afraid to try, then ask for correction.

Remember This

Remember: You learned here how *zài* can be used as the **verb**, in **conjunction** with another verb, or as a **preposition**.

Caution: *Zài* has multiple uses in Mandarin, these are only two examples (i.e., verb and preposition). Be careful to pay close attention to the context of what you read, hear, and say to see if the *zài* being used is functioning as a **verb**, a **preposition**, or something else. Another common use of *zài* that you will see often is when *zài* is placed **before** a verb to show **ongoing action** in the present time (like adding -ing to the end of a verb).

Activities (see answers on pp. 361-362)

Learn on Your Own

A. Phrase Translation

Translate each of the phrases below using *zài*. Check your answers. Extra mile: use each of these phrases in a sentence and read your sentences for your companion or a native speaker.

1. in the scriptures
2. people on the street
3. in the neighborhood of the train station
4. at the second street light
5. at the restaurant over there
6. under your chair
7. across from the gas station
8. in God's eyes
9. in front of the chapel
10. on the door
11. above the door
12. our heavenly family
13. their role in Heavenly Father's plan
14. in our daily lives
15. stand in front of the judgment bar of God

B. Translation

Translate the following sentences into Chinese. Check your answers.

1. The Savior taught His gospel while He was on the earth.
2. The prophets' teachings are recorded in the holy scriptures.
3. The Book of Mormon is evidence you can hold (*wò*) in your hands.
4. You can speak *the feelings of your heart* during prayer.
5. Heavenly Father prepared a plan for us so we could succeed in life.
6. In the spring of 1820, Joseph Smith *went into* (*zǒujìn*) a forest (*shùlín*) and knelt in prayer.
7. "Here am I, send me" (Abraham 3:27).
8. "Thou wast chosen before thou wast born" (Abraham 3:23).
9. We shouldn't discuss things talked about in the temple when outside the temple.
10. "Then shall he immerse him or her in the water, and come forth again out of the water" (D&C 20:74).
11. "The right to choose between good and evil and *to act for ourselves* (*wèi zìjǐ cāiqǔ xíngdòng*) is called agency" (*Gospel Principles*, 17).
12. "... there was in the place where we lived an *unusual excitement* (*bù xúncháng de sǎodòng*) on the subject of religion" (JSH 1:5).
13. "But when I shall come in my glory ye shall be changed in the *twinkling of an eye* (*yì zhǎyǎn*) from mortality to immortality; and then shall ye be blessed in the kingdom of my Father" (3 Ne. 28:8).

C. Map Activity 1

Use Map A to answer the following questions. Some questions will have multiple answers. Be sure to use complete sentences in your answers. Check your answers.

1. Gōngyuán de pángbiān shì shénme?
2. Túshūguǎn de duìmiàn shì shénme?
3. Shì zhèngfǔ (*city hall*) de xiéduìmiàn shì shénme?
4. Yóujú de hòumiàn shì shénme?
5. Dàxué de duìmiàn shì shénme?
6. Yǒu nǎxiē dàlóu (*building*) zài yèshì de fùjìn?
7. Yínháng zài nǎlǐ?
8. Gōngchǎng (*factory*) zài nǎlǐ?
9. Chēzhàn zài nǎlǐ?
10. Jiàohuì zài nǎlǐ?

D. Common Errors

Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Nǐ qù ***zài** nǎlǐ?
   Where are you going?
2. Zhízǒu, ránhòu zuǒ zhuǎn ***zài Bǎopíng Lù.***
   Go straight, then turn left on Baoping Road.
3. Zài Sādàn de jìhuà ***de xiàmiàn**, wǒmen bù néng zìjǐ zuò xuǎnzé.
   Under Satan's plan, we wouldn't be able to choose for ourselves.
4. Wǒmen ***zài** líkāi Tiānfù de zhè duàn qǐjiān, suǒyǒu de rén dōu huì fàn zuì.
   Everyone will sin in this time away from Heavenly Father.
5. Wǒmen jīntiān yīnggāi bǎ wǒmen zuò de nà zhāng kǎpiàn tiē zài Yè Jiātíng de mén ***de shàngmiàn.***
   We should put the card we made on the Ye Family's door today.
6. Zhège fúyīn huì ràng nǐmen de jiātíng néng ***lǐmiàn** yí gè chōngmǎn àixīn de huánjìng xuéxí hé chéngzhǎng.
   This gospel will enable your family to learn and grow in a loving environment.
7. Nǐ lái jiàohuì de shíhòu kěyǐ ***zài Sūn Jiātíng de pángbiān zuò.***
   You can sit next to the Sun Family when you come to church.
8. Nǐ kěyǐ ***fàng yì kē shítóu zài nǐ zhěntóu xià**, tíxǐng nǐ měi tiān wǎnshàng yào zuò dǎogào.
   You can put a rock under your pillow to remind you to pray every night.
9. Wǒmen de jiàohuì ***shì bù yuǎn cóng** zhèlǐ.
   Our church is not far from here.

E. Error Correction

Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Yēsū Jīdū zài Tiānfù de zhǐdǎo xiàmiàn chuàngzào le zhège dìqiú.
2. Shúzuì bāokuò Yēsū Jīdū zài Kèxīmǎníyuán shòu kǔ, yǐjí Tā zài shízìjià shàng shòunàn sǐwáng.
3. Wǒmen de jiàotáng zài Nánxīng Lù shàng, zài yì tiáo xiǎo hé páng.
4. Tā zài sǐ hòumiàn de dì-sān tiān jiù fùhuó le.
5. Wǒmen ruò fúcóng Jiùzhǔ de jiàodǎo, jiù néng zài gāoróng guódù zhōng jìchéng Tiānfù suǒ yōngyǒu de yíqiè.
6. Yào dào wǒmen jiàohuì de huà, xiān qù zài Xīnmín Jiē, wǎng Zhēnlǐ Dàxué zǒu.
7. Tā bāndào Jiānádà zhī qián zài Běijīng zhù.
8. Tā bāndào Jiānádà zhīqián zài Běijīng zhù le èrshí nián.
9. Yàdāng hé Xiàwā zài shǔshì hé zài shǔlíng shàng dōu yǔ Shén géjué.
10. Bǎ yì zhāng Yēsū Jīdū de túpiàn guà zài qiángbì de shàngmiàn huì bāngzhù nǐ jìdé Tā wèi nǐ suǒ zuò de shì.

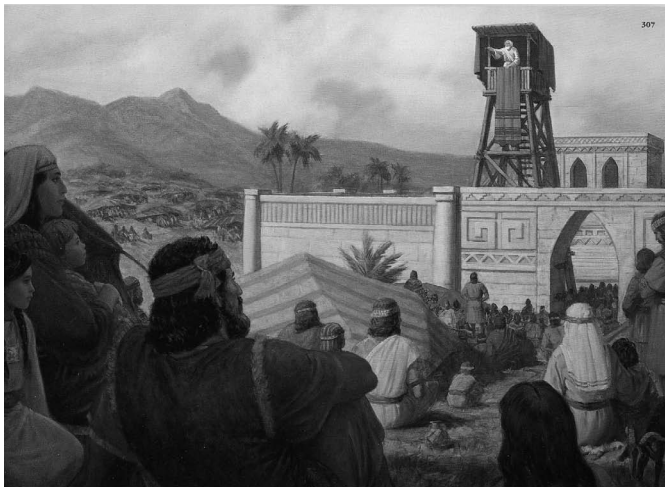
F. Map Activity 2

Using Map B, give directions to answer the following questions. Check the answers section to see how a native answered questions 1-3.

1. Cóng fàndiàn dào cāntīng zěnme zǒu?
2. Cóng Jiéyùn zhàn dào jiàohuì zěnme zǒu?
3. Cóng gōngyuán dào chē zhàn zěnme zǒu?
4. Cóng Jìniàn Táng dào Jiéyùn zhàn zěnme zǒu?
5. Cóng guózhōng dào yínháng zěnme zǒu?
6. Cóng yìshùguǎn dào gōngyù zěnme zǒu?
7. Cóng dàxué dào chē zhàn zěnme zǒu?
8. Cóng yīxuéyuàn dào Měiguó zài Tái Xiéhuì zěnme zǒu?

G. Scripture Activity (~10 min.)

Read Mósàiyǎ Shū 2:4-8, and mark the 5 times *zài* is used. Translate those *zài* phrases into English. Check your answers. Share this message with a member or investigator and talk with them about how they can prepare for conference or receive direction from those who will teach on Sunday.



H. Using Past Activities (~15 min.)

Turn to the "Content Questions" lesson and look at Activity A (page 25). Translate each sentence into Chinese, but change each of them to contain *zài*. For example, you could change sentence 1 ("When you prayed, how did you feel?") to **"**When you prayed **at your bedside**, how did you feel?" Then you would translate it to, "*Nǐ zài chuáng biān qídǎo shí gǎnjué rúhé?"* Have your companion or a native speaker check your sentences. Remember that *zài* can be used in many other ways that just location. If you have done this activity before, choose a new activity from this book and do the activity again.

I. Audio Activity (~20 min.)
Listen to the clip "Xuǎnzéquán" from *Fúyīn Yuánzé*, p. 20. The first time you listen to the clip, listen for the 3 times *zài* is used. What are the things *zài* is used to describe? The pinyin for this audio clip is included in the answers section. Then turn to p. 20 of *Gospel Principles* and read through the analogy of the whirlpool that this clip is describing. Using *Gospel Principles*, the audio clip, and the pinyin in the answers section, practice explaining why Heavenly Father's commandments give us freedom and not limitations. A list of possible unfamiliar vocab is on the right.

Vocabulary	
hǎibiān - seashore	***guānshǎng rìluò*** - to enjoy the sunset
páizi - sign	***gàoshì*** - warning
wēixiǎn - dangerous	***juànzhù*** - caught
xuánwō - whirlpool	***yānsǐ*** - to drown
Jìnzhǐ - to prohibit	***wǎng xià tuō*** - *t*o pull down
jiǎnshí bèiké - to collect shells	

J. Teaching Activity (~20 min.)
Quickly review Luke 22-24 or read it as a personal study activity. Make brief note of the events leading up to, during, and after the Savior's Atonement. Then use *zài* to describe those events to your companion and ask for his or her feedback. Make plans to share this with a member or investigator to whom you would like to teach the Atonement in more detail.

Learn with Your Companion

K. Map Activity 3 (~15 min.)
Pull out a map of your area. Ask each other questions for five minutes about where things are (i.e., *Gōngyuán zài nǎlǐ*?). Use *zài* in your answers. Then take five more minutes to ask each other questions about how to get from one place to another. Give each other feedback, and ask natives any questions you are unsure about.

L. Giving Directions (~15 min.)
Using Map B, take turns roleplaying giving an investigator directions to the church located on the map (one of you act as the investigator). Each time you switch roles, choose a new grey box on the map to be the investigator's house so you are giving new directions.

M. Teaching Activity (~20 min.)
After completing Activity I above, identify an investigator or member who you feel would benefit from hearing the analogy in the audio clip. Practice teaching this analogy together as if you were teaching your investigator or member. Give each other feedback on how you used *zài* and how clearly you explained the analogy. Make plans for when you will share this message with the person you chose.

N. Grammar Discussion Activity (~15 min.)
As a companionship, look at sentences 7 and 8 of Activity F. Decide together which one is correct and why. Sometimes it is difficult to know which verbs can and cannot come before *zài.* Discuss together which verbs you hear natives use before *zài.* Make a list together of these verbs. Then list verbs that you think cannot come before *zài.* What trends do you notice? Ask a native speaker about any questions that you are unsure of.

Learn with a Native Speaker

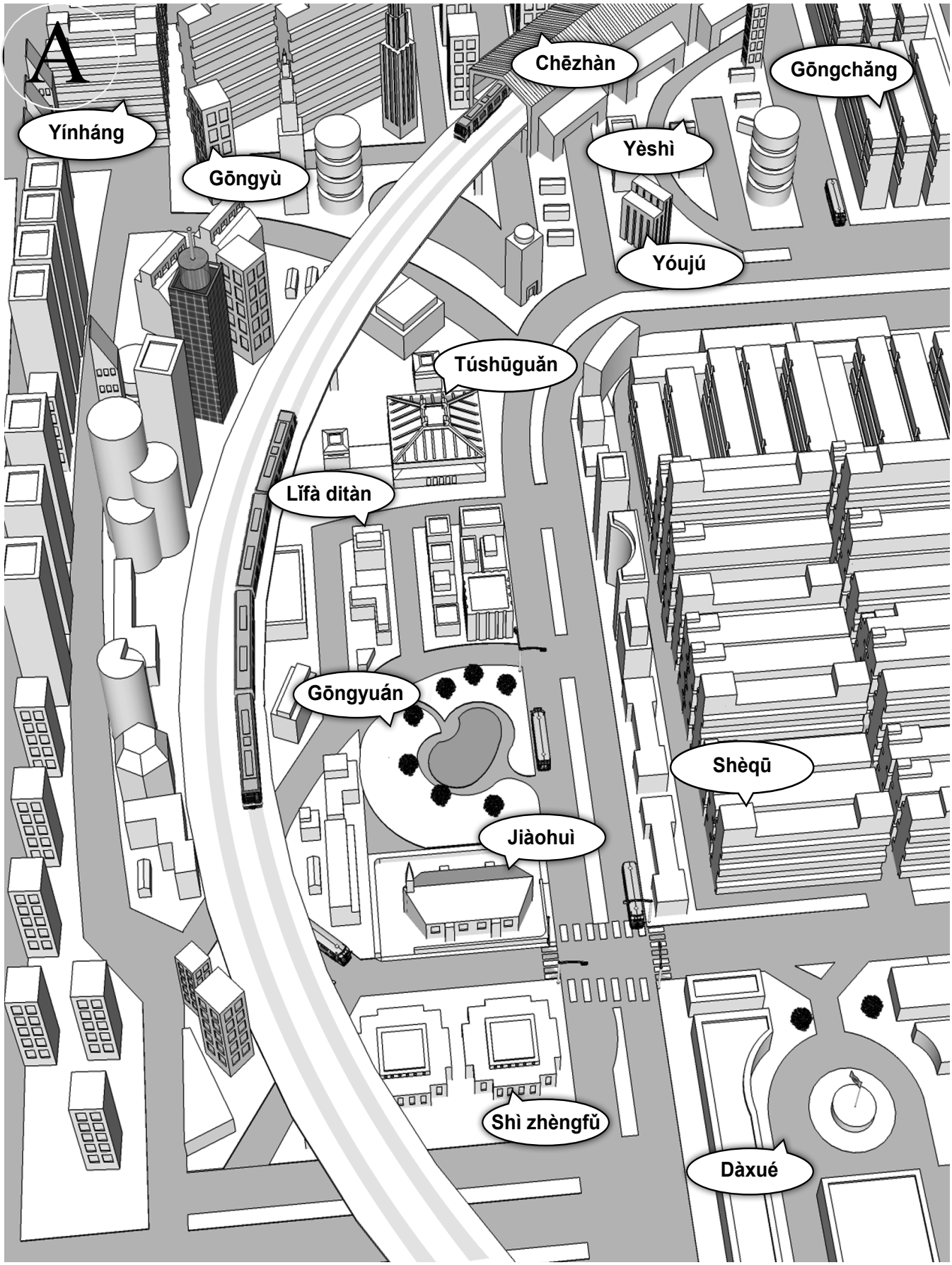
O. Map Activity 4 (~15 min.)
After performing Activity K above, take a map of your area the next time you visit a member. Ask them some of the questions that you asked each other. Did the member explain the location or give directions differently than you? If so, how? Was your way incorrect or are there multiple ways to explain the directions? You may want to write down some of the directions you gave in Activity K so that you can more directly compare your explanations.

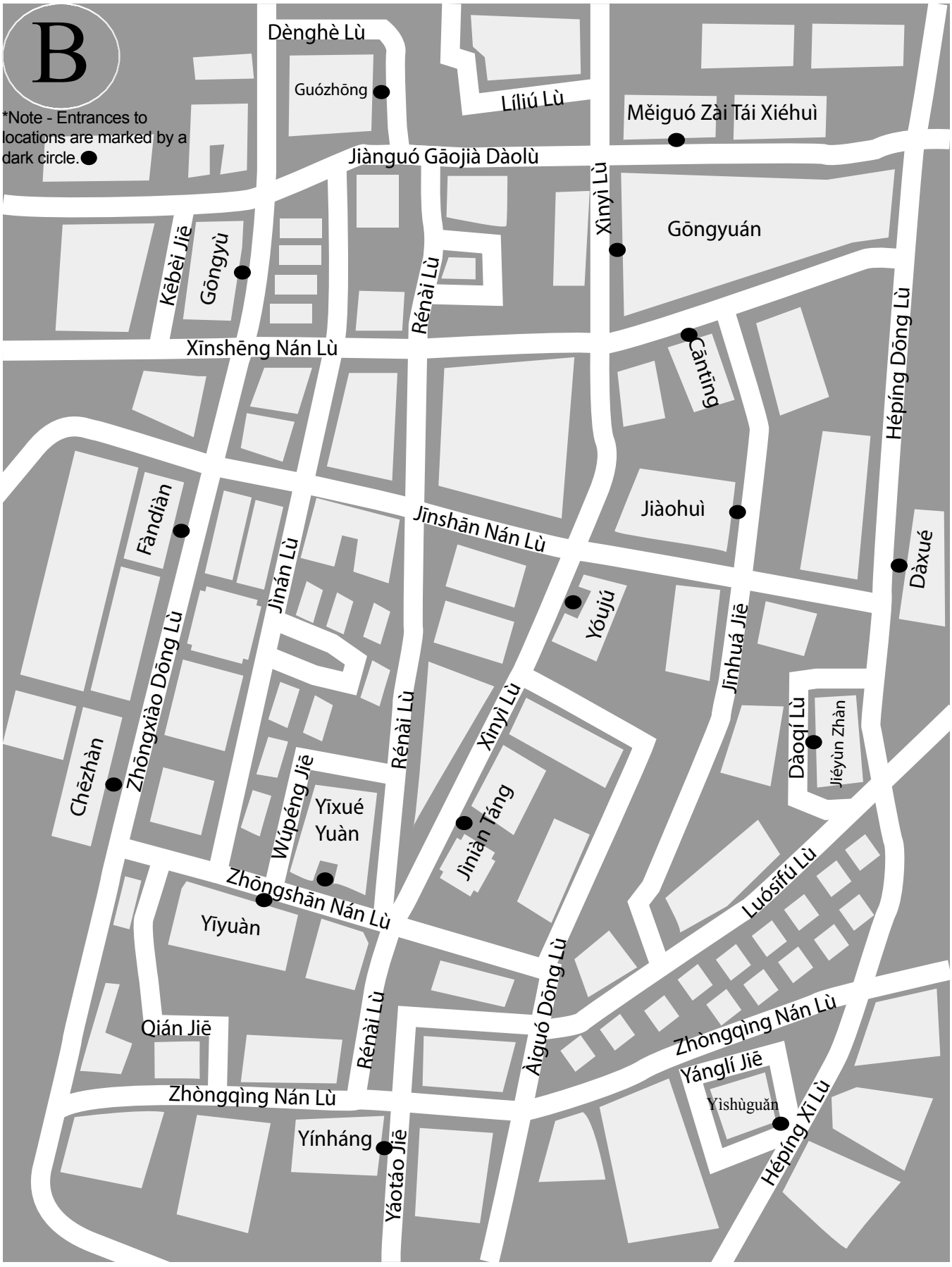
P. Listening Activity (~20 min.)
Visit a member and ask them to share in detail about the day they first met the missionaries. Pay attention to how they use *zài,* and write down two phrases you hear them use *zài* in. Ask them questions to help them share their experience in more detail or clarify if you do not understand. Then help them think of someone they would like to share the gospel with. Help them plan when, where, and how they will share the gospel with that person. Use *zài* where appropriate.

Learn with Your District

Q. "Um" Game (~15 min.)
Have each of the missionaries in your district bring their area maps to district meeting. Have one missionary stand in front of the district. Then ask them a question about their area map. They must then answer the question using *zài.* In addition, they cannot say "uh," "um," or any other filler word while they give directions. Keep track of how many times they say "uh," "um," or other filler words in their answer, as well as how quickly they are able to answer. Go until each missionary has had at least one chance to give directions to somewhere. You may prepare some sort of prize for the winner if you'd like.

R. Obstacle Course Game (~25 min.)
Have your district go into another room while you set up an obstacle course in a larger room. You may want to have them review this lesson while you are preparing the course. Your resources are probably limited so you may need to be creative with how you set it up. After setting up the obstacle course, write down instructions on a small piece of paper in English. For example, your instructions could be, “Walk to the left of the hymn book, then jump over the chair, then crawl under the chalk board, and around the planner on the ground, etc.” Then call out the companionships one at a time and have them do the obstacle course. Only one missionary per companionship can look at the paper and must translate the directions to the other missionary who will be doing the course. The companionship with the fastest time wins. You may also have a second round with a slightly different course and different directions if you want each missionary to have a chance to explain the directions.


A
Yínháng
Gōngyù
Chēzhàn
Gōngchǎng
Yèshì
Yóujú
Túshūguǎn
Lǐfà ditàn
Gōngyuán
Shèqū
Jiàohuì
Shì zhèngfǔ
Dàxué


B
*Note - Entrances to locations are marked by a dark circle.
Dènghè Lù
Guózhōng
Líliú Lù
Měiguó Zài Tái Xiéhuì
Jiànguó Gāojià Dàolù
Xīnyì Lù
Gōngyuán
Kěbèi Jiē
Gōngyù
Rénài Lù
Xīnshēng Nán Lù
Cāntīng
Hépíng Dōng Lù
Fàndiàn
Jiàohuì
Jīnshān Nán Lù
Dàxué
Jìnán Lù
Yóujú
Jīnhuá Jiē
Zhōngxiào Dōng Lù
Chēzhàn
Rénài Lù
Xinyi Lù
Dàoqí Lù
Jiéyùn Zhàn
Wúpéng Jiē
Yīxué Yuàn
Jiniàn Táng
Zhōngshān Nán Lù
Yīyuàn
Luósīfú Lù
Àiguó Dōng Lù
Qián Jiē
Rénài Lù
Zhòngqìng Nán Lù
Yánglí Jiē
Yìshùguǎn
Zhòngqìng Nán Lù
Yínháng
Yáotáo Jiē
Hépíng Xī Lù

Time and Date

Introduction

The First Presidency gave you some instruction in your call letter regarding time as a missionary: "You will also be expected to devote all your time and attention to serving the Lord" (*Preach My Gospel*, p. 137). The only resource you are short on as a missionary is time, all other resources of heaven and earth are available to you in abundance. In this lesson you will learn how to express time and date. In Chinese, time is expressed from the most general to the most specific. We will follow that order in this lesson.

Time

In this section you are going to learn how to express general time, as well as clock time.

General Time

47a

When speaking of general time, you will want to be able to express years, months, weeks, hours, minutes and seconds.

Chinese	English	Example	Note
年 nián	year	yì **nián** *one year* *one year*	*Nián* is a classifier; simply put the number directly in front of *nián*.
月 yuè	month	liǎng gè **yuè** *two month* *two months*	'*Gè*' is the classifier for months, and is placed between the number and *yuè*.
星期 xīngqī	week	sān gè **xīngqī** *three week* *three weeks*	'*Gè*' is the classifier for weeks, and is placed between the number and *xīngqī*.
禮拜/礼拜 lǐbài	week	sì gè **lǐbài** *four week* *four weeks*	*Lǐbài* functions in all the same ways as *xīngqī*. It is just a regional variance.
天 tiān	day	sìshí **tiān** *forty day* *forty days*	*Tiān* is a classifier; simply put the number directly in front of *tiān*.
小時/小时 xiǎoshí	hour	wǔ gè **xiǎoshí** *five hour* *five hours*	When speaking of hours, we must use the general classifier '*gè*' between the number and *xiǎoshí*.
鍾頭/钟头 zhōngtóu	hour	liù gè **zhōngtóu** *six hour* *six hours*	*Zhōngtóu* functions in all the same ways as *xiǎoshí*. It is simply a regional variance.
分鐘/分钟 fēnzhōng	minute	qī **fēnzhōng** *seven minute* *seven minutes*	*Fēnzhōng* is a classifier. *Zhōng* is not used saying what time it is.
秒(鐘)/秒(钟) miǎo(zhōng)	second	bā **miǎo(zhōng)** *eight second* *eight seconds*	*Miǎozhōng* is a classifier. *Zhōng* is optional.

47b

To express half of a unit of time, place *bàn* (半) where you would usually put the number. If you want to express "(number) and a half" of some unit of time, place *bàn* (半) after the classifier and before the word for the unit of time, or, if there is no classifier, after the word for the unit of time. Below is the general layout for each unit of time.

Half	English
bàn nián	half a year
bàn gè yuè	half a month
bàn gè xīngqī	half a week
bàn gè lǐbài	half a week
bàn tiān	half a day

_ and a half	English
yì nián **bàn**	a year and a half
yí gè **bàn** yuè	a month and a half
yí gè **bàn** xīngqī	a week and a half
yí gè **bàn** lǐbài	a week and a half
yì tiān **bàn**	a day and a half

bàn gè xiǎoshí	half an hour
bàn gè zhōngtóu	half an hour
bàn fēn(zhōng)	half a minute
bàn miǎo(zhōng)	half a second

yí gè **bàn** xiǎoshí	an hour and a half
yí gè **bàn** zhōngtóu	an hour and a half
yì fēn(zhōng) **bàn**	a minute and a half
yì miǎo(zhōng) **bàn**	a second and a half

Clock Time

47c

Telling time in Chinese follows some basic guidelines. In Chinese, the general time of day (such as a.m. and p.m. in English) is divided into several general categories, and is placed **before** the specific time.

Chinese	English	Note*
早晨 zǎochén	early morning	the hours from 3:00 - 9:00 a.m.
早上 zǎoshàng	morning	the hours from 1:00 a.m. - noon
上午 shàngwǔ	late morning	the hours from 9:00 a.m. - noon
中午 zhōngwǔ	noon; midday	the time around noon
下午 xiàwǔ	afternoon	the hours from 1:00 - 6:00 p.m.
晚上 wǎnshàng	evening	the hours from 6:00 p.m. - midnight
半夜 bànyè	midnight; middle of the night	the time around midnight
凌晨 língchén	very early morning	the hours from 1:00 - 3:00 a.m.

***These are only approximations**. Different people will use different approximations based on region.

The most common way to express a time of day in hours and minutes is shown in the following table:

Telling time	Time of day	# of hours + **diǎn**	# of minutes + **fēn**
8:15 a.m.	zǎoshàng *morning*	bā **diǎn** *8 o'clock*	shíwǔ **fēn** *15 minutes*
1:25 p.m.	xiàwǔ *afternoon*	yī **diǎn** *1 o'clock*	èrshíwǔ **fēn** *25 minutes*
7:50 p.m.	wǎnshàng *evening*	qī **diǎn** *7 o'clock*	wǔshí **fēn** *50 minutes*

Notice that the order time is expressed in Chinese is from greatest to smallest (day > time of day > hour > minute)

Below are other various rules examples of how to express a specific time in hours and minutes.

Examples:

早上　十　點(鐘)
早上　十　点(钟)
Zǎoshàng shí diǎn(zhōng)
Morning ten o'clock
10:00 a.m.

When right on the hour, just indicate the general time (see the chart above), the hour, then *diǎn* or *diǎnzhōng* (they mean the same thing).

早上　十　點　半
早上　十　点　半
Zǎoshàng shí diǎn bàn
Morning ten o'clock half
10:30 a.m.

To indicate time at a half-an-hour, just add *bàn* at the end of the time.

Time/Loc.

早上　十 點　一 刻 早上　十 点　一 刻 Zǎoshàng shí diǎn yí kè *Morning ten o'clock one quarter* *10:15 a.m.*	When you want to indicate "quarter after" the hour, add *yí kè* after the hour. This is not always common; its use will depend largely on the region you serve in. **Rarely used in Taiwan.**
早上　十 點　三 刻 早上　十 点　三 刻 Zǎoshàng shí diǎn sān kè *Morning ten o'clock three quarter* *10:45 a.m.*	To indicate "three quarters after" the hour, add *sān kè* after the hour. Like *yí kè*, how much this is used depends on where you serve. **Rarely used in Taiwan.**
晚上　十 點　過 十 分 晚上　十 点　过 十 分 Wǎnshàng shí diǎn guò shí fēn *Morning ten o'clock pass ten minute* *10:10 p.m.*	To indicate that it is so many minutes **past** the hour, add *guò* + (how many minutes) + *fēn*.
晚上　十 點　差 十 分 晚上　十 点　差 十 分 Wǎnshàng shí diǎn chà shí fēn *Morning ten o'clock lack ten minute* *9:50 p.m.*	To indicate how many minutes **until** the hour, add *chà* + (how many minutes until the hour) + *fēn*.

47d

Date

There are two calendars in China and Taiwan, the Western calendar (*yángli* or *gōngli*), and the lunar calendar (*yīnlì* or *nónglì*). In most official and legal settings, the Western calendar is used, but the lunar calendar is most often used for holidays and birthdays. Just like time, date is also expressed from the most general to the most specific.

Year

To express a specific year, simply state the year, one number at a time, followed by *nián* (year).

Example:

一 八 二 零 年
一 八 二 零 年
yī bā èr líng nián
one eight two zero year
1820

When written, years will appear with no spaces between the numbers (一八二零年). Zero will often be written 〇 instead of 零.

Note: To express A.D. (*gōngyuán*) and B.C. (*gōngyuánqián*), place *gōngyuán* or *gōngyuánqián* right before the year.

47e

Note: In Taiwan, the current year is counted from the founding of the Republic of China in 1911. To calculate what year it is according to the Taiwan calendar, subtract 1911. Specify this differentiation by adding *Mínguó* (民國/民国) before the year, i.e., *Mínguó* 99 *nián* (2010).

Month

Months in Chinese are indicated by placing the number of the month before *yuè* (month). Below are each of the months.

Chinese	English
一月 yī yuè	January
二月 èr yuè	February
三月 sān yuè	March
四月 sì yuè	April

Chinese	English
五月 wǔ yuè	May
六月 liù yuè	June
七月 qī yuè	July
八月 bā yuè	August

Chinese	English
九月 jiǔ yuè	September
十月 shí yuè	October
十一月 shí yī yuè	November
十二月 shíèr yuè	December

Day of the Month

47f To express what day of the month it is, state the month, followed by day of the month + *hào*/*rì*. Below are two examples.

Example:

四 月 六 日
四 月 六 日
Sì yuè liù rì
Four month six day

April 6th

The difference between *rì* and *hào* is level of formality. *Rì* is more formal, but when read out loud, will often be pronounced *hào*.

十二 月 二十二 號
十二 月 二十二 号
Shíèr yuè èrshí'èr hào
Twelve month twenty two day

December 22nd

Day of the Week

47g To express a specific day of the week, simply place the number of the day of the week (starting with Monday as one) after *xīngqī* or *lǐbài*. Notice how Sunday is different from the other days of the week. Either way to say Sunday is correct.

Chinese	English
星期一 xīngqīyī	Monday
星期二 xīngqī'èr	Tuesday
星期三 xīngqīsān	Wednesday
星期四 xīngqīsì	Thursday

Chinese	English
星期五 xīngqīwǔ	Friday
星期六 xīngqīliù	Saturday
星期天 xīngqītiān	Sunday
星期日 xīngqīrì	Sunday

Review

47h Now that we have learned how to express all the different clock and calendar times, let's put it all together. Remember that time is always expressed from the most general to the most specific.

General → → **Specific**

公元	二零零三 年	五月	二十一 日	下午	三 點 零 二分
Gōngyuán	èr líng líng sān nián	wǔ yuè	èrshíyī rì	xiàwǔ	sān diǎn líng èr fēn
A.D.	*2003 year*	*May*	*21 day*	*afternoon*	*3:02*

3:02 p.m., May 21, 2003 A.D.

Asking About Time and Date

47i To ask what time it is, or what the date is, use the question word *jǐ* + *diǎn* (to ask what time it is), *jǐ* + *hào* (to ask about the day of the month), or *xīngqī* + *jǐ* (to ask the day of the week). Remember that this goes in the **time** spot of the sentence.

Examples:

我們 幾 點 要 去 主教 的 家？
我们 几 点 要 去 主教 的 家？
Wǒmen jǐ diǎn yào qù zhǔjiào de jiā?
We which o'clock will go bishop 's house

What time are we going to the bishop's house?

她 幾 號 接受 洗禮？
她 几 号 接受 洗礼？
Tā jǐ hào jiēshòu xǐlǐ?
She which day of month receive baptism

What day (of the month) is she getting baptized on?

她 星期 幾 接受 洗禮？
她 星期 几 接受 洗礼？
Tā xīngqī jǐ jiēshòu xǐlǐ?
She week which receive baptism
What day (of the week) is she getting baptized on?

For more information on how to use *jǐ* to ask questions, including how to ask how many years, months, weeks and days, see the "Quantity and Specification" lesson.

Remember This

It is important to remember that when speaking about time in Chinese, you always start at the most general time, and work towards the most specific.

Activities (see answers on p. 362)

Learn on Your Own

A. Basic Dates and Times
Translate each of the date and time phrases below into Chinese. Check your answers.

1. 4:00 p.m.
2. 7:30 p.m.
3. Thursday at 8:45 p.m.
4. Wednesday at 8:12 a.m.
5. next Sunday at 9:00 a.m.
6. July 27th
7. two and a half months
8. 12 weeks
9. April 6th, 1830
10. a week and a half
11. the Spring of 1820
12. approximately 600 B.C.
13. January 27, 2008
14. June 27, 1844
15. June 16th at 12:00 p.m.
16. May 20th, 1985 at 8:05 a.m.

B. Common Errors
Each sentence below contains one error marked by bold type. Figure out why each sentence is wrong and how it should be corrected. Then check your answer in the answers section. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.

1. Zēng Jiěmèi zài èr líng líng sì nián de ***shíyī gè yuè** jiù shòu xǐ le.
   Sister Zeng was baptized in November of 2004.
2. Wǒ de tóngbàn měi tiān zǎoshàng liù diǎn ***èrshíwǔ fēnzhōng** qǐ chuáng.
   My companion gets up at 6:25 a.m. every day.
3. Nǐ ***jǐ tiān** fāngbiàn gēn wǒmen jiàn miàn?
   What day of the week is convenient for you to meet with us?
4. Hè Jiātíng ***yí gè lǐbài bàn** hòu jiù yào shòu xǐ le.
   The He Family is getting baptized in a week and a half.
5. Xiànzài yǐjīng ***yí kè dào jiǔ diǎn** le, wǒmen yào gǎnkuài huí jiā!
   It's already a quarter to nine, we should get home quick!
6. Wǒ bù gǎn xiāngxìn wǒ lái Táiwān yǐjīng mǎn ***yí gè bàn nián** le.
   I can't believe I've already been in Taiwan for a year and a half.
7. Liào Dìxiōng de xǐlǐhuì shì ***wǎnshàng qī diǎn zài sì yuè wǔ hào** ma?
   Is Brother Liao's baptism going to be at 7 p.m. on April 5th?

C. Error Correction
Each sentence is either correct or has one error. Write down or say the correct form of the sentence to your companion and check your answers in the answers section.

1. Hǎo a! Xiàwǔ sì diǎn zhōng zài hòutiān zài Xǔ Dìxiōng de jiā jiàn.
2. Zhāng Jiěmèi zhōngyú tóngyì wèi sān gè lǐbài bàn hòu shòu xǐ de yāoqǐng zuò qídǎo.
3. Yáng Dìxiōng liǎng gè bàn nián yǐqián jiù yǐjīng shòu xǐ le ma? Tā zěnme yìzhí méiyǒu gàosù wǒmen?
4. Wǒ cóng shàng gè nián de jiǔ yuè dào xiànzài yìzhí dōu zài zhège dìqū.
5. Wǒ shì shíliù suì nà nián de xiàtiān jiārù jiàohuì de.
6. Zài zhège lǐbài sì shì Qián Dìxiōng de shēngrì, duì bú duì?
7. Shìqíng shì zhèyàng de, dì-sānshísì nián de dì-yī gè yuè, zài nàge yuè de dì-sì gè rì, fāshēng le dāngdì qián suǒ wèi yǒu de bàofēngyǔ.

D. Audio Activity (~10 min.)
Translate the audio clip "Dates from *Gospel Principles*" into English. Check your answers.

E. Talk About Your Plans (~10 min.)
Open your planner to yesterday's plan. Tell your companion what the date was yesterday (day, month, and year), as well as what day of the week it was. Then tell them everything you did and what time you did it. Then talk about today's plan - tell them what you have set up and where you have blocks of time that need to be filled. Then fill those times together with meaningful activities and goals. Ask for your companion's feedback.

F. Language Study Plan Activity (~15 min.)
"Learn grammar," bullet 2. Think of the most important/memorable day in your life. Write your experience down on a piece of paper (or say it to your companion). Include answers to the following questions: 1) What was the date (day, month, year)? 2) What happened? 3) When did it happen? 4) What did you learn? Try to think of a way you could include this experience in a lesson today.

G. Translation Activity (~15 min.)
Translate the following paragraph into Chinese. Then check your translation with the native translation in the answers section.

April 6th is a very important day in church history. Joseph Smith revealed that April 6th was the day of Christ's birth. Also, on April 6th 1853, the cornerstone of the Salt Lake Temple was dedicated. Exactly 40 years later, on April 6th 1893, President Wilford Woodruff dedicated the temple.

Learn with Your Companion

H. The Time Game (~20 min.)
Background: You may have noticed that people sometimes will constantly give you excuses as you are trying to set up a time to meet with them (i.e., might need to work overtime, not convenient, need to go shopping, eating, etc.). Sometimes people will do this when they don't have much interest in meeting with you, but feel bad rejecting you. Remember, time is not the issue. If they are interested, they will find time to meet with you.
Roleplays: 1) Roleplay a situation like this together, with one of you as an investigator on the street and the other a missionary. Have the missionary keep suggesting times for a few minutes and the investigator keep thinking of excuses for those times. Switch roles and do it again. 2) Practice the same roleplay, but this time after suggesting a few times, ask questions that help you assess the investigator's interest and find any concerns or fears they have about meeting with you. Try to help them feel a need for the gospel in their life and then set up a time to meet with them. Switch roles and practice until you get the hang of it.

I. Asking and Answering Questions (~20 min.)
Take 5 minutes to think of as many questions as you can think of to ask your companion about themselves that involve times and dates. Try to think of easy ones and more challenging ones if possible. Take turns answering each other's questions. If your companion does not know the answer to a question about themselves, you get a point. Keep track of points, and buy the winner a *bīngshā* or something. Give each other feedback on using time and date in Chinese. Below are examples of questions.

- *Nǐ jǐ yuè jǐ hào dào MTC?*
- *Nǐ jǐ yuè jǐ hào láidào zhège dìqū?*
- *Nǐ shénme shíhòu gāozhōng bìyè?*
- *Nǐ shì nǎ yì nián shòu xǐ de?*
- *Nǐ fùmǔ de jiéhūn jìniànrì shì jǐ yuè jǐ hào?*
- *Nǐ xīngqī jǐ chūshēng?*

Learn with a Native Speaker

J. Solar vs. Lunar Calendar (~25 min.)
Visit a native speaker and ask them the difference between the solar (*gōnglì)* and lunar (*nónglì)* calendars. Then explain back to them what you understood. Find out when 3 holidays occur in the lunar calendar, and then decide what day of the solar calendar they will occur this year. Also, find out how old you are based on the lunar calendar (it might be different!). Write down and memorize any vocab the member used that you didn't know.

Learn with Your District

K. Trivia Game (Prep: ~15 min.; Game: ~20 min.)
Before District Meeting, prepare 20-30 questions to which the answers are a date or a time (see below for examples). Bring them to district meeting. Split the district into 2 teams. Have each team send a representative to the front, then ask them a question. The first person to say, "Wǒ zhīdào!" gets to answer. If they give the correct time or date and their answer is grammatically correct, then their team gets a point. If neither of the missionaries know the answer, say, "Duìyuán!" (team members). Then the first person on either team to say, "Wǒ zhīdào!" gets a chance to answer. Keep going until someone gets it right. Then have each team send up a new representative and start over. Example questions:

- *Wǒmen jǐ diǎn zuò tóngbàntuán yándú?*
- *Jiàohuì jùhuì jǐ diǎn kāishǐ?* (9:00 a.m.)
- *Fùhuójié shì xīngqī jǐ?* (*Xīngqītiān*)
- *Táiwān nǎ yì nián kāishǐ yǒu Hòuqī Shèngtú de chuánjiàoshì ne?* (1956)
- *Lǐhǎi hé tā de jiārén shénme shíhòu líkāi Yēlùsālěng?* (about 600 B.C.)
- *Wǒmen de jiàohuì shì jǐ yuè jǐ hào chénglì de?* (April 6, 1830)
- *Gēdēng Xīnggélái nǎ yì nián jǐ yuè guò shì?* (January 2008)
- *Yóutàirén de ānxīrì shì lǐbài jǐ?* (*lǐbàiliù*)
- *Dì'èr cì shìjiè dà zhàn* (World War II) *shì nǎ yì nián kāishǐ de?* (1939)
- *Měiguó nǎ yì nián jǐ yuè jǐ hào dúlì* (independent) *le?* (July 4, 1776)

Review: Time, Date, and Location

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

- Location *Zài*
- Time and Date
- Content Questions (*nǎlǐ*)
- Quantity and Specification Questions

Activities (see answers on pp. 362-363)

Review on Your Own

A. Error Correction

This is a true story about how one sister met the missionaries for the first time. On a separate sheet of paper, rewrite the paragraphs below, correcting the 9 errors in them. Check your answers.

Wǒ dì-yī cì rènshí chuánjiàoshì shì zài èr yuè èrshí hào èr líng líng wǔ nián, zài wǒ gōngzuò fùjìn. Wǒ jìdé nàge tiān shì xīngqītiān. Bànwán shì yǐhòu, zài huí jiā de lù de shàng jiù yǒu liǎng wèi chuánjiàoshì jiěmèi tíngzhù le wǒ. Qízhōng yí wèi wèn wǒ, "Xiǎojiě, nǐ rènshí Yēsū Jīdū ma?" Wǒ huídá shuō, "Rènshí." Tā zài wèn: "Nǐ xiǎng duō xuéxí guānyú Yēsū Jīdū de shì ma?" Wǒ shuō: "Duì, wǒ xiǎng." Yúshì wǒmen jiāohuàn le diànhuà hàomǎ zài nàlǐ. Nà shí, wǒ zhèng zài xúnzhǎo wǒ shēnghuó de mùdì. Wǒ yě xiǎng zhīdào shénme shì duì hé shénme shì cuò de, sǔoyǐ wǒ xiǎngyào zài zōngjiào de lǐmiàn huòdé dá'àn.

Yí gè yuè bàn yǐhòu wǒ cái yǒu kòng gēn zhè duì chuánjiàoshì jiěmèi jiàn miàn. Tāmen liǎng cì yāoqǐng wǒ shòu xǐ, kěshì wǒ hàipà jiārén huì fǎnduì, suǒyǐ wǒ yìzhí tuōyán. Zài liù gè yuè dǐ, wǒ zhōngyú juédìng yào jiēshòu xǐlǐ. Zìjǐ juédìng le yǐhòu, wǒ jiù dǎ diànhuà gěi chuánjiàoshì, gàosù tāmen wǒ xiǎng shòu xǐ. Liǎng lǐbài yǐhòu, qī yuè jiǔ hào, wǒ jiēshòu le xǐlǐ. Bù jiǔ yǐhòu wǒ zài měiguó Florida lǐ kāishǐ le chuán jiào. Wǒ fēicháng gǎnxiè wǒ nà tiān zài lù shàng kěyǐ yùdào nà liǎng wèi jiěmèi, yě gǎnxiè Tiānfù ràng wǒ yǒu jīhùi tòuguò tāmen de jiàodǎo rènshí Tā.

Vocabulary
tíngzhù - to stop ***yúshì*** - as a result, consequently ***jiāohuàn*** - exchange ***xúnzhǎo*** - to search for ***tuōyán*** - to procrastinate ***zhōngyú*** - finally

B. Error Correction

This activity will help you see where you need to improve. Each sentence has at least one error. Write down the corrected sentence or say it to your companion. Check your answers.

1. Wǒmen de jiàohuì lí zhèlǐ shì bù yuǎn.
2. Zài nǎlǐ yīnggāi wǒmen zuò qídǎo?
3. Nǐmen měi cì chuán jiào yào jǐ gè nián?
4. Nǐ de shēngrì shì liù yuè de shénme tiān?
5. Nǐ zài nǎlǐ fàng wǒmen duōyú de Mó'ěrménjīng?
6. Nǐmen zài zhège zhīhuì lǐ yǒu jǐ chéngyuán?
7. Wǒ shì liù yùe sān hào yī jiǔ jiǔ sān nián shòu xǐ de.
8. Zhízǒu, ránhòu yòuzhuǎn zài Jièshòu Lù de yóujú hòu.
9. Shénxué yánjiùsuǒ shì zài shénme tiān kāi de?
10. Táiběi de fāxíng zhōngxīn shì zài Jīnhuá Jiē jiàotáng xiàmiàn de lóu.
11. Wǒ chuán jiào yǐqián bù zhīdào fúyīn duì wǒ de rénshēng duōshǎo zhōngyào.
12. Yuēsè Sīmì kàndào yí wèi tiānshǐ zài tā shàngmiàn de kōng zhōng zhàn.
13. Wǒ měi tiān wǎnshàng shí diǎn shí fēnzhōng kāishǐ xiě rìjì.
14. Nǐ xiǎngguò wǒmen sǐ hòu huì qù zài nǎlǐ ma?
15. Wǒmen de jiàohuì yī bā sān líng nián sì gè yuè liù hào jiù chénglì le.
16. Yēsū Jīdū zài Tiānfù de zhǐdǎo de xiàmiàn chuànzào le zhè ge dìqiú.
17. Wǒ zài MTC de shíjiān zǒnggòng yǒu shí-yī gè lǐbài bàn.
18. Nǐ zài nǎlǐ yào gēn wǒmen jiàn miàn?
19. Jǐ gè péngyǒu nǐ juédé nǐ kěyǐ yāoqǐng lái cānjiā wǒmen zhège lǐbàiliù wǎnshàng de xǐlǐhuì?
20. Wǒ zhīdào Tiānfù zài zhè liǎng gè yuè bàn yìzhí zài bāngzhù wǒ xué Zhōngwén.
21. Táiběi shèngdiàn shì hěn jìn gēn Táiběi Chuándàobù de bàngōngshì.
22. Wǒmen de mùdì shì zūnshǒu Shén de jièmìng, yǒu yì tiān zài Tā de miànqián zhù.
23. Suīrán wǒ de tóngbàn zài Táiwān yí gè bàn nián le, dànshì tā hái shì hěn qiānbēi de yīkào Shén lái zuò zhège shìgōng.

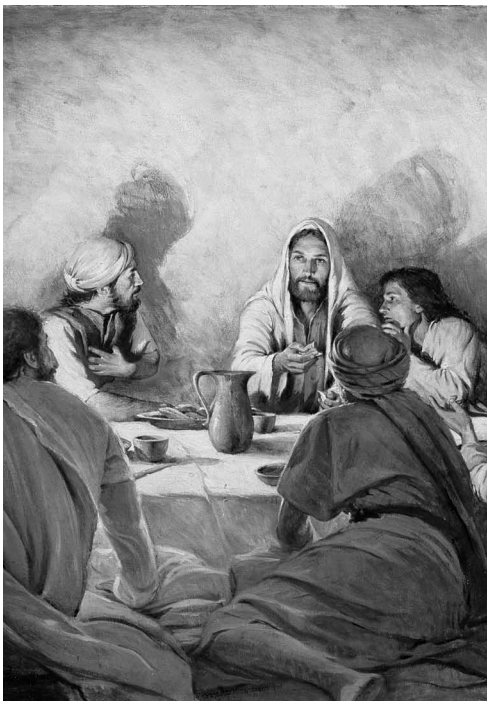
C. Translation

On a separate sheet of paper, translate the following sentences into Chinese. Check your answers.

1. I was baptized on June 3, 1985.
2. We have a prophet on the earth today.
3. We were not all alike in heaven.
4. Our church was established on April 6, 1830 in New York.
5. In the spring of 1820, Joseph Smith walked into a nearby grove of trees and knelt in prayer.
6. "And there shall be silence (jìjìng) in heaven for the space of half an hour (*shíchén*) ..." (D&C 88:95).

7. "... and witness it unto him this day by going into the waters of baptism (Alma 7:15).
8. Heavenly Father, Jesus Christ, and the Holy Ghost are one in purpose.
9. Our spirits must leave our physical bodies at death and reunite with them in the Resurrection.
10. All of us have trials in our lives, including sickness, disappointment, pain, sorrow, and death
11. "... it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation" (Hel. 5:12).
12. Brother Hu was baptized after meeting with the missionaries for three and a half weeks.

D. *Preach My Gospel* Activity (~25 min.)
Read through the taxi driver's experience on pp. 155-156 of *Xuānjiǎng Wǒ de Fúyīn* and find answers to the following questions. Check your answers. 1) When and where did he first see the missionaries? 2) How long after he first ran into the missionaries did they actually come to meet at his house? 3) What day, month, and year did the missionaries first come to his house? 4) How long after their first formal meeting was he baptized? 5) How much later was his wife baptized? 6) What month was she baptized in? 7) When and where was their family sealed?



E. Planning Activity (~10 min.)
After completing your plans today, tell Heavenly Father where you will be, what you will be doing, and when you will be doing it during the day in prayer. Include words and structures from this lesson. Pay attention to your feelings. If you feel you should change you plan in any way, tell your companion what changes you think should be made. For example, you might say, *Wǒ juédé wǒmen jīntiān xiàwǔ sān diǎn yīnggāi qù chēzhàn jiēchù rén, ér bú zài jiā lǐ dǎ diànhuà.*

F. Audio Activity Part 1 (~15 min.)
Play the audio clip "Shèngcān wèntí" and listen to the 5 questions being asked. Pause the recording after each question and practice using grammar from this review to answer it. Consult the answers section for the pinyin and English for each question. If you are unsure how to answer a certain question, ask your companion or a native speaker.

G. Writing Activity (~20 min.)
Write a letter to an investigator you are currently teaching. Recount for them how you first met them. For example, you could say "*Wǒ hěn gǎnxiè wǒmen shàngge lǐbàisān zài gōngyuán kěyǐ yùdào nǐ.*" Testify that you know Heavenly Father led you to them. Include one other significant event in your letter (i.e., Last Thursday at their house when you heard them pray for the first time). Ask your companion to help you write the characters you don't know, and ask a native speaker to check your letter for grammatical errors. Give the letter to your investigator the next time you see them.

Review with Your Companion

H. Important Dates (~15 min.)
Each of you make a list of 6-8 important events that have occurred in your life. Write down when and where they occurred. For example, "I was born January 21, 1991 in Payson, Utah," or "I baptized my little sister in May of 2001," or "I was in my basement reading my Book of Mormon in September of 2003 when I first obtained a testimony that it is true." Take turns sharing with each other what you wrote down in Chinese. Give each other feedback when necessary.

I. Endure to the End Activity (~15 min.)
Make a list together of what new members can do to continue progressing in the gospel after they are baptized, and when they can do them. For example, they can go to the temple to perform baptisms when the bishop feels they are prepared, they can have members teach them the new member lessons each week, and they can receive their endowment and be sealed a year after they are baptized. Practice saying your list in Chinese together, including the actual dates of when things can occur for one specific new member or investigator. Make plans to share this list with a recent convert or investigator that will soon be baptized.

J. Helping Members Do Missionary Work (~15 min. each)
Identify 3 members you would like to encourage to do missionary work. Prepare a short message to share with them about missionary work, then explain that you would like to help them in their missionary efforts. Then, help them identify 1) who they would like to share the gospel with, 2) how they will share the gospel with that person, 3) when and where they will share the gospel with that person, and 4) when you can call them to follow-up with them on how it went. You may also consider writing down their plan for them on a piece of paper or roleplaying with them how they will invite the person to hear the gospel.

K. Share an Experience (~15 min.)
Each of you think back to your most memorable day as a missionary thus far. Take turns telling each other everything you can remember about that day. Make sure to include what day it was, what you were doing, what time of the day you were doing those things, where you were, etc. Give each other feedback where necessary.

Review with a Native Speaker

L. Learn with a Member Family (~20 min.)
Visit a member family and ask them 5-7 questions about their conversion process similar to those listed in Activity D. Take turns restating their answers to make sure you understood correctly. Get feedback on how well you restated what they said. End with some invitation to come unto Christ.

M. Audio Activity Part 2 (~20 min.)
After performing Activity F, visit a member and ask them the five questions from the audio clip. You may want to change them slightly to better relate to the member. Listen to how they respond to each question. Was it similar to how you answered the questions. Write down responses to questions you feel they answered more clearly than you did (ask them to repeat if necessary). Then make plans to practice the things you learn as you teach one of your investigators about the sacrament.

Review with Your District

N. Mystery Missionaries! (~25 min.)
Write the numbers 1, 2, and 3 near the top of a board. Space the numbers about 2-3 feet apart. Aso set up a chair facing away from the board. Pick one missionary to sit in the chair. Place a blindfold on them. Quietly pick 3 other missionaries to come to the board. The first missionary picked stands under #1, the second under #2, and the third under #3. Then the missionary in the chair can ask questions to the 3 mystery missionaries one at a time that include either a time, date, or a place. For example, the missionary could ask "*Dì-sān gè chuánjiàoshì, nǐ jǐ yuè jǐ hào kāishǐ chuán jiào*?" (The question must be grammatically correct for it to count.) The #3 missionary would then try to disguise their voice as they answer the question in Chinese. The missionary then gets one guess as to who it is. If they are right, the missionary at the board sits down. Keep going until the blindfolded missionary guesses all 3 missionaries. Then the blindfolded missionary becomes the judge for the next round. Play as many rounds as you'd like.

O. Trivia Game, Continued (prep ~15 min; game ~20 min.)
Do a trivia game similar to Activity J in "Time and Date," but include an extra point each time if the missionary can say the place along with the time and/or date. For some questions it will be quite easy, but for others it will be quite a challenge. Similar to the time, the place must also be stated in a grammatically correct sentence for it to count.

Answers

Chinese Sentence Structure

A. (1)Wǒmen-subject; xīwàng-verb; nǐ-object and subject; huì-helping verb; gēn nǐ de jiārén-prepositional phrase; fēnxiǎng-verb; xìnxī-object. (2)Fùxīng de fúyīn-subject; néng-helping verb; wèi jiātíng-prepositional phrase; dàilái-verb; zhùfú-object. (3)fúyīn-subject; ràng-verb; wǒmen-object and subject; zhīdào-verb; jìhuà-object. (4)xìngfú-adjective; jìhuà-subject; guānxī-object and subject; kěyǐ-helping verb; chāoyuè-verb; sǐwáng-object; yǒngyuǎn-adverb; yánxù-verb. (5)shénshèng-adjective; jiàoyí-subject; shèngyuē-subject; ràng-verb; rén-object and subject; yǒu-verb; kěnéng-object; huídào-verb; miànqián-object; jiéhé-verb.

Extra Mile: (1)*Wǒmen* is the subject of *xīwàng*. *Nǐ* is the object of *xīwàng*. *Nǐ* is also the subject of the helping verb *huì* and the verb *fēnxiǎng*. *Xìnxī* is the object of *fēnxiǎng*. *Jīntiān* (time) modifies *huì*. The prepositional phrase *gēn nǐ de jiārén* modifies *fēnxiǎng*. *Zhège* refers to *xìnxī*. (2)*Fúyīn* is the subject of *néng* and *dàilái*. *Zhùfú* is the object of *dàilái*. *Fùxīng de* modifies *fúyīn*. *Wèi jiātíng* modifies *dàilái*. (3)*Fúyīn* is the subject of *ràng*. *Wǒmen* is the object of *ràng*. *Wǒmen* is also the subject of *zhīdào*. *Jìhuà* is the object of *zhīdào. Yēsū Jīdū de* modifies *fúyīn*, showing possession. *Shén wèi jiātíng suǒ zhǔnbèi de* is a phrase that describes *jìhuà* ("the plan which God prepared"). Within this phrase, *Shén* acts as the subject of *zhǔnbèi*, *jìhuà* acts as the object of *zhǔnbèi*, and the prepositional phrase *wèi jiātíng* modifies *zhǔnbèi*. (4)*Jìhuà* is the subject of *shǐ*. *Guānxī* is the object of *shǐ*. *Guānxī* is also the subject of *kěyǐ* (helping verb) and *chāoyuè* (verb) as well as *yánxù* (verb). *Sǐwáng* is the object of *chāoyuè*. *Zhè xiàng* refers to *jìhuà* (*xiàng* is the classifier for a plan). *Shénshèng* and *xìngfú* are adjectives that modify *jìhuà*. *Jiārén de* modifies *guānxī*, showing possession. *Yǒngyuǎn* (adverb) modifies *yánxù*. *Ér* is a conjunction that connects the verb phrases *chāoyuè sǐwáng* and *yǒngyuǎn yánxù*. (5) *Jiàoyí* and *shèngyuē* are both subjects of the verbs *ràng* and *shǐ* (the two subjects are connected by the conjunction *hé*; the two verbs are connected by the conjunction *bìng*). *Rén* is the object of *ràng*. *Rén* is also the subject of the verbs *yǒu* and *huídào*. *Kěnéng* is the object of *yǒu*. *Miànqián* is the object of *huídào*. *Jiārén* is the object of *shǐ* and the subject of *néng* (helping verb) and *jiéhé* (verb). *Shèngdiàn zhōng de* (which is a phrase describing location) modifies the nouns *jiàoyí* and *shèngyuē*. *Shénshèng* is an adjective that also modifies *jiàoyí* and *shèngyuē*. *Shén de* modifies *miànqián*, showing possession. *Yǒngyuǎn* (adverb) modifies *jiéhé*, as does the phrase *zài yìqǐ*. (*Zài yìqǐ* is the place of the verb, but it goes after the verb rather than before. The place generally goes after the verb only when the verb has no object [or *bǎ* is used to place the object before the verb] and the verb refers to movement or placement.)

B. **1.** We want find sincere investigators. **2.** I can with you go church? **3.** God in 1830 restored His true church. **4.** She very quickly stopped smoking. **5.** We yesterday in park contacted people. **6.** We tomorrow will invite Brother Yang be baptized. **7.** I last year in Gaoxiong City served. **8.** Brother Chen will with us go visit Liu Family. **9.** You (at) where meet missionaries? **10.** You how know Book of Mormon is true? **11.** You want read which chapter? **12.** Please help us know we should do what. **13.** He tomorrow will from Hong Kong return. **14.** We will for you with him speak. **15.** I and my companion Wednesday afternoon went distribution center.

Extra Mile: **1.** Wǒmen xiǎng zhǎodào zhēnchéng de mùdàoyǒu. **2.** Wǒ kěyǐ hé nǐ qù jiàohuì ma? **3.** Shén yú yī bā sān líng nián fùxīng le Tā zhēnshí de jiàohuì. **4.** Tā hěn kuài jiù jiè yān le. **5.** Wǒmen zuótiān zài gōngyuán jiēchù rén. **6.** Wǒmen míngtiān huì yāoqǐng Yáng Dìxiōng shòu xī. **7.** Wǒ qùnián zài Gāoxióng shì fúwù. **8.** Chén Dìxiōng huì hé wǒmen yìqǐ qù bàifǎng Liú Jiātíng. **9.** Nǐ zài nǎlǐ rènshí chuánjiàoshì? **10.** Nǐ shì zěnme zhīdào Mó'ěrménjīng shì zhēnshí de? **11.** Nǐ xiǎng dú nǎ yì zhāng? **12.** Qǐng bāngzhù wǒmen zhīdào wǒmen yīnggāi zuò shénme. **13.** Tā míngtiān huì cóng Xiānggǎng huílái. **14.** Wǒmen huì wèi nǐ hé tā tántán. **15.** Wǒ hé wǒ tóngbàn xīngqīsān xàiwǔ qù le fāxíng zhōngxīn.

C. **1.** Wǒmen zuótiān qù le Liú Zhǔjiào de jiā. OR Wǒmen zuótiān qù Liú Zhǔjiào de jiā le. **2.** Wǒ xūyào gēn Xú Dìxiōng shuō huà. **3.** Wǒmen kěyǐ zài jiàotáng (lǐ) jiāo Yīngwén kè. **4.** Wǒmen bìxū yīkào Zhǔ xiàng qián tuījìn. **5.** Nǐ shénme shíhòu huì zài lái Táiwān? **6.** Wǒ xiǎng zuò Shén yào wǒ zuò de shì. **7.** Wǒ yě shì. (*Note:* Use the specific verb you are referring to instead of shì when possible. For example, "Wǒ yě huì.") **8.** Shén hěn guānxīn nǐ! Wǒmen yě hěn guānxīn nǐ. (*Note:* If you say "We do too," in order to agree with something someone else has said, you can say, "Wǒmen yě shì.") **9.** Tā yě yào zhuǎndào Xīní. OR Tā yě yào diàodào Xīní. **10.** Wǒmen yīnggāi wèi wǒmen suǒ dédào de zhùfú xiàng Shén biǎoshì gǎnxiè. **11.** Wǒ hé wǒ tóngbàn xiāngchǔ de hěn hǎo. **12.** Wǒmen xiànzài zhèng zài wèi yǒngshēng zuò zhǔnbèi. **13.** Wǒmen zài láishēng jiāng ànzhào wǒmen zài jīnshēng de xíngwéi jiēshòu shěnpàn. **14.** Yǒuguān wǒmen hé Shén de guānxī, nǐ yǒu shénme wèntí?

D. **1.** Nǐ yuànyì xiànzài jiù jiè yān ma? **2.** Nǐ xiànzài jiù yuànyì jiè yān ma? **3.** Wǒmen míngtiān xūyào jìhuà wǒmen míngtiān yào jiāo Zhàn Jiātíng de kèchéng. **4.** Women xūyào jìhuà wǒmen míngtiān yào jiāo Zhàn Jiātíng de kèchéng. **5.** Wǒ měitiān hé wǒ péngyǒu fēnxiǎng fúyīn. **6.** Wǒ hé wǒ péngyǒu měitiān fēnxiǎng fúyīn. **7.** Wǒmen míngtiān zài jiàotáng kěyǐ jiànmiàn. **8.** Wǒmen míngtiān kěyǐ zài jiàotáng jiànmiàn.

E. **1.** *Nǐ yuànyì hé nǐ de jiārén fēnxiǎng fúyīn ma?* - Prepositional phrases always go before the verb they modify. In this case, the thing "you" do with your family is share (*fēnxiǎng*). **2.** *Wǒ hěn ài nǐ!* - Adverbs or intensifiers (like *hěn*) almost always go before the word they modify. **3.** *Nǐ míngtiān huì lái...* - Chinese sentence structure doesn't change in a question. Helping verbs (like *huì*) always go after the subject and before another verb. **4.** *Wǒmen míngtiān yào qù bàifǎng Shěn Jiěmèi.* - The time generally goes before the verb that happens at that time. In this case, we **go teach** tomorrow. **5.** *Wǒ yě xūyào fùxí fùxí.* - *Yě* always goes before the verb. **6.** *Wǒmen zài chāojí shìchǎng lǐ rènshí tāmen*. - The place generally goes before the verb that happens there. **7.** *Wǒmen yào wèi Zhào Dìxiōng de nǚ'ér qídǎo.* Prepositional phrases always go before the verb they modify. **8.** *Wǒ jīntiān wǎnshàng yào xiě rìjì.* - You can never have a verb-object (*xiě zì*) before *zài* and a location. Also,

in Chinese, "journal" can be the direct object of "write"—you can just say "write journal." **9.** *Wǒ jīntiān huì wèi Tāng Dìxiōng shī xǐ.* - You can never have two direct objects (*xǐ* and *Tāng Dìxiōng*) for the same verb. For the same reason, you can't say "*Wǒmen chī fàn bǐsà*" (We eat rice pizza). Instead, we use a prepositional phrase to say "for Bro. Tang perform baptism." **10.** *Zhǔjiào zuò zài qiánmiàn.* - If a verb doesn't have an object and it deals with placement or movement in a place (such as *fàng* (to place) or *zhàn* (to stand)), we often put *zài* and the place after the verb. **11.** *Wǒmen míngtiān yào jiāo tā jiù'ēn jìhuà.* - *Jiāo* is one of the verbs in Chinese that can take a direct object and then an indirect object; you don't need to use a preposition like *guānyú*. You also cannot use *guānyú* or *yǒuguān* after a verb that has an object. **12.** *Nǐ jīntiān xiàwǔ fēnxiǎng de nà duàn jīngwén hěn hǎo.* - "That scripture you shared this afternoon" is a long noun phrase that describes *jīngwén*, so all the words that describe *jīngwén* are placed before it. The *de* is placed before *nà* and the classifier. Notice that the ordering of the words in the phrase follows normal Chinese word order (STPVO) exactly—you could make a complete sentence from it: *Nǐ jīntiān xiàwǔ fēnxiǎng nà duàn jīngwén.*

F. **1.** Correct **2.** Wǒmen míngtiān kěyǐ gēn nǐ jiànmiàn ma? **3.** Sū Jiěmèi shì yí gè hěn rèqíng de xīn chuánjiàoshì. **4.** Jiàohuì de chéngyuán gěi le wǒmen hěn duō bāngzhù. **5.** Zài láishēng, wǒmen dōu huì zài cì yíngjiàn Shén. **6.** Wǒmen qù tāmen jiā bàifǎng. **7.** Chǔ Jiěmèi zuò fàn zuò de hěn hǎo. OR Chǔ Jiěmèi hěn huì zuò fàn. **8.** Correct **9.** Wǒmen bèi zhàohuàn lái dàibiǎo Yēsū Jīdū xiézhù rénmen jiéjìng tāmen de zuì. **10.** Wǒmen yào jiāndìng bùyí de zǒu zài zhǎi ér xiǎo de lù shàng. **11.** Wǒmen zuótiān zài yèshì pèngdào de chéngyuán jiào shénme míngzi?

H. These are examples of simplifying these passages down to the most basic elements. The subject(s), verb(s), and object(s) of each sentence are bolded.

- "Shèngyuē shì shénme?": **Shèngyuē shì** Shén yǔ rén de **xiéyì** huò **chéngnuò**. **Shén dāyìng**, **fúcóng jièmìng** huì **dédào zhùfú**. **Tā tíchū tiáojiàn**, bǎ **tiáojiàn qǐshì** gěi **xiānzhī**. **Wǒmen** zhǐyào **zūnshǒu tiáojiàn**, jiù hui **dédào zhùfú**. Rúguǒ **wǒmen bù fúcóng**, **Tā** jiù **kòuliú zhùfú**, hái huì **yǒu chéngfá**.
- "Qiānxǐnián de shèngdiàn shìgōng": Hěn duō **rén méiyǒu jiēshòu jiàoyí**, jiù **qù shì** le. Shì shàng de **rén** wèi tāmen **zhíxíng jiàoyí**. Zhè xiàng **gōngzuò** zài shèngdiàn **jìnxíng**. **Gōngzuò tài duō** le, suǒyǐ huì zài Qiānxǐnián **wánchéng**. Fùhuó de **rén** huì **bāngzhù wǒmen jiūzhèng cuòwù**. **Tāmen** yě huì **bāngzhù wǒmen zhǎoxún zīliào**.
- "Shèngjīng de bèijǐng": **Shèngjīng huìjí** shénshèng **xiězuò**, **bāohán** Shén gěi rén de **qǐshì**. Zhèxiē **zhùzuò héngkuà** xǔduō **shìjì**, cóng Yàdāng dào Yēsū Jīdū. Zhèxiē **zhùzuò shì xiānzhī xiěchéng** de.

Conjunctions

A. **1.** érqiě **2.** huòzhě **3.** dànshì **4.** hé **5.** huòzhě **6.** hé **7.** què **8.** hé **9.** érqiě

B. **1.** érqiě **2.** hé / yǐjí **3.** háishì / huòzhě **4.** bìng / bìngqiě **5.** dànshì / rán'ér **6.** què **7.** hé / yǐjí **8.** huòzhě / háishì **9.** dànshì / rán'ér **10.** huò / huòzhě **11.** dànshì / rán'ér

C. **1.** Wǒmen qíqiú Shènglíng yǒngyuǎn yǔ / hé / gēn wǒmen zài yìqǐ. **2.** Wǒmen bìxū xuǎnzé shì gēnsuí Jiùzhǔ háishì gēnsuí móguǐ. **3.** Shíyīfèngxiàn hé / gēn / yǐjí qítā juānxiàn shì zìyuàn hé sīxià jiǎofù de. **4.** Huānyíng nǐ hé / gēn / yǐjí nǐ de jiārén hé / gēn wǒmen yìqǐ qù jiàohuì. **5.** Suīrán tā shuō tā xiāngxìn wǒmen jiāo tā de nèiróng; dànshì / kěshì / rán'ér tā hái juédé tā méiyǒu zhǔnbèi hǎo shòuxǐ. **6.** Wǒmen kěyǐ xià xīngqīsān huò(zhě) xīngqīwǔ zài lái jiāo nǐ hé / gēn / yǐjí nǐ de jiārén. **7.** Wǒmen búdàn yīnggāi jiārù Jīdū de jiàohuì, érqiě yīnggāi měi gè xīngqītiān qù jiàohuì chóngbài Tā. **8.** Dāng wǒmen yùnyòng xìnxīn jìnshí bìng / hé qídǎo shí, wǒmen gèng róngyì dédào qídǎo de dá'àn. **9.** Tā xiāngxìn wǒmen jiāo tā de nèiróng, yě láiguò jiàohuì jǐ cì; rán'er / dànshì / kěshì tā hái bù xiǎng shòuxǐ.

D. **1.** *Wǒ de tóngbàn hé / gēn wǒ dōu shì Měiguó lái de.* – Remember, *érqiě* can only be used to connect verb phrases or whole sentences, not two nouns. **2.** *Nǐ gēn nǐ de jiātíng zhège lǐbàitiān kěyǐ lái jiàohuì ma? – Gēn* must come directly between two nouns when used to connect them. **3.** *Nǐ mùqián hē jiǔ háishì chōu yān ma?* – While *háishì* is used in questions, *ma* is still necessary in this case. Without the *ma*, the question is assuming the investigator either drinks or smokes, and is asking them to choose one of them, leaving out the option that they may not do either. **4.** *Tiānfù ài nǐ, érqiě / bìngqiě Tā wèi nǐ zhǔnbèi le yí gè jìhuà*. – *háiyǒu* can only be used to link nouns and verb phrases, not two complete sentences. **5.** *Xīngqīliù háishì xīngqītiān duì nǐ bǐjiào fāngbiàn? – huòzhě* itself cannot be used to make sentences into questions. *Háishì* is used to make questions. **6.** *Yǒu shíhòu rénmen jùjué fúyīn yuánzé hé / gēn / yǐjí jiàoyí.- bìngqiě* can only be used to link verb phrases with the same subject. *Hé / gēn / yǔ* are used to connect two nouns. **7.** *Wǒmen xiǎngyào lái nǐ de jiā, jiào nǐ gèngguō guānyú shēnghuó de mùdì*. Because "and" is not really being used to connect two phrases (We could just as easily use "to" to keep the sentence moving instead of "and"), no conjunction is needed for this sentence. **8.** *Měi yí gè rén dōu huì yǒu jīhuì xuǎnzé jiēshòu huòzhě jùjué Yēsū Jīdū de fúyīn* - In this case, we are presenting a choice between two alternatives, and therefore must use *huòzhě*. **9.** *Suīrán wǒmen de jiàohuì gēn qítā de jiàohuì yǒu yìxiē lèisì, dànshì wǒmen hái yǒu hěn zhòngyào de chābié.* - Similar to above, *bìng* cannot be used to connect two nouns.

E. **1.** Nǐ kàn bú jiàn Shén, **kěshì / dànshì** nǐ kěyǐ gǎndào Tā duì nǐ de ài. **2.** Correct **3.** Correct **4.** Níféi de gēge jīngcháng qìfù tā, dànshì **tā què** méiyǒu shīqù xìnxīn. **5.** Nǐ yuànyì měi tiān gēn nǐ de jiārén zuò qídǎo **hé** kàn jingwén ma? **6.** Correct **7.** Wǒmen bùjǐn yào wèi wǒmen xǐhuān de rén qídǎo, **érqiě** yào wèi wǒmen bù xǐhuān de rén qídǎo. **8.** Correct **9.** Tóngbàntuán de héxié huì ràng chuánjiàoshì jièzhe Shènglíng jiàodǎo, **érqiě / bìngqiě** huì ràng chuándào shìgōng gèng shùnlì. **10.** Correct

F. **26.** xìnxīn bìng bú shì wánquán de zhīshí... **27.** Dànshì kàn a...bìng yùnyòng xiēwēi de xìnxīn... **28.** huò yí lì hǎo zhǒngzǐ... huò liǎng hǎo de huà...

Content Questions

A. **1.** Yes, zěnmeyàng **2.** Yes, shénme **3.** Yes, nălĭ **4.** No **5.** No **6.** Yes, shénme shíhòu **7.** Yes, shéi **8.** No **9.** Yes, nălĭ **10.** Yes, zěnme **11.** No **12.** No

B. **1.** Wǒmen yīnggāi yāoqĭng shéi lái jiàohuì? OR Shéi yīnggāi yāoqĭng Lài Dìxiōng lái jiàohuì? **2.** Tā de háizi zài nălĭ dú shū? **3.** Shén wèishénme gěi wǒmen zhèxiē jièmìng? **4.** Wǒmen zěnmeyàng nénggòu zhīdào Shén de zhēnlĭ ne? **5.** Wǒmen shénme shíhòu qù bàifǎng Yóu Dìxiōng de tóngshì? **6.** Chéngyuánmen cānjiā jùhuì shí yìqĭ xuéxí shénme?

C. **1.** Nĭ yào zài nălĭ gēn wǒmen jiànmiàn? **2.** Jiù'en jìhuà de jiàoyì bāngzhù wǒmen liǎojiě wǒmen shì shéi. **3.** Wǒmen zěnme fúcóng tā de huà ne? **4.** Dāng nĭ tīngdào shíyīfèngxiàn shí, nĭ yǒu shénme xiǎngfǎ? **5.** Cóng zhèlĭ qù jiàotáng yào cháo nǎge fāngxiàng zǒu? **6.** Nĭmen rènwéi nĭmen lǎidào shìshàng de mùdì shì shénme? **7.** Wúlùn zhù zài nălĭ, wǒmen dōu shì Shén de érnǚ. **8.** Lĭhǎi chīle shēngmìng shù de guǒzi yĭhòu yǒu shénme yàng de kěwàng?

D. **1.** 3 **2.** 1 **3.** 3 **4.** 2 **5.** 2 **6.** 2 **7.** 2

E. **1.** *Nĭ de jiā zài nălĭ?* - As the subject, *nĭ de jiā* is placed at the beginning, and as the object, *nălĭ* goes at the end. *Zài* is the appropriate verb for *nălĭ.* **2.** *Nĭmen xīngqītiān zài zuò shénme?* - *Shénme* is the object and belongs at the end. **3.** *Wǒmen yào zuò Shén yào wǒmen zuò de shì.* - *Shénme* isn't in this sentence because even though the English sentence uses "what," "what" is not being used as a question. **4.** *Nĭ juédé nĭ zěnme néng zhīdào zhè tiáo jièmìng láizì Shén?* - When asking how, *zěnme* goes right before the verb it modifies. **5.** *Gāngcái jìnlái de nà yì jiā rén shì shéi?* - As the subject, *nà yì jiā rén* is at the beginning, and as the object, *shéi* is at the end. **6.** *Nàme, nĭ qídǎo de jīnglì ne?* - "What about" questions do not use *shénme*. These questions maintain a line of thought, and so *ne* is sufficient. **7.** *Nĭ juédé zhè duàn jīngwén zěnmeyàng?* - *Juédé* generally isn't followed by *shénme*; *zěnmeyàng* is used instead. **8.** *Nĭ zuówǎn kàn Mó'ěrménjīng, kàn le duō jiǔ?* OR *Nĭ zuówǎn kàn le duō cháng shíjiān de Mó'ěrménjīng?* OR *Nĭ zuówǎn huā le duōjiǔ kàn Mó'ěrménjīng?- Zěnme* is used to ask how a verb is done. To ask how much in regards to an adjective (e.g., how long, how fast, how much, etc.) use *duō*. **9.** *Nĭ juédé Shén wèishénme gěi wǒmen jièmìng?* - *Wèishénme* modifies *gěi* because the purpose of the sentence is to ask why commandments were given, not why the person feels that way. If *wèishénme* modifies *juédé* then the sentence is asking why the person thinks that way. **10.** *Méiyǒu tīng fúyīn de rénmen zài láishēng huì yǒu jīhuì tīng.* - *Shéi* isn't in this sentence because even though the English sentence uses "who," "who" is not being used as a question.

F. **1.** Nĭ zhīdào jiàotáng **zài nălĭ** ma? **2.** Nĭ juédé Shén wèishénme gěi wǒmen jièmìng **(removed)**? **3.** Correct **4.** Nĭ yǒu méiyǒu xiǎngguò sĭ hòu wǒmen huì **qù nălĭ**? **5.** Shén huì huídá nàxiē **qiúwèn Tā de rén**. **6.** Rúguǒ nĭ shǒu Ānxīrì wéi shèng, **Shén huì zěnme zhùfú** nĭ? **7.** Correct **8.** Ànzhào shíyīfèngxiàn lǜfǎ, rúguǒ nĭ zhuàn le yìbǎi kuài, nĭ yīnggāi huán gěi Zhǔ **duōshǎo**? **9.** Tōngguò Shènglíng de zhĭyĭn, wǒmen kěyĭ zhīdào **wǒmen yīnggāi zuò shénme**. **10.** Correct

G. **8:** …duìyú shéi (subject of shì) shì shéi (subject of fēi) fēi... **10:** ...gāi zěnme (modifies the verb bàn) bàn? ...Wǒ yào zěnme (modifies the verb zhīdào) zhīdào ne?

I. Sister Du: ...wǒmen suǒ shuō de lúnhuí gēn nĭmen suǒ xiāngxìn de yǒnghéng shì yǒu zěnmeyàng de guānxì?
Elder Liu: Nĭmen zìjĭ juédé yǒu méiyǒu Shén?
Sister Du: ...wǒ bù zhīdào Tā jùtĭ shì shénme yàng, Tā jùtĭ zuò le shénme.
Brother Du: Wǒ zhège rén zěnme shuō ne?

Review: Basics

A. Pān Zhǎnglǎo hé Qián zhǎnglǎo **zuótiān** rènshí Zhū Jiātíng. Zhū Jiātíng yǒu liù gè rén, yéye nǎinai, bàba māma **hé** liǎng gè háize. Yí gè nǚ'ér, yí gè érzi. Nǚ'ér qī suì, érzi wǔ suì. Yéye nǎinai xìn fó, **dànshì**, Zhū bàba hé Zhū māma qùe bú xìn fó. Tāmen qĭng chuánjiàoshì qù **tāmen de jiā** jiàodǎo tāmen. Pān zhǎnglǎo hé Qián zhǎnglǎo zài zuò jiàodǎo Zhū jiātíng de jìhuà:

Pān Zhǎnglǎo: Wǒmen de dì-yī cì kè hěn zhòngyào. Wǒmen yídìng yào jìhuà hǎo.

Qián Zhanglǎo: Shì a! Wǒmen yīnggāi jiào tāmen **shénme**, érqiě **gāi zěnme** jiāo? **Wǒmen yīnggāi cóng shénme dìfāng kāishǐ**?

Pān Zhǎnglǎo: Wǒ bù zhīdào jiāo **shénme**, dànshì, wǒ juédé, wǒmen búdàn yào ràng Zhū yéye **hé** Zhū nǎinai jiēshòu wǒmen de jiàodǎo, érqiě yào ràng Zhū bàba he Zhū māma juédé fúyīn duì tāmen de shēnghuó hěn zhòngyào.

Qián Zhǎnglǎo: Wǒ tóngyì. Wǒmen yīnggāi yāoqĭng yí gè chéngyuán hé wǒmen yìqĭ qù bàifǎng **bìng** jiàodǎo Zhū jiātíng. Zhège chéngyuán bùjĭn yīnggāi zhīdào zěnme pèihé wǒmen de jiàodǎo, **érqiě** yīnggāi fēicháng liǎojiě Zhū jiātíng, **(removed)** hěn shòu Zhū Jiātíng de xìnlài. Zhèyàng, Zhū jiātíng jiù huì yuànyì jìxù xuéxí fúyīn, bìngqiě yuànyì lái jiàohuì.

Pān Zhǎnglǎo: Zhège xiǎngfǎ tài hǎo le! Kěshì, **wǒmen yīnggāi yāoqĭng shéi** gēn wǒmen yìqĭ qù ne?

B. **1.** Nǐ zhīdào **nǎxiē** yǒuguān Mó'ěrménjīng de shì? (Content Questions) **2.** Wǒmen **zǎoshàng** yándú jīngwén. (Sentence Structure) **3.** Wǒ xǐhuān **kàn** Mǒ'ěrménjīng. (Sentence Structure) **4.** Yēsū Jīdū gěi le wǒmen hěn duō de bāngzhù, **érqiě** Tā wèi wǒmen shúzuì. (Conjunctions) **5.** Wǒ zěnme kěyǐ zhīdào Shén zhīdào **wǒ shì shéi**? (Content Questions) **6.** Wǒ cóng **nǎlǐ** kěyǐ dédào bāngzhù, liǎojiě fúyīn? (Content Questions) **7.** Wǒmen **zài jiàoshì lǐ** xuéxí Zhōngwén. (Sentence Structure) **8.** Wǒmen yīnggāi zuò **Shènglíng yǐndǎo wǒmen zuò de shì**. (Content Questions) **9.** Nǐ xūyào **měi yí gè xīngqī** lái jiàohuì. (Sentence Structure) **10.** Shén shì wǒmen de Tiānfú. **(removed)** Tā ài wǒmen. (Conjunctions) **11.** Wǒmen **shénme shíhòu** néng hé nǐmen qù jiàohuì? (Content Questions) **12.** Shēnghuó **wèishénme** nàme nán? (Content Questions) **13.** Wǒmen **shàngge lǐbài'èr** zài gōngyuán yùjiàn tā. (Sentence Structure) **14.** Wǒmen bìxū **měi tiān** yándú jīngwén hé zuò dǎogào. (Conjunctions) **15.** Nǐ duì nǐ de jiātíng yǒu **shénme xīwàng**? (Content Questions) **16.** Wǒ **gēn** wǒ de tóngbàn huì lái jiāo nǐ fúyīn. (Conjunctions) **17.** Nǐ juédé nǐ de shēnghuó xūyào **nǎxiē** gǎibiàn? (Content Questions) **18.** Nǐ kěyǐ zhīdào **(removed)** Yuēsè Sīmì shì zhēnshí de xiānzhī. (Sentence Structure) **19.** Yēsū Jīdū de fúyīn néng bāngzhù rénmen jiějué fánnǎo **bìng** kèfú tiáozhàn. (Conjunctions) **20.** Shén ài nǐ, **érqiě** xiǎng bāngzhù nǐ zuò zhèngquè de xuǎnzé. (Conjunctions) **21.** Wǒ xiǎng xiāngxìn Shén, **dànshì** wǒ bù zhīdào zěnmeyàng cái néng xiāngxìn. (Conjunctions) **22.** Nǐ huì jiēshòu wǒmen de yāoqǐng měi tiān dú jīngwén **hé** zuò dǎogào ma? (Conjunctions) **23.** Tā bùjǐn zìjǐ bú xìn Shén, **érqiě** fǎnduì tā jiā de rén xìn Shén. (Conjunctions) **24.** Wǒ **gēn** wǒ de tóngbàn shénme shíhòu kěyǐ bàifǎng nǐmen? (Conjunctions) **25.** Nǐ **zěnme** kěyǐ zhīdào Mó'ěrménjīng shì zhēnshí de? (Content Questions) **26.** Wǒmen zài **měi yí gè yuè de dì-yī gè lǐbàitiān** jìnshí. (Sentence Structure) **27.** Jiàohuì shì yí gè fùmǔ kěyǐ gēn tāmen de xiǎohái yìqǐ xuéxí hé chéngzhǎng **de dìfāng**. (Content Questions) **28.** Wǒmen bìxū zài jīnshēng zài cì xuǎnzé fúcóng **háishì** bù fúcóng Jīdū. (Conjunctions) **29.** Nǐ kěyǐ xiàng Shén qídǎo, **bìng** qiúwèn Tā Mǒ'ěrménjīng shì bú shì zhēnshí de. (Conjunctions) **30.** Wǒmen **shénme shíhòu** kěyǐ dào nǐ jiā gēn nǐ duō fēnxiǎng yì diǎn guānyú Tiānfú wèi nǐ de jiātíng zhǔnbèihǎo de xìngfú jìhuà? (Content Questions)

C. **1.** Wǒmen zuótiān zài Yè Dìxiōng de jiā chī fàn. **2.** Wǒ zhīdào wǒ tóngbàn suǒ shuō de dōu shì zhēnshí de. **3.** Wǒ gēn wǒ de tóngbàn hěn gāoxìng rènshí nǐ. **4.** Nǐ zuótiān wèishénme méiyǒu lái jiàohuì? **5.** Lǐ Dìxiōng hé Lǐ Jīemèi jīntiān huì shàng wǒmen de Yīngyǔ kè. **6.** Nǐ jīntiān de gōngzuò zěnmeyàng? **7.** Tā shuō wǒmen bǔ kěyǐ zài tāmen de jiā jiàn miàn. **8.** Sūn Dìxiōng gēn wǒmen jiàn le miàn, érqiě yuànyì lái jiàohuì. **9.** Wǒmen shénme shíhòu kěyǐ zài lái bàifǎng nǐmen? **10.** Lǐhǎi kàndào de tiěgǎn dàibiǎo shénme? **11.** Nǐ zěnme kěyǐ zēngqiáng nǐ duì Yēsū Jīdū de xìnxīn? **12.** Nǐ shénme shíhòu kěyǐ jièshào nǐ de gēge gěi wǒmen rènshí? **13.** Nǐ zuótiān wǎnshàng dǎogào de nèiróng shì shénme? **14.** Nǐ kěyǐ zuò shénme lái shǒu Ānxīrì wéi shèng? **15.** Mó'ěrménjīng wèi Yesū Jīdū zuò jiànzhèng, bìng jiàodǎo wǒmen guānyú Tā de fúyīn. **16.** Nǐ kěyǐ zuò shénme lái dédào duì fùxīng de fúyīn de jiànzhèng? **17.** Nǐ shì shénme shíhòu kāishǐ duì Yēsū Jīdū de fúyīn jí tā de jiàohuì gǎn xìngqù de? **18.** Wǒmen jiàodǎo tārén bìngqiě bāngzhù tāmen zhǔnbèi gēn Shén lì yuē. **19.** Fúyīn bāngzhù wǒmen liǎojíe shēnghuó de mùdì hé jiātíng de zhòngyàoxìng. **20.** Yēsū Jīdū de Shúzuì ràng wǒmen dédào zuì de shèmiǎn, érqiě néng yīzhì wǒmen jīngshén shàng de yōushāng. **21.** Wǒmen bùjǐn yào xiāngxìn Jīdū, huǐgǎi, hé shòuxǐ, érqie yào zūnshǒu Tā de jièmìng. **22.** Wǒmen de mùdì búdàn zhǎodào kě jiàodǎo de rén, érqiě gōnggù tāmen duì Jīdū yǐjí Tā de fúyīn de xìnxīn.

"To Be" Verb

A. **1.** Shèngjīng shì zhēnshí de ma? (required) **2.** Shén shì gōngzhèng de. (required) **3.** Nǐ shì cóng Táizhōng lái de ma? (optional) **4.** Tā de shuāngbì zǒng shì zhāngkāi de. (required) **5.** Tā shì zuótiān wǎnshàng shòuxǐ de. (optional) **6.** Nǐ shì gēn Chén Dìxiōng yìqǐ lái de ma? (optional, but without *shi...de*, it sounds like you are talking about they are planning instead of what has already happened.) **7.** Jiātíng shì yǒnghéng de. (required) **8.** Nǐ shì shénme shíhòu jiārù jiàohuì de? (optional) **9.** Nǐ shì zuò shēngy

B. ì de ma? (optional) **10.** Zhè běn shū shì yóu jiàohuì fāxíng de. (required) **11.** Wǒ shì zài Měiguó rènshí fúyīn de. (optional) **12.** Jìrán Shén shì cíbēi de, Tā wèishénme hái huì ràng hǎo rén shòukǔ ne? (required)

B. **1.** no de **2.** de **3.** de **4.** no de **5.** no de **6.** de **7.** de **8.** de **9.** no de **10.** de **11.** de **12.** de **13.** de **14.** de **15.** no de **16.** de **17.** de

C. **1.** hěn **2.** none **3.** shì **4.** shì **5.** hěn **6.** shì **7.** hěn **8.** shì, hěn **9.** none **10.** hěn, shì **11.** hěn **12.** none **13.** hěn **14.** shì **15.** none, shì **16.** shì, none

D. **1.** *Wǒ de zǔxiān shì Mǎnzúrén.* - *Mǎnzúrén* (Manchu person) is a noun, so you must use the Noun *shì* Noun structure. **2.** *Tā de xìnxīn hěn qiáng.* - *Qiáng* is not a noun; you cannot say, "My faith is a strong." You must use *hěn* because someone's faith can have varying degrees of strength. **3.** *...tā hěn jǔsàng.* - You must use *hěn* rather than *shì...de* because he is depressed right now and to a certain degree; it is not an absolute condition. (He is not a depressed person.) **4.** *Tā shì lèyì wèi tārén fúwù de hǎo bāngyàng.* - This sentences equates "he" with "good example" (he = example), so you must use the Noun *shì* Noun structure. **5.** *Huǐgǎi zhǐ de shì gǎibiàn wǒmen de sīxiǎng, xìnniàn hé xíngwéi.* - "To repent is to change." This equates one thing with another, so no *de* is needed. **6.** *...Mó'ěrménjīng de fānyì shì zhèngquè de*. - You need *shì* if you use *de*. Using *shì... de* rather than *hěn* emphasizes that the translation **is** correct, not just very correct. (It is either correct or it's not). There is also an implied object; it is the same as saying, "The translation is a correct translation."

E. **1.** Tā shuō de huà **hěn** yǒulì. **2.** Wǒ xīwàng nǐ de fùmǔqīn dōu **hěn** hǎo. **3.** Wǒ **(removed)** jīntiān kāishǐ měi tiān xiě rìjì. OR Wǒ shì jīntiān kāishǐ měi tiān xiě rìjì **de**. **4.** Correct **5.** Kǒng jiātíng zhù de nà dòng dàlóu shì lǜsè **de**. **6.** Tā **(removed)** fēicháng kuàilè. **7.** Pān Jiěmèi **shì** hěn yǒu xìnxīn de mùdàoyǒu. **8.** Wǒmen de jiàotáng **(removed)** zài bówùguǎn de duìmiàn. **9.** Lǚ Dìxiōng shì shíqī suì guīxìn **de**. **10.** Zhèxiē xiānzhī de jìlù **shì** kè zài jīnyèpiàn shàng **de**. **11.** Correct (Some natives would add *de* at the end.)

F. **1.** There isn't another way to write these sentences. Christ is the light and the life, Alpha and Omega, the beginning and the end. We must use the Noun *shì* Noun structure. **2.** Literal translation: "Wanting to take men from this fallen state and save them is not possible; this (state) is (what) men because of their own disobedience brought about." You must use a *shì... de* structure in both phrases because you are not saying one thing is equal to another, but you are emphasizing a specific characteristic of trying to save men from this fallen state (which is impossible) or of the state itself (it was brought about by disobedience).

G. In these definitions, *zhǐ de shì* is used to define verbs and *shì zhǐ* is used to define nouns.

Yes/No Questions

A. **1.** Nǐ xǐ bù xǐhuān chàng gē? **2.** Nǐ yǒu méiyǒu háizǐ? **3.** Nǐ kě bù kěyǐ péi wǒmen qù shàng kè? **4.** Nǐ xiāng bù xiāngxìn Shén? **5.** Tā huì bú huì lái cānjiā nǐ de xǐlǐhuì? **6.** Rúguǒ kěyǐ de huà, nǐ huì bú huì lái?

B. **1.** Nǐ jīntiān dú Mó'ěrménjīng le méiyǒu? (Have you read the Book of Mormon today?) **2.** Nǐ wèi tā zuò shèngzhí zhùfú le méiyǒu? (Have you given him a priesthood blessing?) **3.** Ni zuòwán le méiyǒu? (Have you finished [doing it]?) **4.** Nǐ qù kàn Zhào Jiěmèi le méiyǒu? (Have you been to see Sister Zhao?) **5.** Nǐmen zuò jiātíng dǎogào le méiyǒu? (Have you said your family prayers?) **6.** Tā dédào dǎogào de dá'àn le méiyǒu. (Has she received an answer to her prayers?)

C. **1.** shì bú **2.** ma **3.** bú huì **4.** le méiyǒu **5.** ne **6.** méiyǒu **7.** le méiyǒu / le ma **8.** ne **9.** bú yào

D. **1.** Pos: Rènshí. Neg: Bú rènshí. **2.** Pos: Néng. Neg: Bù néng. **3.** Pos: Duì. Neg: Bú duì. **4.** Pos: Huì. Neg: Bú huì. **5.** Pos: Kàndào le. Neg: Méiyǒu / Méi kàndào tā. **6.** Pos: Wǒ yě xiǎng (qù). Neg: Wǒ bù xiǎng (qù). / Wǒ bú tài xiǎng qù... (polite) **7.** Pos: You. / Wǒ zhīdào tā yǒu. Neg: Méiyǒu. Wǒ zhīdào tā méiyǒu. OR Wǒ bù zhīdào. **8.** Pos: Tā māma yě shì. Neg: Tā māma bú shì. / Hái bú shì. **9.** Pos: Hǎo. Xiè xiè! Neg: Bú yòng le, xiè xiè nǐ. **10.** Pos: Dú le. Neg: Méiyǒu.

E. **1.** *Nǐ yǐqián jiànguò chuánjiàoshì ma?* OR *Nǐ yǐqián jiànguò chuánjiàoshì le méiyǒu?*- Without *ma* or *le méiyǒu* at the end, this sentence is a statement, not a question. **2.** *Nǐmen yǒu méiyǒu tèdìng de zōngjiào xìnyǎng?* - Remember that *yǒu* is the only verb that uses *méi* and not *bù*. **3.** *Nǐ kě bù kěyǐ bǎ zhè duàn jīngwén niànchūlái?* - Although we put "can" at the beginning of sentences in English, *kěyǐ* is a helping verb and thus cannot be placed before the subject. The order of a sentence does not change when asking questions in Chinese. **4.** *Nǐ wèishénme bù xiāngxìn yǒu Shén de cúnzài?* - Because *wèishénme* already marks this sentence as a question, *ma* is no longer needed. **5.** *Nǐmen xū bù xūyào wǒmen Lǐbàitiān zǎoshàng gěi nǐ dǎ diànhuà, tíxǐng nǐ lái jiàohuì?* - Remember when using disyllabic words (words with two characters), use just the first syllable (character) before *bù*, then both after. **6.** *Nǐ xǐhuān Cízhùhuì huìzhǎng jīntiān zài shèngcān jùhuì zuò de yǎnjiǎng ma? / Nǐ xǐ bù xǐhuān Cízhùhuì huìzhǎng jīntiān zài shèngcān jùhuì zuò de yǎnjiǎng?* - Similar to question 4, only one question marker is needed per sentence. In this case, either *xǐ bù xǐhuān* or *ma*. **7.** *Nǐmen jīntiān wǎnshàng huì zuò jiātíng qídǎo ma?* - *Le méiyǒu* is only used when asking a yes/no question specifically about past or **completed** actions. Because this sentence is talking about something that has not yet happened, *le méiyǒu* cannot be used. **8.** *Nǐ kě bù kěyǐ bǎ zhè běn Móěrménjīng sòng gěi nǐ de yí gè péngyǒu huò jiārén?* - With disyllabic words, typically only the first syllable is used before the *bù.* Although there are some areas of China where people use both syllables before *bù*, it is quite rare.

F. **1.** Nǐ xiǎngyào shéi zuò qídǎo **(removed)**? **2.** Nǐ xiāngxìn Móěrménjīng shì zhēnshí de **ma**? **3.** Correct **4.** Correct **5.** Nǐ **ne**? Nǐ yě xiāngxìn Shén ài nǐ ma? **6.** Nǐ juédé nǐ yě shì nà zhǒng zhèng zài xúnzhǎo zhēnlǐ de rén **ma**? **7.** Nǐ kěyǐ duō gēn wǒmen fēnxiǎng yìxiē nǐ guīxìn Yēsū Jīdū de jīngyàn ma? **8.** Correct **9.** Nǐ kěyǐ **(removed)** gàosù wǒmen nǐmen wèishénme yuànyì gēn wǒmen jiànmiàn ma? **10.** Nǐ zuótiān **(removed)** kànwán wǒmen shàngcì yāoqǐng nǐ kàn de nà zhāng jīngwén ma / le méiyǒu? Note – while *yǒu méiyǒu* is typically not used before verbs in China, it is used very often that way in Taiwan.

Both, All, and Every

A. **1.** měi **2.** quán **3.** quán **4.** suǒyǒu **5.** none of them **6.** měi **7.** suǒyǒu **8.** quán **9.** suǒyǒu **10.** none of them

B. **1.** shéi dōu **2.** nǎlǐ dōu **3.** shénme shíhòu dōu **4.** shénme...dōu **5.** shénme...dōu **6.** shéi dōu **7.** nǎlǐ dōu **8.** shénme...dōu **9.** shénme dōu

C. **1.** měi gè - 1; dōu - 2 **2.** quán - 3 **3.** dōu - 2; suǒyǒu de - 1 **4.** dōu - 2 **5.** quán - 1; dōu - 2 **6.** méiyǒu - 1; bú - 3 **7.** dōu - 3; shéi - 2 **8.** shénme shíhòu - 1; dōu - 2 **9.** nǎlǐ - 2; dōu - 3 **10.** dōu - 3; shénme - 2 **11.** shénme - 1; dōu - 2 **12.** shéi - 1; dōu - 2 **13.** dōu - 2; měi gè - 1 **14.** zěnme - 1; bú - 3; yě - 2 **15.** dōu - 5; shénme - 4 **16.** suǒyǒu - 2

D. **1.** měi yì tiáo jièmìng **2.** quán jiā **3.** Měi gè rén dōu xūyào xīwàng. **4.** méiyǒu rén bù xǐhuān **5.** Wǒmen liǎng gè dōu kěyǐ qù. **6.** suǒyǒu de háizi **7.** suǒyǒu pèichèn de fùqīn **8.** suǒyǒu de jiàohuì **9.** Nǐ nǎlǐ dōu kěyǐ zhǎo de dào tā. **10.** měi yì tiān **11.** Nǐmen dōu yīnggāi tīng **12.** měi liù gè yuè **13.** Shénme shíhòu dōu kěyǐ. **14.** wǒmen suǒyǒu de mùdàoyǒu **15.** quán guó **16.** Shénme shū dōu kěyǐ/xíng **17.** every single nation **18.** all missionaries **19.** full-time **20.** Everybody can come **21.** every two days **22.** No matter how you look at it .... **23.** No service is undeserving of praise. **24.** All religions exhort people to do good.

E. **1.** Yēsū Jīdū wèi quán rénlèi shúzuì. **2.** Mó'ěrménjīng hé Shèngjīng dōu shì Shén de huà. **3.** Xǐlǐ hé zhèngshí dōu shì bìyào de. **4.** Zài nà shí, suǒyǒu de rén bì chéngrèn Yēsū Jīdū shì Jiùzhǔ. **5.** Bú shì suǒyǒu shòu líng gǎnzhào de rén dōu shì Shén de xiānzhī. **6.** Zhǔ yào wǒmen bǎ fúyīn chuánbiàn quán shìjiè. **7.** Shén shénme dōu liǎojiě. **8.** Ànzhào jiù'ēn jìhuà, suǒyǒu de rén dōu yǒu xuǎnzéquán. **9.** Shén yīzhào rén de xíngwéi chóucháng měi yí gè rén. **10.** Wǒmen zài nǎlǐ dōu kěyǐ tòuguò qídǎo gēn Tiānfù gōutōng.

F. **1.** *Shén ài měi gè rén*. – *Dōu* cannot be placed at the end of a sentence. It must both follow the noun you are talking about and precede the verb. **2.** *Suǒyǒu de rén dōu huì fùhuó.* – *dōu* cannot be placed before the noun it is modifying. **3.** *Tiānfù de háizi dōu yǒu qiánlì biàndé xiàng Tā yíyàng*. – Similar to above, *dōu* must follow the noun it is modifying. A good rule of thumb is to never say *dōu de*, it will always be incorrect. **4.** *Shì shàng méiyǒu yí gè rén bú huì yǒu jiēshòu fúyīn de jīhuì*. – *Bù* must be placed in front of *huì yǒu* because it is the verb phrase of the sentence; *jiēshòu* is not the verb that *bù* is modifying. **5.** Yēsū Jīdū wèi měi gè rén shúzuì. – *Dōu* cannot be placed after prepositional phrases. **6.** *Wǒmen de mùdàoyǒu xīngqītiān dōu shàng bān*. – *Shéi* is not needed in this sentence because there is already a subject that *dōu* is modifying (*Wǒmen de mùdàoyǒu*). **7.** *Wǒmen xiǎng yāoqǐng nǐmen quán jiā gēn wǒmen jiànmiàn*. - *Jiā* (family) is only one unit. So because you want the entire unit, *quán* is used instead of *suǒyǒu*. **8.** *Wǒmen zhège lǐbài de měi tiān xiàwǔ dōu yǒu shíjiān bàifǎng nǐ.* – *Mě*i will always only have one classifier associated with it. Because *tiān* is also a classifier, *gè* is not needed in this case. **9.** *Měi yí gè rén dōu xūyào huǐgǎi*. - *Nǎ yí gè...dōu* is used to refer to everything within a list that has been defined by the context. Because *rén* refers to all people in general, we use *měi yí gè*. **10.** *Yīnuòshì yì zhěng tiān dōu xiàng Shén hūqiú.* – You must use *zhěng* in order to say "all day" instead of "all the days". Also, remember that *tiān* is a classifier and that *suǒyǒu* cannot be used with classifiers – only nouns.

G. **1.** Nǐ yuànyì fúcóng Zhìhuìyǔ de **měi gè** bùfèn ma? **2. Suǒyǒu de jīngwén dōu** huì bāngzhù nǐ gèng liǎojiě Shén de jìhuà. **3.** Jièzhe Shènglíng, wǒmen kěyǐ liǎojiě **yíqiè shìqíng** de zhēnshíxìng. **4.** Wǒmen **quán shíjiān dōu** yòng zài chuánjiào shàng. **5.** Correct **6.** Mó'ěrménjīng néng bāngzhù **suǒyǒu de** rén jiējìn Shén. **7.** Zài chéngyuán dàhuì shàng, **suǒyǒu de chéngyuán dōu** yǒu jīhuì jǔ shǒu lái zhīchí xiānzhī. **8.** Wǒmen **shénme shíhòu dōu** kěyǐ xiàng Shén qídǎo. **9.** Zhǐyào wǒmen zài fúcóng Shén de mìnglìng, wǒmen **zěnme zuò** yě bù néng zǒu rù qítú. **10.** Correct

H. **11.** all things→*wànshì* **12.** whole multitude→*qúnzhòng dōu* **14.** whole earth→*quándì* **15.** they had all→*měi yí gè rén dōu* **16.** they had all→*tāmen dōu*

J. **1. Wàn**wù **dōu** shuō... **2. Suǒyǒu** àn qí jìdìng fāngshì yùnxíng **de** xíngxīng **dōu** zhèngmíng... **3.** xīngchén hé xíngxīng **dōu** ànzhào... **4. zhù** tiān hé dà dì... **5. gè** zhǒng měilì de zhíwù... **6.** zài zài **dōu** xiàng wǒmen...

It's Not...It's...

A. **1.** bú shì...ér shì **2.** bú shì...ér shì **3.** bú shì...jiù shì **4.** bú shì...ér shì **5.** bú shì...ér shì **6.** bú shì...jiù shì **7.** bú shì...jiù shì **8.** bú shì...ér shì **9.** bú shì...ér shì **10.** bú shì...jiù shì

B. **1.** 2 - bú shì, 3 - ér shì **2.** 3 **-** bú shì, 4 - jiù shì **3.** 2 **-** bú shì, 3 - jiù shì **4.** 1 **-** bú shì, 4 - ér shì **5.** 1 **-** bú shì, 2 - jiù shì **6.** 2 **-** bú shì, 4 - jiù shì **7.** 2 **-** bú shì, 3 - bú shì, 4 - ér shì **8.** 1 **-** bú shì, 3 - ér shì **9.** 1 **-** bú shì, 3 - bú shì, 5 - ér shì **10.** 2 **-** bú shì, 4 - ér shì.

C. **1.** Yuēsè Sīmì bú shì Shén de xiānzhī, jiù shì fánrén. **2.** Wǒmen sī hòu qù de dìfāng bú shì lèyuán, jiù shì líng de jiānyù. **3.** Huǐgǎi bú shì yí cì jiù zuòwán de shì, ér shì yí bèizi yào nǔlì de guòchéng. **4.** Dǎogào de shíhòu, wǒmen bú shì zài bèisòng dǎogào cí, ér shì zài gēn Shén jiāotán. **5.** Xiānzhī bú shì Shén, ér shì Shén zài shìshàng de dàiyánrén. **6.** Yǒulì de jiànzhèng bú shì píngzhe kǒucái…, ér shì kào nǐ xīn zhōng de jiānxìn. **7.** Shén gěi wǒmen jièmìng bú shì lái xiànzhì wǒmen, ér shì lái zhǐyǐn wǒmen huòdé kuàilè. **8.** Pànjiào de shíhòu, rénmen bú shì zài gǎi jiàoyì, jiù shì zài gǎi jiàoyí. **9.** Wǒmen zài jiàohuì zhōng zuì zhòngyào de zérèn bú shì jǔxíng huìyì, ér shì bāngzhù tārén gēnsuí Jīdū. **10.** Zài zhège zhīhuì, chéngyuán bú shì zài yāoqǐng péngyǒu tīng fúyīn, jiù shì zài guānxīn xīn guīxìnzhe.

D. **1.** *Mó'ěrménjīng bú shì duì de, jiù shì cuò de*. **–** In order to say either… or…, you must use *bú shì … jiù shì....* Using *ér shì* instead of *jiù shì* changes the meaning of the sentence completely. **2.** *Tā bú zhǐ shì wǒ de tóngbàn, yě shì wǒ de péngyǒu.* – In order to say something "not only is ..., but also is ..." *bù zhǐ shì ... yě shì...* is the grammar structure to use. In this case, *zhǐ* is added to change the meaning from "he's not my friend ..." to "he's not only my friend ..." **3.** *Fùhuó bú shì lúnhuí, ér shì shēntǐ hé língtǐ chóngxīn jiéhé, yǒngyuǎn bú zài fēnlí*. – Similar to question 1, switching *jiù shì* for ér shì completely changes the meaning. **4.** *Chuánjiàoshì bú shì dōu cóng Yóutā Zhōu lái de, ér shì láizì shìjiè de gè gè guójiā*. - *Bú shì* must come after the subject it is modifying, not before.

E. **1.** Correct **2.** Wǒmen **bú shì** lái lǚyóu de, **ér shì** lái chuánbō Yēsū Jīdū de fúyīn. **3.** Correct **4.** Chén Zhǎnglǎo hěn nǔlì, bú shì zài jiàodǎo, **jiù shì** zài cóng chéngyuán nà dédào huítiáo. **5.** Nǐ xūyào bāngzhù nǐ de mùdàoyǒu liǎojiě, tāmen méiyǒu dédào jiànzhèng de yuányīn bú shì yīnwèi Shén bù cúnzài, ér shì yīnwèi tāmen kěnéng búgòu chéngyì. **6.** Correct

G. The point that Sister Sūn makes is that tithing is not about how much you pay, it is about your faith. Here is the pinyin for Sister Sūn's comment: "*Qíshí, shíyīfèngxiàn jiù xiàng gāngcái Zhū Jiěmèi shuō de, tā bú shì duō hé shǎo, huòzhě shì shénme yàng de, ér shì zhǔyào shì xìnxīn de wèntí. Nàme nǐ jiǎofù shíyīfèngxiàn, nǐ qù chéngnuò le nǐ gěi Zhǔ suǒ lì de yuē, nàme Shén huì shí bèi, bǎi bèi, hái gèng duō de lái zhùfú nǐ.*"

Review: State of Being

A. Dí Zhǎnglǎo: Wǒmen shì Yēsū Jīdū Hòuqī Shèngtú Jiàohuì de chuánjiàoshì. Wǒ **shì** Dí Zhǎnglǎo, tā shì Lài Zhǎnglǎo. Wǒmen **(removed)** kěyǐ hé nǐ fēnxiǎng wǒmen de xìnxī ma?
Lǐ Xiānshēng: Kěyǐ. Kěshì wǒ **hěn** máng, gǎitiān ba.
Lài Zhǎnglǎo: Kěyǐ. Dànshì, wǒmen jīntiān zhǐ zhànyòng nǐ shíwǔ fēnzhōng de shíjiān, hé nǐ fēnxiǎng wǒmen zuì jīběn de xìnxī, hǎo **ma**?
Lǐ Xiānshēng: Nà...hǎo ba.
Dí Zhǎnglǎo: Nǐ **(removed)** tīngshuōguò wǒmen dōu shì Shén de háizǐ ma? Tā hěn ài wǒmen **měi yí gè rén**. Chūshēng qián, wǒmen hé tā zhù zài yìqǐ.
Lǐ Xiānshēng: Zhēn de? Jiǎ de? Nǐ zěnme huì **shì** suǒwèi Shén de háizi? Wǒ kàn a, nǐmen jiǎng de rúguǒ bú shì jiǎ de, **jiù shì** nǐmen biānzào de dòng rén gùshì, xiǎng ràng rén jiārù nǐmen de jiàohuì bà le. Wǒ méi shíjiān hé nǐmen liáo zhèxiē wú zhōng shēng yǒu de dōngxī.
Lài Zhǎnglǎo: Nǐ shuō de **(hěn)** duì! Wǒmen yào jièshào gěi nǐ de xìnxī, bú shì jiǎ de, jiù yídìng **shì** zhēn de. Nǐ hé bù gěi wǒmen yìxiē jīhuì, zài nǐ yǒu shíjiān de shíhòu, wǒmen dào nǐ jiā, hé nǐ fēnxiǎng wǒmen de xìnyǎng, ránhòu nǐ zài juédìng shì bú shì yào hé wǒmen jìxù jiàn miàn **(removed)**?
Lǐ Xiānshēng: Yě hǎo. Xīngqīliù xiàwǔ yì diǎn dào wǒ jiā, wǒ xiǎng tīngtīng nǐmen zěnyàng zì yuán qí shuō.
Lài Zhǎnglǎo: Liǎng diǎn **kěyǐ ma**? Wǒmen yì diǎn yǒu shì.
Lǐ Xiānshēng: Hǎo. Xiàwǔ **jǐ** diǎn dōu kěyǐ. Wǒ huì děng nǐmen.

B. **1.** Wǒmen dōu **hěn** gāoxìng. ("To Be" Verb, Intensifiers) **2.** Nǐ shì zài Rìběn chūshēng **de** ma? ("To Be" Verb) **3.** Měi gè fúyīnqī dōu huì **(removed)** yǐ pànjiào jiéshù ma? (Yes/No Questions) **4.** Nǐmen dōu **méiyǒu** wèntí ma? (Yes/No Questions) **5.** Wǒmen **(měi gè rén) dōu** shì Shén de érnǚ. (Both, All, and Every) **6.** Suǒyǒu **de** rén dōu yào huǐgāi. (Both, All, and Every) **7.** Jīngwén shuō de dōu shì zhēnshí **de**. ("To Be" Verb) **8.** Kāng Jiātíng de jiā **zài** nǎlǐ? ("To Be" Verb) **9.** Shén zhēn de **(removed)** zhīdào měi gè rén ma? (Yes/No Questions) **10.** Shén **(removed)** gùyì yào wǒmen zāoshòu bú xìng ma? (Yes/No Questions) **11.** Jīntiān bú shì qù kāi huì, **ér** shì qù bàifǎng Wēn Jiātíng. (It's Not...It's...) **12.** Wǒ de tóngbàn **(removed)** hěn lèguān. ("To Be" Verb) **13.** Wǒ zěnme zhīdào qiánshēng hé láishēng dōu shì zhēnshí cúnzài de **ne**? (Yes/No Questions) **14.** Táiwan dào chù dōu yǒu chuánjiàoshì; nǐ zài nǎlǐ **dōu** néng zhǎodào tāmen. (Both, All, and Every) **15.** Shén huì huídá wǒ **suǒyǒu** de dǎogào ma? (Both, All, and Every) **16.** Měi **gè** yuè dōu yào jìnshí ma? (Both, All, and Every) **17.** Suǒyǒu de jièmìng dōu shì Shén gěi wǒmen **de**. ("To Be" Verb) **18.** Tā jīntiān **(removed)** kàn jīngwén le méiyǒu? (Yes/No Questions) **19.** Shén de jìhuà **shì** wánměi **de**. OR Shén de jìhuà **hěn** wánměi. ("To Be" Verb, Intensifiers) **20.** Nǐ zhīdào tā de péngyǒu shì shéi **ma**? (Yes/No Questions) **21.** Nǐmen míngtiān huì dài lùyǐngdài lái **ma**? (Yes/No Questions) **22.** Lāmàn hé Léimǐ'ěr de xīn **hěn** yìng. ("To Be" Verb, Intensifiers) **23. Quán** rénlèi dōu jiāng jiēshòu zuìhòu de shěnpàn. (Both, All, and Every) **24.** Nǐmen jiǎng de shìqíng **dōu** shì zhēnshí de ma? (Both, All, and Every) **25.** Sādàn de yòuhuò bú shì ràng wǒmen tòngkǔ, **jiù shì** ràng wǒmen yuǎnlí Shén. OR Sādàn de yòuhuò bú **zhǐ** shì ràng wǒmen tòngkǔ, ér shì ràng wǒmen yuǎnlí Shén. (It's Not...It's...) **26.** Jiātíng **shì** jīnshēng hé yǒnghéng zhōng zuì zhòngyào de shèhuì dānwèi. ("To Be" Verb) **27.** Shéi yě **bù** néng shú zìjǐ de zuì. (Both, All, and Every) **28.** Suǒyǒu de xiānzhī dōu **(removed)** bèi jùjué le ma? ("To Be" Verb) **29.** Wǒ bìxū zūnshǒu měi yì **tiáo** jièmìng ma? (Both, All, and Every) **30.** Jièmìng bú **shì** yào jiào rén mièwáng, ér shì yào ràng rén dé jiù. (It's Not...It's...) **31.** 甲: Nǐ hǎo ma? 乙: Bú cuò, xièxiè! Nǐ ne? 甲: Wǒ **(removed)** hěn hao! ("To Be" Verb, Intensifiers) **32.** 甲: Wǒ māma hěn jiànkāng, kuàilè. 乙: Nǐ bàba **ne**? (Yes/No Questions) **33.** 甲: Nǐ gēn tāmen tánguò jiù'ēn jìhuà le méiyǒu. 乙: **Méiyǒu**. (Yes/No Questions) **34.** 甲: Wā, nǐ de tóngbàn **hěn** zhuàng! 乙: Tā shì hěn zhuàng, dàn tā de xīncháng hěn ruǎn. ("To Be" Verb, Intensifiers) **35.** Wǒ hěn xǐhuān dú Mó'ěrménjīng, tèbié **shì** À'ěrmǎ Shū. ("To Be" Verb) **36.** Wǒmen **zhěng** tiān dōu zài bāng Qiū Jiātíng bān jiā. (Both, All, and Every) **37.** Gēn jiātíng xiāngbǐ, qítā shìqíng xiǎndé **dōu** bú tài zhòngyào. (Both, All, and Every) **38.** Wǒmen **hěn yǒu fúqì**, yīnwèi wǒmen yǒu huózhe de xiānzhī. ("To Be" Verb) **39.** Wǒmen bú shì bèi qiángpò lái chuán jiào de, **ér shì** zìyuàn lái de. (It's Not...It's...) **40.** Chúle nǐ de jiànzhèng hé nǐ de jiātíng yǐwài, **shénme** dōngxī dōu bù néng dài dào láishēng qù. (Both, All, and Ever) **41.** Wǒ měi **cì** zhēnchéng de qídǎo dōu huì dédào dá'àn. (Both, All, and Every) **42.** Fèi Zhǎnglǎo bú shì chuán fúyīn, jiù **shì** wèi tārén fúwù. (It's Not...It's...) **43.** 甲: Nǐ hé nǐ de jiārén kěyǐ yǒngyuǎn zài yìqǐ. 乙: Wǒ yǐjīng qù shì de bàba māma **ne**? Wǒmen yě kěyǐ zài yìqǐ ma? (Yes/No Questions)

C. **1.** Jīntiān hěn rè. **2.** Shì shàng de shēnghuó shì yí gè kǎoyàn. **3.** Wǒmen shì Yēsū Jīdū de dàibiǎo. **4.** Shén shì wǒmen cí'ài de Tiānfù. **5.** Nǐmen liǎng gè dōu shì chéngyuán ma? **6.** Xǐlǐ hé zhèngshí dōu shì bìyào de. **7.** Měi gè rén dōu néng dé jiù ma? **8.** Méiyǒu rén shì wánměi de. **9.** Nǐmen dōu yuànyì jiēshòu xǐlǐ hé zhèngshí ma? **10.** Nǐ dú Níféi Sān Shū dì-shíyī zhāng le méiyǒu? **11.** Yēsū Jīdū chéngdān le suǒyǒu rén de zuì. **12.** Měi gè rén dōu huì jīnglì gèrén de kǎoyàn. **13.** Wǒ kě bù kěyǐ hé wǒ de jiārén yìqǐ jìngbài wǒ de zǔxiān? **14.** Suǒyǒu de chéngyuán dōu bìxū shàng tái fēnxiǎng jiànzhèng ma? **15.** Sādàn de mùdì bú shì yào gěi wǒmen xuǎnzé de jīhuì, ér shì yào bōduó Shén gěi wǒmen de xuǎnzéquán. **16.** Yuēbó shénme kǔ dōu chīguò. **17.** Shēng qì shì yì zhǒng zuì ma? Shuō xiánhuà ne? **18.** Wǒmen láidào shì shàng shì yǒu mùdì de. **19.** Wǒ zěnme zhīdào nǐmen suǒ shuō de dōu shì zhēnshí de ne? **20.** Shén shuō shénme dōu shì zhèngquè de. **21.** Zài nà shíhòu, měi gè jiàohuì dōu shuō zìjǐ de jiàoyì shì zhēnlǐ. **22.** Wǒmen zhēn de bú shì shàng tiāntáng jiù shì xià dìyù ma?

D. **1. "***Xiānzhī shì bú shì (jiù shì xiàng wǒmen Zhōngguórén suǒ shuō de) suàn guà de?"* Example sentence using similar structure: *Xiānzhī shì bú shì zhīdào wèilái de rén?* **2.** *"Wǒ shì Gōngchǎndǎngyuán. Wǒ cóng xiǎo jiēshòu de jiàoyù jiù shì zhēnlǐ shì yào bèi jiǎnyàn de. Bú shì nǐ shuō de, jiù shì wánquán kào suǒwèi de xìnxīn. Jiù shì shuō, zhēnlǐ shì yào yóu kēxué lái yànzhèng de. Nǐ tóngyì zhège guāndiǎn ma?"* **a.** In the first sentence, he says that he is a Communist party member, so he uses the Noun *shì* Noun structure. As for the other two cases, *jiù shì* can be used much like "that is to say" in English, and when used that way, it generally doesn't require *de* at the end of the sentence. **b.** No, he doesn't use the *bú shì...jiù shì* as a structure to say "if it's not ..., then it's ..."; Rather, he is just saying, "It's not like you say, that you can completely rely on so-called faith." **c.** He asks, "Do you agree with this viewpoint?"

E.

Question	**Answer**
Nǐ yuànyì língtīng wǒ de huà ma?	Yuànyì, ...
Nǐ xiāngxìn yǒu Shén ma?	Wǒ bù zhīdào nà shì shénme yìsī.
Nǐ xiāngxìn yǒu Wěidà de Líng ma?	Xiāngxìn.
Nǐ xiāngxìn zhè Wěidà de Líng, yě jiù shì Shén, chuàngzào le tiān dì shàng de wàn wù ma?	Xiāngxìn, ...
Shì zài dì de shàngmiàn ma?	Shì de, ...
Nǐ shì Shén pàilái de ma?	Wǒ shì gè fánrén; ...

E. (continued)

Verse	**English**	**Chinese**
23	**all** your words	nǐ de **měi yí jù** huà
28	**all** things which are in heaven and in the earth	tiān dì shàng de **wàn** wù
29	**all** things which are in the earth	dì shàng de **wàn** wù
30	**all** his holy angels	Tā **suǒyǒu** shèng tiānshǐ
32	**all** the children of men	**suǒyou de** rénlèi érnǚ
32	**all** the the thoughts and intents of the heart	xīn zhōng **suǒyǒu de** xīnsī yìxiàng
32	by his hand were they **all** created	tāmen...**quán** shì yóu tā de shǒu chuàngzào de
33	**all** these things which thou hast spoken	nǐ shuō de zhè **yíqiè**

Verse	**Structure**	**Explanation**
22	Noun *shì* Noun	This = what I desire of you
30	Noun *shì* Noun	Heaven = place where God dwells
32	*shì...de*	Emphasizes that they **are** created by Him
33	*shì...de*	Emphasizes that he **is** a person (implied object) sent from God
34	Noun *shì* Noun; *shì...de*	I = ordinary person; Emphasizes that men **were** created according to God's image

Possessive and Descriptive - *De* (Extra Mile)

A. **1.** no **2.** yes - descriptive **3.** yes - possessive **4.** no **5.** yes - possessive **6.** yes - descriptive **7.** yes - possessive **8.** no **9.** yes - both **10.** yes - both **11.** yes - descriptive; yes - descriptive **12.** no **13.** yes - both

B. **Here is an example of what your paper might look like:**

1.	He spoke	words	**6.**	Their family	Buddhist tradition	**11.**	God promises	blessings
2.	You know	people	**7.**	Heavenly Father for us	will	**12.**	Savior taught	simple doctrines
3.	Your heart	desires	**8.**	Live honorable lives	people	**13.**	Our increase	ten percent
4.	We shared	scriptures	**9.**	You learned	things	**14.**	Christ took upon	pains
5.	God has for us	love	**10.**	You taught	people			

C. **A: 2.** Rénmen yòng bù tóng de míngzi chēnghū Shén. **3.** Chén Dìxiōng he ta de tàitai yǒu méiyǒu xiǎohái? **5.** Yēsū Jīdū de Shúzuì **6.** Yí duàn yǐngxiǎng duì wǒ hěn shēnkè de jīngwén **7.** Yēsū Jīdū de fúyīn. **9.** Nǐ de měi yí cì zhēnxīn de dǎogào **10.** Shènglíng de búduàn péibàn **12.** Wǒmen míngtiān yào gēn nǐmen fēnxiǎng de xìnxī, Shén wèi nǐ zhǔnbèi de jìhuà. **13. 14. B: 1.** tā sǔo shuō de huà **2.** nǐ sǔo rènshí de rén **3.** nǐ sǔo xīn zhōng de kěwàng **4.** Wǒmen sǔo fēnxiǎng de jīngwén **5.** Shén duì wǒmen de ài **6.** tā men jiātíng de fójiào chuántǒng. **7.** Tiānfù duì wǒmen de ài **8.** Nàxiē guò gāoshàng shēnghuó de rén **9.** nǐ suǒ xuédào de shì **10.** nǐ suǒ jiàodǎo de rén **11.** Shén suǒ yìngxǔ de zhùfú **12.** Jiùzhǔ suǒ jiàodǎo de jiǎndān jiàoyì **13.** Wǒmen suǒ zēngjiā de shí fēn zhī yī. **14.** Jīdū suǒ chéngdān de tòngkǔ

D. **1.** 3 **2.** 3 **3.** 2, 5 **4.** 1, 5 **5.** 3 **6.** 3 **7.** 1, 4 **8.** 2, 4 **9.** 2, 4 **10.** 1, 2, 4, 5, 6 **11.** 2, 3, 4, 7 1**2.** 1, 4 **13.** 2, 4

E. **1.** Nǐ suǒ rènshí de rén dōu shì wǒmen Tiānfù de háizi. **2.** We live in the time the prophets testified of. **3.** Qǐng bāngzhù wǒmen shuō nín yào wǒmen shuō de huà. **4.** The things that Christ did were all for our benefit. **5.** Yēsū Jīdū zài Kèxīmǎní Yuán lǐ yǐjí zài shízìjià shàng sǔo shòu de kǔ shǐ wǒmen nénggòu biàndé jiéjìng. **6.** The teachings of the Savior enable families to avoid society's negative influences. **7.** Shèngzhí shì fèng Shén de míng xíngshì de quánnéng hé quánbǐng. **8.** I have a feeling that we should go back to the restaurant we ate at yesterday and speak with the boss about the plan of salvation.

F. **1.** *Wǒ zhīdào Mèngsūn Duōmǎ shì Shén de xiānzhī.* - Wrong order. Even though in English we say "prophet of God," we are actually saying "God's prophet." **2.** *Wǒ de hǎo péngyǒu yě shì nǐmen jiàohuì de chéngyuán.* Often, a one-syllable adjective and noun are used so often together that a *de* in between them is no longer needed. *Hǎo péngyǒu* is one of those cases. Sometimes it is difficult to know when you can omit *de*, so the best thing to do is pay attention to natives and mimic what you hear. Realize that there are some cases where either way is acceptable. **3.** *Wǒmen kěyǐ gǎi wǒmen yào bàifǎng nǐ de shíjiān ma?* - Too many *de*'s. Because *wǒmen* and *bàifǎng nǐ* are both describing the same thing, you only need one *de*. **4.** *Xiānzhī suǒ shuō de huà yě shì Shén de huà.* - Whenever "that" is used in English between a noun and its modifying phrase, you must use possessive *de* to express the idea in Chinese. *Nàge* can only be used before nouns or noun phrases, never after. **5.** *Wǒmen zài jiàohuì xuéxí guānyú Tiānfù wèi wǒmen suǒ zhǔnbèi de jiù'ēn jìhuà.* - *De* is not needed between plan and salvation because "the plan of salvation" is a proper noun. The *de* must come between *zhǔnbèi* and *jiù'ēn* because "for us prepared" is ultimately describing what kind of salvation plan it is. **6.** *Yēsū Jīdū de fúyīn duì jiātíng yǒu yìxiē xiǎn ér yìjiàn de hǎochù.* - You can never use *de* after *yìxiē (or nàxiē, zhège, nàge, and nǎ yí gè)*. **7.** *Xūyào de huà, nǐ kěyǐ dédào jiàohuì chéngyuán de bāngzhù.* - There needs to be a de between *chéngyuán* and *bāngzhù* because member is telling us what kind of help it is, and "member help" is not a proper noun. **8.** *Nǐ zài nǎlǐ chuán jiào? - De* cannot be used before a Verb-Object combination. *Chuán jiào* is a VO combination used to describe "serve mission," so no *de* is needed. **9.** *Wǒmen de liǎng gè mùdàoyǒu jīntiān dōu dìngxià le xīlǐ mùbiāo.* - A *de* is needed to express that they are our two investigators.

G. **1.** Nǐ juédé nǐ rúhé kěyǐ bǎ zuótiān dúguò de jīngwén yùnyòng zài nǐ shēnghuó **(removed)** zhōng? **2.** Nǐ suǒ kàndào de rén dōu shì **Shén de háizi**. **3.** Shènglíng shì shénzǔ **de** dì-sān wèi chéngyuán. **4.** Correct **5.** Yēsū Jīdū Hòuqī Shèngtú Jiàohuì shì Shén zài dìmiàn shàng **(removed)** wéiyī zhēnshí ér cúnzài de jiàohuì. **6.** Yǒu qián hěn zhòngyào méi cùo, kěshì qián bìng bú shì shēnghuó zhōng zuì zhòngyào **de** dōngxī. **7.** Correct **8.** Wǒ bà qùnián **(removed)** shòu xǐ, kěshì tā xiànzài bǐjiào shǎo lái jiàohuì. **9.** Correct **10.** Mó'ěrmēnjīng shì yí gè nǐ kěyǐ wǒ zài shǒu zhōng **de** yǒulì zhèngjù.

H. **Scripture Activity**
The field - *dà ěr guǎngkuò de yuányě*. The fruit - *shù shàng de*, *zuì tiánměi de, báisè de, chāoguò wǒ suǒ jiànguò de rènhé báisè*. The river - *yì tiáo yǒu shuǐ de hé*. The rod of iron - *tiěgǎn*. The path - *zhǎi ěr xiǎo de lù*. The mist - *fēicháng nóng de hēiwù.* The building - *jùdà de guǎngxià.*
The iron rod does not use a *de*. This is probably because it is a proper noun, and has an adjective that is only one syllable.

Review: Possessive

A. Wǒmen shì Shén de érnǚ. Shén shì wǒmen cí'ài de Fùqīn. Wǒmen xiāngxìn bìng chóngbài zhè wèi **(removed)** zhī gāo wú shàng **de** Shén. Chūshēng qián, wǒmen **de** líng hé Tā zhù zài tiān shàng. Wèile ràng wǒmen huòdé Tā suǒyǒu **de** róngyào hé zhùfú, Tā jīngxīn de wèi wǒmen yùbèi le yí gè xìngfú jìhuà. Tā yě tōngguò Tā de Érzi Yēsū Jīdū chuàngzào le kěyǐ tígōng wǒmen jūzhù hé huòdé jīngyàn **de** dìqiú hé dìqiú **(removed)** shàng de wànwù. Tā ànzhào Tā **(removed)** zìjǐ de xíngxiàng chuàngzào le rénlèi, shǐ wǒmen yōngyǒu hé Tā yíyàng **de** gǔrùo shēntǐ. Wǒmen dàizhe zìjǐ de shēntǐ, zànshí líkāi tiānshàng de Fùqīn, wàngjì wǒmen hé Tá **de** guānxī, lái dào Tā wèi wǒmen chuàngzào de dìqiú shàng. Wǒmen xūyào yīkào wǒmen duì Tā de xìnxīn, xuéxí, chéngzhǎng hé jìnbù, yǐbiàn zuìzhōng huídào Tā de shēnbiān, xiǎngshòu yǒnghéng **de** xìngfú. Nǐ yuànyì gèng liǎojiě Shén de jìhuà, yǐ bāngzhù nǐ hé nǐ de jiārén hùodé jīnshēng hé yǒnghéng de xìngfú ma?

B. **1.** ...tiān shàng **(removed)** cí'ài de Fù. **2.** ...tōngguò zhēnchéng **de** qídào yǔ Tā gōutōng. **3.** Nǐ de wèntí hěn zhòngyào **(removed)** yě hěn shēnkè. **4.** Xìngfú de jiātíng shì Shén gěi wǒmen **de** zhùfú zhī yī. **5.** ...yǒu shénme **(removed)** guānxī ne? **6.** Xīlǐ shì wèile nàxiē...yuànyì zhēnxīn huǐgǎi de rén ér tígōng **de**. **7.** Nǐ juédé wèishénme liǎojiě Shén de běnzhì fēicháng zhòngyào **(removed)**? **8.** ...tāmen shì wúzuì **de**. **9.** Suǒyǒu de rén zài shēnghuó **(removed)** zhōng... **10.** ...xiàng Tīanfù **(removed)** nàyàng bùxiǔ de shēntǐ. **11.** ...nǐ zuò de yíqiè **(removed)** shìqíng ma? **12.** ...bìng huòdé wǒmen suǒ **(removed)** xūyào de bāngzhù. **13.** Nǐmen dú de jīngwén zěnme gēn biérén dú **de** jīngwén bù yíyàng ne? **14.** ...lái gèng hǎo **de** wèi tārén fúwù? **15.** ...shuō **de** hěn dòngrén... **16.** Shén suǒ zuò **de** yíqiè... **17.** Sādàn měi tiān **(removed)** dōu zài wǒmen zhōuwéi... **18.** ...wèi wǒmen shéqù Tā **(removed)** zūnguì ér wéidà de xìngmìng... **19.** ...bìng zhànshèng **(removed)** wǒmen suǒ miànlín de tiáozhàn. **20.** ...bú yòng chéngdān **zuì de zhòngdān**... **21.** ...péiyǎng wǒmen **(removed)** duì Shén de xìnxīn... **22.** ...Wǒmen duì Shén de ài hé **(removed)** zhōngxìn. **23.** ...měi gè rén dōu néng xuédào wǒmen **(removed)** yīnggāi xuéxí de dōngxī... **24.** ...wǒmen láidào shì shàng de mùdì shì shénme **(removed)**. **25.** ...bú ràng wǒmen jìdé wǒmen **(removed)** zài tiān shàng... **26.** ...hé wǒmen de shēntǐ chóngxīn jiéhé **(removed)**. **27.** ...ànzhào zìjǐ de yìzhì xuǎnzé shìfǒu gēnsuí Tā **(removed)**. **28.** ...huòdé Mó'ěrménjīng de zhēnshíxìng **de** jiànzhèng.

C. **1.** Shén yǒu róngyào, wánměi de shēntǐ hé wánměi de pǐngé. **2.** Wèile shǐ wǒmen nénggòu xuéxí, chéngzhǎng hé jìnbù, Shén cìgěi wǒmen shì shàng de jīngyàn. **3.** Shén de wéidà shìgōng de mùdì jiù shì cùchéng quán rénlèi de bùsǐ hé yǒngshēng. **4.** Nǐ juédé jiātíng wèishénme "shì jīnshēng hé yǒnghéng zhōng zuì zhòngyào de shèhuì dānhuì?" (*Preach My Gospel*, 32) **5.** Yēsū Jīdū de shúzuì shì Tiānfù jiù'ēn jìhuà de héxīn. **6.** Wǒmen xiǎng ràng nǐ liǎojiě nǐ hé Shén de zhēnzhèng guānxī. **7.** Nàxiē bú yuànyì fúcóng Shén de jièmìng de rén huì dédào shénme xiàcháng ne? **8.** Nǐ yuànyì xuǎnzé fúcóng Tiānfù de jièmìng, jiè yān, jiè jiǔ ma? **9.** Nǐ juédé Tiānfù wèishénme xīwàng wǒmen biàndé xiàng Tā yíyàng? **10.** Shén bùjǐn shì wǒmen de tǒngzhìzhe hé chuàngzàozhe; Tā yě shì wǒmen de Tiānfù. (*Gospel Principles*, 9) **11.** Líng de jiānyù yǒu hěn duō huózhe shí méiyǒu tīngguò fúyīn de rén. **12.** Shì shàng de měi yí gè rén dōu yǒu xuǎnzé de zìyóu, nǐ kěyǐ xuǎnzé gēnsuí huò bù gēnsuí Jīdū. **13.** Zhè jié jīngwén gàosù wǒmen, wǒmen zěnyàng cái néng huòdé duì Mó'ěrménjīng de zhēnshíxìng de jiànzhèng. **14.** Yuànyì jiēshòu xǐlǐ shì juéxīn huǐgǎi de biǎoxiàn. **15.** Suǒyǐ, wǒmen fúcóng shì yīnwèi wǒmen duì Tā yǒu xìnxīn, ér bú shì yīnwèi wǒmen duì Tā de jìyì (*Gospel Principles*, 11) **16.** Wǒmen yōngyǒu bù tóng de cáinéng hé nénglì, bèi zhàohuàn dào shì shàng lái zuò bù tóng de shìqíng (*Gospel Principles*, 10) **17.** Zhǐyào wǒmen duì Tá yǒu xìnxīn, fúcóng Tā de huàyǔ, xiàofǎ Tā de bǎngyàng, wǒmen jiù néng dédào chāosheng, biàndé xiàng Tiānfù yíyàng, dédào wánquán de xǐlè (*Gospel Principles*, 11).

E. "Xǔduō jīngwén dōu jiàodǎo yǒu guān xǐlǐ de shì. **Zài qízhōng de yí duàn jīngwén zhōng**, xiānzhī Ā'ěrmǎ jiàodǎo shuō, xìnxīn hé huǐgǎi shì bāngzhù wǒmen zhǔnbèi hǎo jiēshòu xǐlǐ **de bùzhòu**. Tā jiàodǎo shuō, wǒmen shòuxǐ shí, jiù yǔ Zhǔ lì le yūe. Wǒmen dāyìng huì zuò mǒuxiē shìqíng, Shén zé yìngxǔ huì zhùfú wǒmen." (*Gospel Principles, 117)*

Intensifiers

A. **1.** Tiānfù fēicháng ài wǒmen. **2.** Wǒ zhēn xǐhuān hé wǒ de qīzi yìqǐ dú Mó'ěrménjīng. **3.** Dǎogào qián, wǒ de xīnqíng zāo tòu le. **4.** Nǐmen de Zhóngwén zhēn de shuō de mán bú cuò. **5.** Nǐ shuō de tài hǎo le! **6.** Tāmen chāojí xǐhuān yǒnghéng jiātíng de jiàoyì. **7.** Wǒmen de xiǎohái shuō tāmen zài jiàohuì jùhuì hǎo xǐhuān chūjíbān. **8.** Yàbólāhǎn bú zài xūyào xiànjì zìjǐ de érzi, yídìng gāoxìng dé bù dé liǎo. **9.** Hé jiārén zài yìqǐ shì shēnghuó zhōng zuì tiánmì de shíkè.

B. Note that although alternatives are listed, they are not all-inclusive
1. Liǎojiě Shén de běnzhì wèishénme hěn/fēicháng/tèbié zhòngyào? **2.** Rúguǒ nǐ jiàodéchū mùdàoyǒu de míngzi, tāmen huì zhīdào nǐ hěn/zhēn de zhòngshì tāmen. **3.** Zhè shì yì tiáo hěn/fēicháng bǎoguì de shǔshì lǜfǎ. **4.** Zhège zhīhuì de chéngyuán duì chuánjiàoshì shízài tài hǎo le! **5.** Hěn duō shíshòu, fàn zuì hòu de gǎnjúe hěn/fēicháng/chāo/hǎo tòngkǔ. **6.** Wàn shì dōu shuōmíng le zhēn de yǒu Shén. **7.** Cóng zhè duàn jīngwén, wǒmen xuédào zài kǎoyàn zhōng xìnlài Shén fēicháng/mán/tǐng zhòngyào. **8.** Jìecài zhǒng fēicháng/hǎo xiāo, dàn qùe néng zhǎngchéng yì kē dà shù. **9.** Zài qiánshēng de tiāntíng huìyì lǐ, zuì zhòngyào de yìtí zhīyī jiù shì xuǎnzéquán. 1**0.** Rénshēng zuì dà de chénggōng bú shì shìyè de chénggōng, ér shì jiātíng de chénggōng hé xìngfú. **11.** Dànshì tāmen ruò bù kěn huǐgǎi, jiù bìdìng xiàng wǒ yíyàng shòu kǔ; nà zhǒng tòngkǔ shǐ wǒ zìjǐ, shènzhì Shén, yíqiè zhōng zuì wéidà de, yě yīn téngtòng ér chàndǒu, měi gè máokǒng dōu liú xiě.

C. **1.** *Wǒ yì tīngdào tā de gùshì, jiù fēicháng yōuchóu.* - With intensifiers, sometimes there is a temptation to put two in a row for even more emphasis, but this is incorrect. **2.** *Wǒmen yīnggāi hěn gǎnxiè Shén de ài hé Tā de kuānshù.* - Although in English we use "to be" or "is" before adverbs or adjectives, it is not the same in Chinese. **3.** *Tā shuō tā bú tài dānxīn fùzhài, yīnwèi tā juédé lái rì fāng cháng.* - *Bù* can only be placed before one intensifier - *tài.* With other intensifiers, it comes after. For example, you could say **"***Tā zhēn de bù dānxīn,"* but the meaning would change to "he **really** doesn't care ..." instead of "he doesn't really care ..." **4.** *Táng Jiěmèi gēn Táng Dìxiōng zhēn shì hěn yōuxiù de chéngyuán; tāmen zhège yuè gěi le wǒmen hěn dà de bāngzhù.* OR *tāmen hěn yuànyì bāngzhù wǒmen.* - *hěn duō* will never come after a verb, as it is meant to modify a noun. **5.** *Wǒmen mán xǐhuān lái jiàohuì de, dànshì, xīngqītiān wǒmen tōngcháng yào huí wǒ niángjiā kàn zhǎngbèi.* - Don't put two intensifiers in a row for extra emphasis. **6.** *Yàoshì wǒ xìn nǐmen de jiào, wǒ jiù huì yōngyǒu hěn/hǎo kuàilè de jiātíng hé fēicháng chénggōng de rénshēng ma?* - Intensifiers that come after adverbs and adjectives must come at the end of the phrase. For example, you could say, "*Wǒ de jiātíng kuàilè de hěn"* instead. **7.** *Wǒmen xūyào wèi chéngyuán hé fēi chéngyuán fúwù, tèbié shì zài zāinàn fāshēng de shíhòu.* - *Tèbié* needs to come before *shì*, together they mean "especially." **8.** *Nǐmen zhēn de yīnggāi lái cānjiā Zēng Jiěmèi de xǐlǐ huì; nǐmen yídìng huì tǐng xǐhuān de.* - Most intensifiers can be used before every adjective, but when working with helping verbs, there are more exceptions. For example, you can say *zhēn de yīnggāi* and *tèbié yīnggāi*, but not *fēicháng yīnggāi* or *hěn yīnggāi.*

D. **1.** Wǒmen yīnggāi bìmiǎn **tài cháng** chóngfù Shén de míngzi. **2.** Zài shēnghuó zhōng bǎochí gōngzuò, yúlè hé xiūxī de pínghéng **chāojí zhòngyào** OR **shì chāojí zhòngyào de**. **3.** Nǐmen jiāng de fúyīn nèiróng dōu **hěn xīyǐn rén**, kěshì wǒ zěnme zhīdào tāmen dōu shì zhēn de ne? **4.** Tāmen shuō de **mán yǒu** dàolǐ de, kěshì wǒ hái bú shì hěn néng xiāngxìn rén kěyǐ fùhuó. **5.** Jīdū wèi wǒmen tígōng le yí gè tuōlí zùi'è hé huòdé yīzhì de fāngfǎ, **zhēn shì tài hǎo le**. **6.** Correct **7.** Correct **8.** Jiǎofù shíyīfèngxiàn gāng kāishǐ kěnéng huì gǎnjué xiàng shì yí gè **hěn dà de xīshēng**, kěshì duō liǎojiě zhī hòu jiù huì fāxiàn tā què shì yí gè fēicháng dà de zhùfú.

E. "...**fēicháng** huóyào de Wèilǐgōnghuì de mùshī zài yìqǐ; ...Tā de tàidù lìng wǒ **fēicháng** jīngyà; tā duì wǒ shuō de huà búdàn mò bù guānxīn, hái **fēicháng** qīngshì, shuō nà **wánquán** shì shǔyú móguǐ de..."

G. Answers will vary. Intensifier locations are bolded:
Wō gāng dào Táiwān de shíhòu gǎnjué **hǎo** hàipài. Dì-yī gè lǐbài, wǒ **chāo** pà gēn rènhé rén shuō huà. Yīnwèi wǒ nà shíhòu juédé wǒ de Zhōngwén **fēicháng** bù hǎo, suǒyǐ wǒ **hěn** pà rénmen tīngbùdǒng wǒ jiǎng shénme. Wǒ yě **mán** pà bèi tāmen jùjué. Kěshì, wǒ de tóngbàn duì wǒ **zhēn** yǒu xìnxīn, tā yìzhí **hěn** gǔlì wǒ yǒnggǎn de qù gēn lù shàng de rén fēnxiǎng wǒ nèixīn de gǎnjué. Tā yě bāng wǒ míngbái ***zuì** zhòngyào de bú shì wǒ de Zhōngwén chéngdù, ér shì yì kē qiānbēi de xīn hé duì Zhǔ de xìnxīn. *Note that zuì is the only intensifier that can be placed in the last sentence.

H. Kàndào zìjǐ de dìxiōng shí fēicháng gāoxìng, ...tāmen de lǐjiělì hěn qiáng.

Simple Comparisons

A. **1.** bǐjào **2.** gèng **3.** zuì **4.** gèng **5.** bǐjiào **6.** zuì **7.** gèng **8.** none **9.** zuì **10.** gèng

B. **1.** no **2.** gèng duō **3.** gèng duō (de) **4.** gèng duō (de) **5.** no **6.** bǐjiào duō, bǐjiào duō **7.** zuì duō (de) **8.** no, no **9.** no **10.** no, no **11.** no **12.** gèng duō **13.** no **14.** no **15.** bǐjiào duō (de)

C. **1.** Qíshí, nǐ de jiā lí jiàotáng bǐjiào jìn. **2.** Wǒ gèng bù xiǎng zuò Shén suǒ bù xǐyuè de shì. **3.** Wǒ zuì xǐhuān de shīgē shì "Ài zài Jiā." **4.** Wǒmen bìxū yuànyì jiēshòu gèng duō de kǎoyàn. **5.** Nǐmen chuánjiàoshì bǐjiào niánqīng, kěnéng bù dǒng... **6.** Dào mùqián, tā zuì xǐhuān jiārén jiātíng wǎnhuì. **7.** Zhè cì jīnglì hòu, wǒ gèng xiǎng liǎojiě nǐmen chuánjiàoshì zěnme kěyǐ xiāngxìn Shén. **8.** Tiānfù duì Tā háizi de ài chāoguò wǒmen de lǐjiělì. **9.** Shènglíng de ēncì shì Tiānfù zuì bǎoguì de ēncì zhīyī. **10.** Shǒu Ānxīrì wéi shèng shǐ wǒ duì Jīdū de xìnxīn biàndé gèng jiānqiáng.

D. **1.** *Nǐ nèixīn zuì shēnchù de yuànwàng shì shénme?* - *Shēnchù* is an adjective, so you do not need *duō* between *zuì* and *shēnchù*. **2.** *Gōngsī bú shì zuì zhòngyào de shèhuì dānwèi.* - *Bù* does not go before *bǐjiào, gèng,* or *zuì* in a comparison sentence. **3.** *Zhèxiē gāigézhe xúnzhǎo le gèng duō de fúyīn zhīshí.* - *Fúyīn zhīshí* is not an adjective, so you need to add the adjective *duō* before it. **4.** *Zhìhuìyǔ de nàge bùfèn bǐjiào nán fúcóng?* - *Bǐjiào nán* is an adverb phrase which is modifying *fúcóng*, so *bǐjiào nán* goes in front of *fúcóng*. **5.** *Nǐ dú de shíhòu, yǒu méiyǒu yìxiē bǐjiào nán* lǐjiě *de dìfāng?* - *Nán* is an adjective, so you do not need *duō* between *bǐjiào* and *nán*. **6.** *Wǒmen zài shèngdiàn lǐ lì gèng gāo de shèngyuē.* - *Gāo* is an adjective, so you do not need *duō* between *gèng* and *gāo*. **7.** *Yì jiārén yìqǐ kàn diànshì de shíhòu, bú shì zuì shìhé xuéxí fúyīn de.* - Putting *bú* directly in front of *shìhé* makes it the **least** conducive. You're not trying to say it's the least conducive, just that it's **not the most** conducive. **8.** *Qídǎo huì tígōng gèng duō de jīhuì tīng Shènglíng de tíshì.* - *Jīhuì* is not an adjective, so you need to add the adjective *duō* before it. **9.** *Jièzhe huǒgāi, wǒmen néng gèng fēngfù de gānshòudào Shènglíng de lìliàng.* - The English sentence uses "even more." *Gèng* is a better translation. **10.** *Rúguǒ nǐ fàn nàxiē bǐjiào yánzhòng de zuì, nǐ jiù xūyào gēn zhǔjiào miàntán.* - The English sentence uses just "more," not "even more." *Bǐjiào* is a better translation.

E. **1. Zuì zhòngyào** de shì, Tā wánchéng le shúzuì. **2.** Correct **3.** Shén de zhìhuì **bǐ** rén de zhìhuì gāo. (For more information on this pattern, see "Comparisons – More Than") **4.** Jièzhe xuéxí **gèng duō** guānyú Jīdū de fúyīn, wǒmen de xìnxīn huì zēngjiā. **5.** Zhèxiē rén huì zài **zuì gāo de guódù** huòdé yǒngshēng. **6.** Bǐdé, Yǎgè, hé Yuēhàn **shì Jīdū zuì chū de** sān wèi Shǐtú. **7.** Correct **8.** Fùxīng de fúyīn néng xiézhù jiārén péiyǎng **gèng jiānqiáng** de guānxì. **9.** Jièzhe dú jīngwén, wǒmen kěyǐ liǎojiě **rúhé gèng yǒuxiào** de wèi tārén fúwù. **10.** Dāng wǒmen **gèng liǎojiě** Jīdū de shúzuì shí, wǒmen huì gèng xiǎng fúcońg Tā.

G.

	Before	After
1st *bǐjiào*	We are selfish.	We are less selfish.
2nd *bǐjiào*	Our own trials seem serious.	Our own trials don't seem so serious.
1st *gèng*	Our life might be somewhat substantive.	Our life is even more substantive.
2nd *gèng*	We might be able to "find" ourselves to some extent.	It is even easier to "find" ourselves.

Comparisons – More Than

A. **1.** Mó'ěrménjīng bǐ rènhé yì běn shū dōu zhèngquè. **2.** Jiātíng de shībài bǐ rènhé shībài gèng bēicǎn. **3.** Méiyǒu rènhé shì bǐ wǒmen de jiātíng gèng zhòngyào. **4.** Wèishénme xuǎnzé xié'è de rén bǐ xuǎnzé liángshàn de rén duō ne? **5.** Wǒ xiànzài bǐ yǐqián gèng xiǎng liǎojiě nǐmen jiàohuì. **6.** Jiùzhǔ Yēsū Jīdū bǐ wǒmen rènhé yí gè rén dōu qiānbēi. *Zuì* cannot be used with *bǐ*. **7.** Hè Dìxiōng bǐ Hè Jiěmèi gèng yuànyì wánchéng wǒmen yāoqǐng tāmen zuò de chéngnuò. **8.** Wǒmen bù bǐ Tiānfù gèng zhīdào wǒmen xūyào shénme.

B. **1.** Thing A - the temple; Thing B - any other place on the earth; Adjectives - sacred, dignified. **2.** Thing A - this; Thing B - what I'm learning at school; Adjective - better; Amount - so much. **3.** Thing A - Brother Lin's progress today; Thing B - yesterday; Adjective - greater. **4.** Thing A - now; Thing B - before; Adjective - greater; Amount - a little. **5.** Thing A - Sister Xia's interest in having religion; Thing B - her husband's; Adverb - more; Amount - somewhat. **6.** Thing A - your Chinese; Thing B - you thought; Adjective - better. **7.** Thing A - Heavenly Father; Thing B - you; Verb - know. **8.** Thing A - the study of doctrine to improve behavior; Thing B - a study of behavior to improve behavior; Adjective - quicker.

C. **1.** Shèngdiàn shì yí gè bǐ shì shàng rènhé yí gè dìfāng gèng shénshèng, gèng zhuāngyán de dìfāng. **2.** Zhèlǐ bǐ wǒ zài xuéxiào suǒ xué de yào hǎo de tài duō le! **3.** Lín Dìxiōng jīntiān de jìnbù bǐ zuótiān de jìnbù gèng dà. **4.** Gāo Dìxiōng xiànzài bǐ yǐqián gèng kěwàng zhīdào Shén de cúnzài. **5.** Xià Jiěmèi xìn jiào de xìngqù bǐ tā xiānshēng duō yìxiē. **6.** Yàoshì nǐ yǒu zìxìn nǐ jiù huì fāxiàn nǐ de Guóyǔ bǐ nǐ xiǎng de hái yào hǎo. **7.** Jiànlì gēn Shén de guānxì zhòngyào de yì huán shì chéngrèn Tiānfù bǐ nǐ gèng zhīdào nǐ xūyào shénme. **8.** Yánjiū fúyīn jiàoyì yǐ gǎijìn rén de xíngwéi bǐ yánjiū xíngwéi kēxué gǎijìn rén de xíngwéi lái de gèng kuài.

D. **1.** *Qiānbēi de yí bùfèn shì wǒmen bú yào yǐwéi zìjǐ bǐ qítā rén hǎo.* - Remember that intensifiers like *hěn* and *fēicháng* cannot be used when comparing things with *bǐ.* Instead, you must use *duō le* or *de duō* or just remove the intensifier. **2.** *Yēsū Jīdū hé Tiānfù yǒu gǔròu shēntǐ, Shènglíng méiyǒu.* - *Bǐ* can only be used in comparing different degrees of a certain attribute. It cannot be used when dealing with absolutes. There are not different degrees of having a body, thus *bǐ* should not be used in this sentence. **3.** *Wúsī fúwù de rén huòdé de bǐ fùchū de duō.* - Remember that *bǐ* and *bǐjiào* will never be used in making the same comparison, it is redundant. It is however possible for them both to appear in the same sentence is if there are two comparisons in one phrase. **4.** *Měi tiān dú yì diǎn jīngwén bǐ wánquán bù dú jīngwén hǎo*. - Grammatically, the original sentence is correct. However, *háiyào* and *gèng* imply that both options are good, just that one option is "more good" than the other. So if *háiyào* is present, we are saying that not reading scriptures is good, but reading a little bit is better, which is not the meaning we want to communicate. **5.** *Wǒmen yōngyǒu de dōngxī bǐ shì shàng suǒyǒu cáifù jí kēxué zhīshí gèng yǒu jiàzhí.* - You can put single words after comparing two things only if they by themselves are adjectives. Because *jiàzhí* is a noun, it must have something before it or it is incorrect. **6.** *Zūnshǒu zhìhuìyǔ suǒ dàilái de língxìng zhùfú bǐ shēntǐ shàng de zhùfú gèng bǎoguì.* - Although there is an "are" in the English sentence, the Chinese *shì* is not needed when comparing two things with *bǐ*. It is already implied. **7.** *Nǐ yǎngchéng le dú Mó'ěrménjīng de xíguàn yǐhòu, huì fāxiàn kàn Mó'ěrménjīng de nàxiē rìzi bǐ méiyǒu kàn de rìzi hǎo dūo le.* - Although *duō hǎo* is a correct way of describing some things, it is not a valid ending when making comparisons.

E. **1.** Nǔlì dàn shībài le bǐ cóngwèi chángshìguò **hǎo de duō**. **2.** Língtīng bǐ kuākuā qí tán zhòngyào **duō le**. **3.** Correct **4.** **Shén hé rén zhījiān de guānxì bǐ shénme dōu zhòngyào**. **5.** Wǒ juédé rènshí le fúyīn yǐhòu, shēnghuó bǐ yǐqián gèng **(removed)** chōngshí. **6.** Méiyǒu shòu xǐ bǐ shòu xǐ dàn mǎshàng líkāi jiáohuì **(removed)** hǎo. **7.** Suīrán tā bǐ tā dìdi yǒu qián, dànshì tā què méiyǒu **bǐ** dìdi kuàilè. **8.** Shì shàng méiyǒu **bǐ chuándào** gèng wěidà, gèng zhòngyào de shì.

G. **1.** *Jīngwén zhōng yòng tàiyáng de róngyào lái bǐyù zhège guódù.* - In the scriptures this kingdom is compared to the glory or brightness of the sun. **2.** *Zhège guódù bèi bǐyù wéi yuèliàng de róngyào*. - This kingdom is compared to the glory of the moon. **3.** *Zhège guódù bèi bǐyù wéi xīngxīng de róngyào*. - This kingdom is compared to the glory of the stars.
Two ways of making comparisons: 1) *yòng ___ lái bǐyù ___* 2) *___ bèi bǐyù wéi ___*

Comparisons – As Much As and Less Than

A. **1.** Mó'ěrménjīng yǒu Shèngjīng nàme gǔlǎo ma? **2.** Zhǎnglǎo yǒu zhǔjiào nàme dà de quánlì ma? **3.** Míngyù méiyǒu jiātíng nàme zhòngyào. **4.** Wǒ méiyǒu Mèng Zhǎnglǎo nàme shúxī wǒmen de qūyù. **5.** Duōmǎ méiyǒu qítā de shǐtú nàme qiáng de xìnxīn. **6.** Wǒmen de qítā mùdàoyǒu dōu méiyǒu Lǐ Jiěmèi nàme duō wèntí. **7.** Wú Dìxiōng méiyǒu tā tàitài nàme yǒu xìngqù ma?

B. **1.** True **2.** True **3.** False; Zhōngguóren yìbān méiyǒu Měiguórén nàme gāo. **4.** True **5.** False**;** Níféirén méiyǒu Lāmànrén nàme duō. **6.** False; Chuánjiàoshì méiyǒu chuándàobù huìzhǎng nàme duō zérèn. **7.** False; Jiùyuē duìyú Shúzuì de jiàodǎo méiyǒu Mó'ěrménjīng nàme qīngchǔ.

C. **1.** Kēlín'āndùn méiyǒu tā gēge nàme zhōngxìn. **2.** Wǒ méiyǒu wǒ tóngbàn nàme xǐhuān nà shǒu shèngshī. **3.** Zuótiān yǒu jīntiān zhème máng ma? **4.** Wǒ de xìnxīn hái méiyǒu nǐmen de nàme qiáng. **5.** Wǒ xūyào huǐgǎi, yīnwèi wǒ méiyǒu Tiānfù xīwàng de nàme qiānbēi. **6.** Mó'ěrménjiàotú dōu yǒu nǐ fùmǔqīn zhème duō háizi ma?

D. **1.** *Wǒmen méiyǒu shì shàng hěn duō rén nàme qióng*. - The two elements to be compared were in the wrong order. The sentence actually said, "Many people on the earth are not as poor as we are." **2.** *Wǒ méiyǒu tā nàme huì chàng gē*. - The structure should always be Thing A *méiyǒu* Thing B *nàme* (attribute). **3.** *Wǒ jīntiān hé zuótiān xǐng de yíyàng zǎo*. - Native speakers almost never use *yǒu...nàme* unless they are asking a question. Use *yíyàng* to make a "same as" comparison instead. You could use *méiyǒu* to say, "Today I didn't wake up as early as yesterday": *Wǒ jīntiān méiyǒu zuótiān xǐng de zǎo.* **4.** *Wǒmen méiyǒu wǒmen de mùdàoyǒu nàme duō yōulǜ.* - When comparing quantity, the object whose quantity is being compared is generally either placed after the first of the two subjects being compared or else at the end of the sentence, after *duō*. **5.** *Wǒmen méiyǒu Shén de xiānzhī nàme míngzhì.* - The original sentence was grammatically correct, but it said, "We are not wiser than the prophet of God." That construction leaves open the possibility that we are just as wise. **6.** *Wǒ de yánjiǎng méiyǒu nǐ de cháng.* - The original sentence said, "My talk is not the same length as yours." It didn't specify whether mine is longer or shorter. (Also, most natives would choose to say "*...gēn nǐ de bú yíyàng cháng*" rather than "*...bù gēn nǐ de yíyàng cháng*" if they wanted to say that the talks are different lengths.) **7.** *...yǒu wǒ xiànzài zhème jǐnzhāng ma?* - *Wǒ* and *xiànzài* are both close to the speaker, thus *zhème* is preferred over *nàme.*

E. **1.** Wǒ de Zhōngwén wèishénme méiyǒu tā **de** nàme hǎo? **2.** Wǒmen jīntiān méiyǒu zuótiān qiāo **de** mén duō. **3.** Zhè cì kè méiyǒu **(removed)** shàng cì kè xiàoguǒ hǎo. **4.** Correct **5.** Wǒ **bèi de jīngwén méiyǒu tā bèi de nàme duō.** **6.** Wǒmen gèrén méiyǒu Shènglíng **nàme dà de shuōfúlì**. **7.** Fúyīn bǐ shì shàng suǒyǒu de cáifù dōu bǎoguì. (Don't use *yǒu...nàme* unless you are asking a question.) **8.** ...méiyǒu zhè cì de **zhème** qiángliè. (The sentence wasn't incorrect, but *zhème* is preferred.) **9.** Wèishénme shì shàng de yíqiè, bǐrú shìyè, jīnqián, míngyù, dōu méiyǒu **jiātíng nàme zhòngyào**? **10.** Correct

H. Wǒmen jīntiān qiāo de mén méiyǒu zuótiān de duō. OR Wǒmen jīntiān qiāo de mén méiyǒu zuótiān de nàme duō. OR Wǒmen jīntiān méiyǒu zuótiān qiāo de mén duō. OR Wǒmen jīntiān méiyǒu qiāo zuótiān nàme duō de mén.

Comparisons – Same and Similar

A. **1.** Wǒmen hé bié de jiàohuì quèshí bù yíyàng. **2.** Wǒmen de zōngjiào bèijǐng bù yíyàng. **3.** Mó'ěrménjīng hé Shèngjīng yíyàng dōu shì láizì Shén de jīngwén. **4.** Měi gè rén dōu yòng yíyàng de fāngfǎ qídǎo ma? **5.** Nǐmen de jiàohuì wèishénme hé bié de Jīdūjiào bù yíyàng? **6.** Xiàng Shén qídǎo jiù xiàng yí gè rén hé lìng yí gè rén jiǎng huà yíyàng. **7.** Fúyīn yuánzé zài guòqù, xiànzài hé jiānglái dōu shì yíyàng de. **8.** Wǒmen bù néng xiàng Sādàn hé tā de zhuīsuízhe yíyàng yuǎnlí Shén. **9.** Wǒmen yào xiàng Jiùzhǔ yíyàng ài wǒmen de xiōngdì jǐemèi. **10.** Tīngdào Shen yě ài tā, Zhū Nǎinǎi xiàng háizi yíyàng kū le.

B. **1.** Wǒ zěnyàng cái néng péiyǎng xiàng nǐmen yíyàng de xìnxīn ne? **2.** Xiàng nǐ ài nǐ de háizi yíyàng, Tiānfù yě ài nǐ. **3.** Xiàndài xiānzhī hé gǔdài xiānzhī yōngyǒu yíyàng de quánbǐng. **4.** Wǒmen zěnyàng cái néng biàndé xiàng Tiānfù yíyàng? **5.** Dāng wǒmen de rénshēng mùbiāo hé Shén wèi wǒmen zhǔnbèi de yíyàng de shíhòu, wǒmen cái néng dédào zhēnzhèng de xìngfú. **6.** Nǐmen hé bié de jiàohuì bù yíyàng; nǐmen shì Mó'ěrménjiào, bú shì Jīdūjiào, duì ba? **7.** Yè Jiěmèi hé tā xiānshēng de xūyào bù yíyàng; tāmen duì Shén de kànfǎ yě bù yíyàng. **8.** Suīrán wǒmen de jiàohuì hé nǐ de jiàohuì yíyàng dōu xìn Jīdū, wǒmen de jiàohuì hái yǒu yìxiē hěn zhòngyào de chābié. **9.** Wǒmen hé Shén bù yíyàng, wǒmen hé Tā de zuì dà chābié shì: Tā shì wánměi de, ér wǒmen shì bù wánměi de. **10.** Shén fùxīng de jiàohuì jiù xiàng Jīdū zài shì shí de jiàohuì yíyàng.

C. **1.** *Wǒmen de jiātíng bèijǐng gēn tāmen de bù yíyàng.* - Although we often use "from" in English when making comparisons, we do not directly translate it to *cóng*. Follow the format described in the lesson, Thing A *gēn/hé/xiàng* Thing B *yíyàng*. **2.** *Wǒmen língtǐ de yàngzi xiàng wǒmen xiànzài de yàngzi yíyàng.* - Similar to above, in English we use "is", but in Chinese you don't directly translate it to *shì*. **3.** *Shòu xī hòu, nǐ de língxìng shēnghuó jiù zài yě bú huì gēn nǐ yǐqián de shēnghuó yíyàng le.* - Always stick with the format *hé/gēn...yíyàng; yíyàng* will never come directly before *gēn*. **4.** *Wǒ de fùqīn shì wǒ zài shì shàng zuì pèifú de rén, wǒ xiǎng biàndé xiàng tā yíyàng.* - When saying we want to become like someone, *xiàng* needs to have *yíyàng* with it. **5.** *Wǒmen zài shì shàng de jiātíng bèijǐng hé nǐmen de bù yíyàng, dànshì wǒmen zài tiān shàng de jiātíng bèijǐng shì yíyàng de.* - Same as above, *bǐ* cannot be used in this format. **6.** *Shén gěi wǒ de kǎoyàn gēn nǐ de kǎoyàn bù yíyàng, dànshì kǎoyàn de mùdì què shì yíyàng de: jiù shì xuéxí, jìnbù, bìng huòdé zhìshí.* - Follow the format described in the lesson (see 1 above). **7.** *Rúguǒ nǐ xiàng Yǎliè de gēge nàyàng biǎodá xìnxīn, Tiānfù yíyìng huì huídá nǐ de dǎogào.* - When you want to say that someone does something in the same manner as someone else, the format is A *xiàng* B *zhèyàng*/*nàyàng* VO.

D. **1.** Yēsū hé Tiānfù **zhǎng de yíyàng** ma? Tāmen zhǎng de xiàng ma? **2.** Correct **3. Hé gǔdài xiānzhī yíyàng**, Yuēsè Sīmì bèi Shén zhàohuàn wéi zhè zuìhòu fúyīnqī de xiānzhī. **4.** Yàdāng he Xiàwā zhuìluò hòu de qíngkuàng hé zhuìluò qián de **(removed)** hěn bù yíyàng. **5.** Nǐmen de jiàohuì zhēn de **hé bié de jiàohuì bù yíyàng**, nǐmen dú Mó'ěrménjīng ér biérén zhǐ dú Shèngjīng. **6.** Hěn duō rén juédé zōngjiào **dōu yíyàng** (OR zōngjiào dōu shì yíyàng de), kěshì wǒmen juédé zōngjiào què yǒu yìxiē zhòngyào de bù tóng. **7.** Correct **8.** Suīrán wǒmen de jīnglì **(removed)** bù tóng, dànshì wǒmen de mùbiāo shì yíyàng de: chíshǒu dàodǐ, huídào Shén de miànqián. **9.** Zhǐyào yǒu xìnxīn hé biérén fēnxiǎng fēngmǎn de fúyīn, Jiùzhǔ jiù huì bāngzhù nǐ, shǐ nǐ fāxiàn yuànyì jiēshòu fúyīn de rén jiù rú diào yú shí néng dédào hěn duō yú **yíyàng**.

E. The kingdom of heaven is compared to a treasure hid in a field (*bǎobèi cáng zài dì lǐ*), a pearl of great price (*zhòngjià de zhūzi*), and a net cast into the sea (*wǎng sàn zài hǎi lǐ*).

Review: Describing Objects, People, and their Characteristics

A. Yēsū Jīdū wèile shú wǒmen de zuì, zāoshòu le **bǐ** rènhé rén suǒ zāoshòu de **gèng** duō, gèng dà de kǔnàn hé tòngkǔ—nà tòngkǔ shì rúcǐ **(removed)** jùliè, yǐzhìyú tā de měi gè máokǒng dōu liú le xuè. Tā zuò le zhè yíqiè, jiù shì wèile bāngzhù wǒmen biàndé **xiàng Tā yíyàng** wánměi. Rúguǒ wǒmen fēicháng **(removed)** nǔlì de xiàofǎng Tā de bǎngyàng, bìng chíshǒu dàodǐ, wǒmen jiù huì dédào yǒngshēng. Yǒngshēng shì Shén de ēncì, tā zhǐ cìgěi ànzhào fúyīn shēnghuó **de** rén. Tā shì rénlèi suǒ néng dádào de **zuì** gāo jìngjiè. Měi gè rén dōu huì sǐ, yě huì fùhuó. Dāng wǒmen fùhuó shí, wǒmen huì jiēshòu Shén de shěnpàn. Shěnpàn hòu, wǒmen huì bèi dàidào bù tóng de guódù. Gāoróng guódù **shì** wèi nàxiē xìn Shén, huǐgăi bìng zūnshǒu shèngyuē de rén zhǔnbèi de. Tāmen huì zhù zài Shén de miànqián, biàndé **xiàng Shén yíyàng** bìng hé tāmen de jiārén yǒngyuǎn tóngzhù. Zhōngróng guódù shì bǐ gāoròng guódù **dī yì diǎn** de guódù, tā shì wèi nàxiē méiyǒu jiēshòu Jīdū de fúyīn, dàn guò gāoshàng shēnghuó de rén zhǔnbèi **de**. Dīróng guódù shì zuì dī róngyào de guódù, shì wèi nàxiē huó zài zuì zhōng ér méiyǒu huǐgăi **de** rén zhǔnbèi de. Zhǐyào nǐ jiēshòu Yēsū Jīdū de fúyīn, gēnsuí Tā de bǎngyàng, bìng chíshǒu dàodǐ, nǐ jiù néng dédào Shén wèi nǐ zhǔnbèi de zuì **(removed)** róngyào de zhùfú.

B. **1.** Wǒ **(removed)** mán tóngyì nǐ zhège shuōfǎ. (Intensifiers) **2.** Shén bǐ rènhé rén **gèng** ài wǒmen měi yí gè rén. (Comparisons - More Than) **3.** Nǐ rènwéi Shén de yíqiè ēncì zhōng **zuì** wěidà de ēncì shì shénme? (Simple Comparisons) **4.** Shì shàng hái yǒu **bǐ** wǒmen jiārén de jiànkāng, xìngfú gèng zhòngyào de dōngxī ma? (Comparisons - More Than) **5.** Nǐ duì nǐ de háizimen **de** zuì dà qīwàng shì shénme? (Possessive and Descriptive - *De*) **6.** Shòudào Shènglíng de qǐfā yǐhòu, wǒ de xīnlǐ **hěn** shūfú**.** (“To Be” Verb) **7.** Fúyīn jiù xiàng yì kē wújià de zhēnzhū **yíyàng**. (Comparisons - Same and Similar) **8.** Tiānfù **fēicháng** guānxīn wǒmen de měi yì diǎn jìnbù. (Intensifiers) **9.** Wǒmen **hěn xiǎng** xiézhù Lán Jiātíng bǐjiào hǎo de yīngyòng tāmen yǐjīng zhīdào de zhēnlǐ. (Intensifiers) **10.** Méiyǒu shénme bǐ xuānjiǎng fúyīn duì wǒmen **gèng** yǒu jiàzhí. (Comparisons - More Than) **11.** Àiméng zuò le Lāmónà Wáng **de** yí gè hěn wēnshùn hé zhōngxìn de púrén. (Possessive and Descriptive - *De*) **12.** Xìnxīn duì wǒmen zài fúyīn zhōng de jìnbù **(removed)** fēicháng zhòngyào. OR Xìnxīn duì wǒmen zài fúyīn zhōng de jìnbù shì fēicháng zhòngyào **de**. (Intensifiers) **13.** Tā xiànzài **hěn** xūyào Jīdū de ēndiǎn. (Intensifiers) **14.** Nǐmen yǒu Fójiào **nàme** duō de qīngguī jièlǜ ma? (Comparisons - As Much As and Less Than) **15.** Shì shàng de rènhé chénggōng dōu **méiyǒu** jiātíng de xìngfú nàme zhòngyào. (Comparisons - More Than) **16.** Méiyǒu shénme néng **bǐ** fúyīn gěi wǒmen dàilái gèng dà de mǎnzú hé kuàilè. (Comparisons - More Than) **17.** Nǐ xiànzài zuì **(removed)** xīwàng dédào shénme? (Simple Comparisons) **18.** Wǒmen yào **xiàng** làzhú **yíyàng** zhàoliàng biérén. (Comparisons - Same and Similar) **19.** Shén shì wánměi **de**, wǒ zěnme kěnéng biànde xiàng Tā yíyàng wánměi ne? (“To Be” Verb) **20.** “Fúyīn zuì **(removed)** tiánměi de guǒshí zhī yī shì Shén de kuānshù” (Anderson, *Liahona*, Nov. 2009, 41). (Simple Comparisons) **21.** Wǒmen zhīdào zhè duì nǐ kěndìng **hěn** nán. (Intensifiers) **22.** Tā māma yì shuō yào jiēshòu xǐlǐ, tā jiù gāoxìng **de bùdéliǎo**. (Intensifiers) **23.** Jiù xiàng Yēsū Jīdū zài shì shí **yíyàng**, fúyīn de shǒuyào yuánzé hé jiàoyí shì wǒmen bìxū jiēshòu de. (Comparisons - Same and Similar) **24.** Tā **bǐjiào bù** xǐhuān wǒmen shùnbiàn lái bàifǎng tā; wǒmen yīnggāi xiān dǎ gè diànhuà gěi tā. (Simple Comparisons) **25.** Wǒ zhīdào rúguǒ wǒmen dìqū de chuánjiàoshì yùnyòng gèng **duō de** xìnxīn, wǒmen jiù huì kàndào qíjì. (Simple Comparisons) **26.** Cónglái méiyǒu yì jié jīngwén bǐ Yǎgè Shū 1:5 zài Yuēsè de xīn zhōng suǒ chǎnshēng de lìliàng **gèng** dà. (Simple Comparisons) **27.** Wǒ bù xǐhuān Jīdūjiào páichì qítā zōngjiào de tàidù; wǒ **bǐjiào** xǐhuān Fójiào de bāoróng tàidù. (Simple Comparisons) **28.** Wǒmen kěnéng **méiyǒu** Yīsèliè nàme duō de háizi, dàn wǒmen yě kěyǐ zuò zhèngyì de jiāzhǎng. (Comparisons - As Much As and Less Than) **29.** Jiàndào Jīdū jiù xiāngxìn Tā de rén yǒu fú le; méi jiàndào Tā què hái shì xiāngxìn de **gèng** yǒu fú le. (Simple Comparisons) **30.** Wǒ méiyǒu wǒ de tóngbàn nàme **huì** wèn hěn qīngchǔ de wèntí. (Comparisons - As Much As and Less Than) **31.** Wǒmen hé nǐmen **yíyàng** xūyào Yēsū Jīdū de Shúzuì. (Comparisons - Same and Similar) **32.** Wǒ juédé wǒmen de zhǔjiào kànqǐlái **hěn xiàng** wǒ de yéye. (Comparisons - Same and Similar) **33.** Wǒmen dōu yào gèng **hǎo de** shíxiàn wǒmen cóng *Xuānjiǎng Wǒ de Fúyīn* lǐ xuédào de dōngxī. (Simple Comparisons) **34.** “Wǒmen bùjǐn yào nǔlì xuéxí, **gèng** xūyào chíxù búduàn de jiāng wǒmen xuédào de nàxiē duì de shìqíng fùzhū xíngdòng” (Bednar, *Liahona*, Nov. 2009, 17). (Simple Comparisons) **35.** Dì-yī cì zài diànshì shàng kàndào jiàohuì lǐngxiù shí, wǒ juédé tāmen bú xiàng xiānzhī **(removed)**. (Comparisons - Same and Similar) **36.** Zhǐ zài yǒu wèntí de shíhòu cái zuò dǎogào bú tài hǎo, dàn bǐ wánquán bú zuò **(removed)** hǎo. (Comparisons - More Than) **37.** Shī **bǐ** shòu gèng wéi yǒu fú. (Comparisons - More Than) **38.** Wǒmen hé Fójiào duì jiànkāng de jiàodǎo **hěn xiàng**. (Comparisons - Same and Similar) **39.** Wǒmen dōu shì **cí'ài de Tiānfù tèbié zhōng'ài de érnǚ.** (Possessive and Descriptive - *De*) **40.** Zhège xīngqī chōu de yān yǒu shàngge xīngqī **duō** ma? (Comparisons - As Much As and Less Than) **41.** Huǐgǎi bǐjiào xiàng shì yí tàng lǚchéng **(removed)**, ér bú shì yí cì jiù dà gōng gào chéng de dānyī shìjiàn. (Comparisons - Same and Similar) **42.** Jiātíng zuì **yǒu** jīhuì zài háizi rénshēng gāng kāishǐ shí, jiù shǐ tāmen wěnwěn de zǒu zài huí jiā de lù shàng. (Simple Comparisons)

C. **1.** Líng Dìxiōng shì yí gè bǐjiào ānjìng de rén, dàn tā duì xuéxí fúyīn gǎndào tèbié xìngfèn. **2.** Fúyīn de liǎng xiàng zuì zhòngyào de yuánzé shì duì Zhǔ Yēsū Jīdū de xìnxīn hé huǐgǎi. **3.** Fúyīn de guǒshí bǐ yíqiè tiánmì de gèng tiánmì, bǐ yíqiè chúnjié de gèng chúnjié. **4.** Wǒmen méiyǒu rén néng xiàng wǒmen qīwàng de nàyàng wánquán zūnshǒu Shén de jièmìng. **5.** Yīnuò rènwéi zìjǐ shì zuì méiyǒu zīgé dāng xiānzhī de rén. **6.** Rúguǒ wǒmen huǐgǎi, jiēshòu xǐlǐ, bìng chíshǒu dàodǐ, wǒmen jiù néng zài zuì gāo róngyào de guódù dé jiù. **7.** Zhǔ shuō, “Wǒ jiù shì nà wèi ānwèi nǐmen de.” **8.** Sādàn de yòuhuò lì bù bǐ wǒmen de kàngjù lì dà. **9.** Zìcóng jiārù jiàohuì yǐlái, wǒ gèng bù xǐhuān shuō xiánhuà huò zuò rènhé kěnéng huì shānghài biérén de shì. **10.** “Zài Zhǔ suǒ shèdìng de jièxiàn nèi, shēntǐ de qīnmì guānxī shì yí jiàn fēicháng měihǎo de shì” (Ballard, *Liahona*, Nov. 2009, 49). **11.** Wǒ rènwéi hěn duō rén dōu méiyǒu wǒmen chuánjiàoshì zhème xìngyùn, kěyǐ tiāntiān bāngzhù tārén biàndé gèng hǎo. **12.** Wǒmen yīnggāi xiàng shān shàng de chéngshì yíyàng shùlì bǎngyàng, gěi zhōuwéi suǒyǒu de rén kàn. **13.** Wǒ cónglái méiyǒu dúguò nàme yǒu shuōfúlì de jīngwén. **14.** Wǒmen yào chéngwéi xiàng Yēsū Jīdū nàyàng de mùyángrén. **15.** Níféi gēn Lāmàn hé Léimí'ěr bù yíyàng, tā yǒu xìnxīn Zhǔ huì wèi tāmen tígōng yìtiáo dàolù. **16.** Méiyǒu rén néng wèi tārén zuòchū bǐ Jīdū suǒ zuò de gèng dà de xīshēng. **17.** Wǒmen dà duōshù rén duì biérén hěn kèqì, lǐmào, fǎn'ér yǒu shíhòu duì wǒmen zuì ài de rén luàn fā píqì. **18.** Wūlíng hé Tǔmíng shì Yuēsè Sīmì yòng lái fānyì Mó'ěrménjīng de liǎng kē gùdìng zài xiōngpái shàng de shítóu. **19.** Wǒ zhīdào huózhe de xiānzhī shì jīnrì Zhǔ zài shì shàng de dàiyánrén, tā xiàng Yuēsè Sīmì yíyàng, chíxù búduàn de dàilǐng wǒmen gèng jiējìn wǒmen de Tiānfù. **20.** Wǒmen jìnbù shí, duì rénshēng jiù huì kàn de gèng qīngchǔ, yě huì gèng qiángliè gǎnshòudào Shènglíng duì wǒmen de yǐngxiǎng.

D. **1.** 1 Nephi 8: (v. 10) *hěn kěkǒu*; (v. 11) *zuì tiánměi de, shì báisè de, chāoguò wǒ suǒ jiànguò de rènhé báisè*; (v. 12) *bǐ qítā suǒyǒu guǒzi dōu kěkǒu***.** Alma 32:42: *zuì wéi bǎoguì, bǐ yíqiè tiánmì de gèng tiánmì, bǐ yíqiè jiébái de gèng jiébái, bǐ yíqiè chúnjié de gèng chúnjié*. Alma 36:20-21 mentions marvelous light and joy that is more exquisite and sweet than anything else. 3 Nephi 19:25 mentions whiteness that exceeds all whiteness. 1 Nephi 11:22-23: *bǐ yíqiè dōu lìng rén kěwàng* (able more than anything else to cause people to desire)*, zuì néng ràng línghún kuàilè* (most able make the soul happy). **2.** *chāoguò* - to exceed, to surpass; *duōme* (intensifier) - so, what, how (in an exclamation); *yóurú* - just as, like; *shèngguò* - to be superior to, to exceed; *rúcǐ* - that, so (when used before an adjective)

F. Mystery Concept **1:** *dǎogào*; Mystery Concept **2:** *chāoshēng*; Mystery Concept **3:** *jìnshí juānxiàn*

Prepositions - *Duì* and *Xiàng*

A. **1.** Jīatíng duì měi yí gè rén ér yán dōu shì hěn zhòngyào de. **2.** Nǐ duì jīntiān suǒ tǎolùn de nèiróng hái yǒu wèntí ma? **3.** Yǒu Shènglíng shí, wǒmen duì yīnggāi zuò de shìqíng huì yǒu yì gǔ wēnnuǎn shūfú de gǎnjué. **4.** Jièzhe xīlǐ nǐ kěyǐ xiàng Tiānfù biǎomíng nǐ yuànyì fúcóng Tā, zǒu zài Tā de dàolù shàng. **5.** Nǐ juédé jiārù jiàohuì duì nǐ de jiātíng huì yǒu shénme yīngxiǎng? **6.** Zài chéngyuán dàhuì shàng, xiānzhī huì duì chéng qiān shàng wàn de rén zuò yǎnjiǎng. **7.** Suǒyǒu duì Shén yǒu xìnxīn bìngqiě zhēnxīn huǐgǎi de rén dōu néng dé jiù.

B. **1.** duì **2.** both **3.** duì **4.** duì, duì **5.** xiàng **6.** both

C. **1.** Nǐ duì nǐ de háizi yǒu shénme yàng de yuànwàng? **2.** Jièzhe qídǎo, nǐ kěyǐ xiàng Shén biǎodá nǐ duì Tā de gǎnjī. **3.** Zài zhěng gè Shèngjīng lìshǐ zhōng, Shén xiàng Tā de xiānzhī qǐshì fúyīn. **4.** Ànzhào wǒmen gāng fēnxiǎng guò de shì, shúzuì duì nǐ yǒu shénme yìyì? **5.** Shén xiàng wǒmen biǎodá Tā de ài de zhòngyào fāngshì zhī yī jiù shì zhàohuàn xiānzhī. **6.** Nǐ juédé liǎojiě Zhuìluò duì nǐ de yǐngxiǎng wèishénme hěn zhòngyào? **7.** Nǐ zěnmeyàng cái néng zhīdào Shén quèshí xiàng Yuēsè Sīmì xiǎnxiànguò? **8.** Yǒu shíhòu, wǒmen xūyào dāndú qídǎo, yǐbiàn xiàng Tiānfù qīngxiè wǒmen de língchún. **9.** Gè zhǒng měilì de zhíwù, zhǒnglèi fán duō de dòngwù, qún shān, xìliú, yǐjí dàigěi wǒmen yúshuǐ hé bīngxuě de yúncéng - zàizài dōu xiàng wǒmen zhèngmíng yǒu yí wèi Shén.

D. **1.** *Wǒmen kěyǐ gǎitiān zài lái jiàodǎo nǐ gèng duō guānyú jìndài xiānzhī duì jiātíng de xìnxí ma?* - Not all verbs in Chinese need a *duì,* some of these are *jiāo, wèn, gàosù, gěi,* and *huán.* **2.** *Yàoshì nǐ yuànyì zhēnxīn chéngyì de zuò dǎogào, nǐ jiù huì gǎndào Shén duì nǐ de ài.* - *Xiàng* cannot be used in adjective phrases. **3.** *Wúlùn chuánjiào duōjiǔ, měi yí gè chuánjiàoshì dōu yīnggāi xiàng tāmen de tóngbàn xuéxí.* - *Xiàng* can also be used similar to *gēn* sometimes, whereas *duì* cannot. **4.** *Chén Dìxiōng shuō tā xiàng Tiānfù qídǎo de shíhòu hěn xiàng zài zì yán zì yǔ éryǐ.* - The prepositional phrase must come before the verb it is modifying, not after. **5.** *Suīrán wǒ méiyǒu tīyànguò gēn nǐ yíyàng de kǎoyàn, dànshì wǒ zhīdào rúguǒ nǐ xìnlài Shén, nǐ de yíqiè dōu huì hǎoqǐlái.* - *Shén* is the object of *xìnlài*, thus *dui* is not needed, and *Shén* must follow *xìnlài*. **6.** *Wǒmen jièzhe Shènglíng de qǐshì dédào zhīshí de shíhòu, Zhǔ de Líng jiù huì duì wǒmen de yìniàn hé xīn shuō huà.* - See #4 above. **7.** *Gāng kāishǐ gēn mùdàoyǒu jiàn miàn, huídào Shén de miànqián kěnéng duì tāmen méiyǒu shénme tèbié de yìsī, tāmen kěnéng bú tài dǒng zhège zhùfú de yìyì.* - *duì* is not needed because *dào* already expresses "to". **8.** *Hú Dìxiōng běnlái juédé Tiānfù hé Yēsū Jīdū xiàng Yuēsè Sīmì xiǎnxiàn hěn bù kě sīyì, kěshì tā zìjǐ zuò le dǎogào yǐhòu jiù gèng néng xiāngxìn.* - See #4 above.

E. **1.** Wǒmen suǒ kěwàng de bù yídìng **duì wǒmen** shì zuì hǎo de. **2.** Correct **3.** Zhǔ **duì nàxiē lǎnduò huò bú zuò shì de rén** hěn bù gāoxìng. **4.** ...Tā yídìng huì **huídá nǐ**. **5.** Correct **6.** ...tā **duì** Shén de xìnxīn shì bǔ kě dòngyáo de. . **7.** Wǒmen de qídǎo zǒng shì huì zài **Tiānfù rènwéi duì wǒmen** zuì yǒu bāngzhù de shíjiān dédào dá'àn. **8.** Wúlùn biérén duì nǐ zěnmeyàng, nǐ yídìng yào **gěi tāmen** shùlì yí gè hǎo bàngyàng. (For more information, see Prepositions - *Wèi, Gèi, Bāng, Tì*)

F. Gè zhāng de jiàodǎo ruò duì nǐ gèrén chǎnshēng le yǐngxiǎng, nàme nǐ de jiàodǎo huì gèng fāzī nèixīn, qiě gèng yǒu lìliàng; Qiānwàn bú yào duì jiàohuì de jiàoyì duō jiā yìcè.

I. **(v. 3)** Tāmen jǔ mù **xiàng** sì zhōu zhāngwàng; **(v. 5)** yǎnjīng cháo **xiàng** fāchū shēngyīn de dìfāng; dìngjīng wàng **xiàng** fāchū shēngyīn de tiānkōng; **(v. 6)** Nà shēngyīn **duì** tāmen shuō; **(v. 8)** Yòu jǔ mù **xiàng** tiān; qúnzhòng de yǎnjīng dōu zhuǎn **xiàng** tā; yǐwéi **xiàng** tāmen xiǎnxiàn de shì wèi tiānshǐ; **(v. 9) Duì** zhòng rén shuō; **(v. 11)** Fù cóng kāishǐ shí **duì** wàn shì de zhǐyì.

Prepositions - *Wèi, Gěi, Bāng, Tì*

A. **1.** *Wǒmen míngtiān tì jiěmèi jiāo Yīngwén kè.* (Tomorrow we are teaching English class in place of the sisters.) **2.** *Nǐ xiǎng qǐng shéi bāng nǐ xǐlǐ?* (Who would you like to invite to baptize you?) **3.** *Nǐ kěyǐ gěi wǒmen jiǎng yí xià nǐ de guīxìn gùshì ma?* (Could you tell us a little bit of your conversion story?) **4.** *Dì-yī cì qù shèngdiàn shí, Lǐ Dìxiōng jiù tì tā fùqīn shòu xǐ le.* (The first time Brother Li went to the temple, he was baptized in behalf of his father.) **5.** *Wǒ yào yǒnggǎn de wèi Mó'ērménjīng de zhēnshíxìng zuò jiānzhèng.* (I need to boldly testify of the truth of the Book of Mormon.) **6.** *Wǒmen zài Tǔchéng shí, Guō Dìxiōng bāng wǒmen hé Sānxiá de mùdàoyǒu bǎochí liánxì.* (While we are in Tucheng, Brother Guo maintains contact with the investigators in Sanxia for us.) **7.** *Qǐng nǐ bāng wǒmen gěi Liáng Dìxiōng dǎ gè diànhuà, hǎo ma?* (Could you give Brother Liang a call for us?) **8.** *Wǒmen yīnggāi duō wèi wǒmen de mùdàoyǒu zháoxiǎng.* (We should give more thought/consideration to our investigators.) **9.** *Jīnguǎn wǒmen kěyǐ wèi nǐ qídǎo, dànshì, wǒmen bù néng tì nǐ dú jīngwén huò zuò gèrén qídǎo.* (Although we can pray for you, we can't read the scriptures or say your personal prayers in your place.)

B. **1.** all; *bāng* is okay, but some natives feel this is the least preferable option because it is not very formal. **2.** all; *wèi* or *gěi* make it sound like we bought the Bible for them as a gift; *bāng* and *tì* are more ambiguous—we may have just gone to buy it for them as a favor but they paid the money. **3.** *wèi* **4.** *tì*, *wèi*, or *bāng* **5.** all, but *tì* should generally only be used if you are asking the person to read the scripture in your place, which is probably less likely than just asking them to read a scripture. **6.** *bāng* or *tì*; either way, this sentence asks Elder Ban to give the prayer in place of the speaker. **7.** (1st blank) *tì* or *bāng*; *tì* specifically means that I am telling the story in place of Sister Su, but *bāng* is not so clear—I could also just be helping her out by telling the story; (2nd blank) *gěi* **8.** *bāng* (Note: In this case, *bāng* is actually not acting as a preposition, it is just a shortened form of the verb *bāngzhù*.) **9.** *wèi*

C. **1.** Qǐng nǐ bāng wǒmen gěi Liú Dìxiōng dǎ gè diànhuà, hǎo ma? **2.** "Dìqū lǐngxiù bù yīnggāi tì qítā chuánjiàoshì shèlì mùbiāo" (*Preach My Gospel*, ix). **3.** "Jīdū qīnzì jiēshòu xǐlǐ, wèi wǒmen shùlì le bǎngyàng." **4.** "Shènglíng wèi Jīdū zuò jiànzhèng, bìng bāngzhù wǒmen rènshí zhēnlǐ." **5.** Wǒmen xiǎng míngtiān lái nǐ jiā gěi nǐ jiěshì jiù'ēn jìhuà. **6.** Tòuguò wǒmen tì tāmen zhíxíng de jiàoyí, tāmen jiù néng tuōlí zuì de shùfù, bìngqiě dé jiù.

D. **1.** *Wǒmen xūyào wèi Lán Jiěmèi qídǎo.* - Prepositional phrases **always** go **before** the verb they modify. **2.** *Wǒmen míngtiān yào gěi Gān Jiātíng kàn* Guīxìn Zhǔ Jīdū. - Prepositional phrases always go before the verb they modify. It also makes sense that "give them watch" means "show." **3.** *Yēsū duì wǒmen de ài shì wúxiàn de.* - You can't use *wèi* every time you would say "for" in English. Here, we use *duì* because we are talking about Christ's love **towards** us. **4.** *Yēsū huì tì wǒmen xiàng Tiānfù qiú qíng.* - Prepositional phrases generally modify all that comes after them. Christ stands in our place to plead with the Father. **5.** *Wǒ bù liǎojiě Shén wèi wǒ zhǔnbèi de jìhuà.* - Prepositional phrases must always precede a verb; they cannot directly modify a noun. **6.** *Yīnwèi wǒ bú huì xiě zì, suǒyǐ Lán Jiěmèi bāng wǒ xiě le yì fēng xìn.* - The original sentence was grammatically correct, but using *gěi* makes it sound like Sister Lan wrote a letter **to** me. Use *bāng* to show that she wrote the letter **for** me or that she helped me write it. *Tì* could also be used. **7.** *Yēsū Jīdū tì quán rénlèi chéngdān le zuì de dàijià.* - Suffixes such as *le*, *guò*, and *zhe* always go after a verb, not the prepositional phrase. **8.** *Péng Dìxiōng gěi wǒmen jièshào le tā hěn duō péngyǒu zuò mùdàoyǒu.* This sentence needs a preposition to indicate to whom Brother Peng introduced his friends. The prepositional phrase goes before the verb. **9.** *Wǒmen yào jìxù wèi mùqián jiàohuì shìgōng shòu xiànzhì de dìfāng qídǎo.* - Adverbs go before the prepositional phrase, not between the prepositional phrase and the verb.

E. **1.** Wǒmen **wèi nǐ** gǎndào nánguò. **2.** Wǒmen měi tiān ānpái shíjiān **(removed)** yándú jīngwén. **3.** Wǒmen gǎnxiè **(removed)** chéngyuán gěi wǒmen de zhīchí. OR Wǒmen gǎnxiè Nín **ràng** chéngyuán gěi wǒmen de zhīchí. **4.** Wǒ bāng wǒmen de mùdàoyǒu pāi **le** zhè zhāng zhàopiàn. (Note: This sentence could mean that I took the picture **of** them or **for** them.) **5.** Jiàohuì **gěi hěn duō guójiā de lǐngxiù zuò le tāmen de jiāpǔ**. **6.** Correct **7.** Jùfēng hòu, jiàohuì **wèi wú jiā kě guī de rén** tígōng zāi hòu suǒ xū. **8.** "Tā yǐjīng zài Tā de xìngfú jìhuà lǐ, **wèi nǐ** zhǔnbèihǎo yí gè fāngfǎ, ràng nǐ zài chénshì shēnghuó zhōng miànlín zhèyàng de tiáozhàn hé juédìng shí, nénggòu huòdé bāngzhù" (Scott, *Liahona*, Nov. 2009, 6). **9.** Correct **10.** "Tā bèizhe zìjǐ de shízìjià zhídào wúfǎ zài wǎng qián zǒu, yóu qítā rén **bāng Tā** kángqǐ zhòngdàn" (Monson, *Liahona*, May 2010, 89). **11.** "...Wǒ, Shén, **tì quán rénlèi** chéngshòu le zhèxiē, tāmen ruò kěn huǐgǎi jiù kěyǐ bú shòu kǔ" (D&C 19:16). **12.** "Tāmen jiāng zài líng de shìjiè huòxī shì shàng de qīnrén **yījīng wèi tāmen** wánchéng zhè xiàng shìgōng" (Monson, *Liahona*, Nov. 2009, 5).

F. *wèi nàxiē huǐgǎi zìjǐ de zuì, bìng nǔlì zūnshǒu suǒyǒu jièmìng de rén, mǎnzú le* (aspect marker) *...tì wǒmen shòu le* (aspect marker) *...kěyǐ* (helping verb) *tì wǒmen xiàng Tiānfù* (another prepositional phrase) *kěnqiú.* There are no adverbs modifying the verbs in this excerpt, but adverbs also go before the prepositional phrase.

H. "Parents work together to provide for the physical, spiritual, and emotional well-being of their family. They should never expect anyone to take care of this responsibility for them."

Through

A. **1.** Sādàn tòuguò hěn duō fāngshì pòhuài jiātíng. **2.** Shènglíng huì tōngguò nǐ xiàng nǐ de jiārén zuò jiànzhèng. **3.** Tòuguò zhēnchéng de jìnshí, nǐ kěyǐ xiàng Shén biǎodá nǐ xiǎng rènshí Tā de kěwàng. **4.** Wǒmen yīnggāi zěnyàng zuò cái néng tòuguò Yēsū Jīdū de fúyīn huòdé yǒngshēng? **5.** Jièzhe Shenglíng de lìliàng, nǐmen kěyǐ zhīdào yíqiè shìqíng de zhēnshíxìng. **6.** Tòuguò Jīdū de Shúzuì, shēnghuó zhōng yíqiè bù gōngpíng de shì dōu kěyǐ dédào píngfù. **7.** Yí gè rén jièzhe zūnxíng qízhōng de jiàoxùn, bǐ jièzhe qítā rènhé shūjí, gèng néng jiējìn Shén. **8.** Shènglíng huì tòuguò wǒmen de gǎnjué hé sīxiǎng dáfù wǒmen de qídǎo, Tā huì jiàodǎo wǒmen zhēnlǐ.

B. **1.**Nǐ kěyǐ tòuguò dǎogào gàosù Shén nǐ nèixīn de gǎnshòu. **2.** Nǐ de xīnlǐ tòuguò qiánchéng de qídǎo huì gǎnshòudào píng'ān. **3.** Shén tōngguò Yuēsè Sīmì, zài shì shàng fùxīng le Tā de fúyīn hé shèngzhí quánbǐng, érqiě jiànlì le Tā de jiàohuì. **4.** Nǐ jièzhe yándú Mó'ěrménjīng bìng qídǎo jiù huì dédào zhège wèntí de dá'àn. **5.** Tòuguò zhēnchéng de qídǎo, wǒmen kěyǐ yǔ Tiānfù gōutōng. **6.** Tòuguò xuéxí yǐjí yùnyòng fúyīn de jiàodǎo, nǐ de shēnghuó kěyǐ biàndé gèng chōngshí. **7.** Tòuguò lǐngshòu shèngcān, wǒmen dìngqí gèngxīn xǐlǐ de shèngyuē. **8.** Tōngguò Shènglíng, Shén huì yīzhì wǒmen xīnlíng shàng de chuàngshāng.

C. **1.** *Shènglíng tōngguò wǒmen nèixīn de gǎnshòu ràng wǒmen zhīdào Shén de zhǐyì.* - "Through" phrases come before the verb they are modifying, not at the end of a sentence. **2.** *Nǐ xiāngxìn Yēsū Jīdū de jiàohuì hé Tā de fúyīn jīngyóu xiānzhī Yuēsè Sīmì yǐ fùxīng le ma?* - Prepositional phrases come before the verb they are modifying. In this case, *jīngyóu xiānzhī Yuēsè Sīmì* is modifying *fùxīng,* not *xiāngxìn.* **3.** *Wǒmen yīnggāi jièzhe guānxīn tāmen ràng tāmen zhīdào Shén duì tāmen de ài.* - Some helping verbs cannot be modified by prepositional phrases. Some of these include *xǐhuān, yào, xūyào, xiǎng,* and *yīnggāi.* **4.** *Zhǐyǒu tòuguò Jiùzhǔ de ēndiǎn hé cíbēi, wǒmen de zuì cái néng huòdé yuánliàng.* - The subject does not need to be repeated. Once at the beginning or middle is sufficient. **5.** *Wǒ yào jìezhě wúsī de wèi biérén fúwù biǎodá wǒ duì Tiānfù de gǎnxìe.* - See #3 above. **6.** *Tōngguò jiēshòu xǐlǐ hé zhèngshí, nǐ kěyǐ biǎomíng nǐ yuànyì gēnsuí Jīdū.* - See #1 above. **7.** *Lǔ Jiātíng zhù de dìfāng hěn piānpì, nǐ yào jīngguò dàotián qù tāmen de jiā.* - When "though" is being used to describe physically going though something, *jièzhe, tòuguò, tōngguò,* and *jīngyóu* cannot be used. *Jīngguò* is used in these situations.

D. **1. Tōngguò Tā de Shúzuì,** Yēsū Jīdū shíxiàn le Tiānfù pài Tā lái shì shàng de mùdì. **2.** Correct **3.** Zài jīnshēng, Shén huì **tòuguò gè zhǒng kǎoyàn** duànliàn wǒmen, ràng wǒmen jìnbù. **4. Tòuguò yándú jīngwén hé língtīng Shén de huà**, wǒmen de xìnxīn kěyǐ dédào zēngqiáng. **5.** Wǒ zhīdào nǐ **jièzhe yùnyòng nǐ duì Shén de xìnxīn** yídìng néng kèfú nǐ zhèng miànlín de tiáozhàn. **6.** Correct **7.** Correct

According To

A. **1.** Shén huì (a.) ànzhào Tā érnǚ de xìnxīn gěi tāmen zhùfú. OR Shén huì (d.) ànzhào shìrén de xíngwéi gěi tāmen zhùfú. OR Shén huì (k.) ànzhào rénmen suǒ fùchū de nǔlì gěi tāmen zhùfú.
2. Zhǔ huì (g.) ànzhào wǒmen de kěwàng gěi wǒmen zhǐyǐn. OR Zhǔ huì (j.) ànzhào wǒmen suǒ qiú de gěi wǒmen zhǐyǐn. OR Zhǔ huì (e.) ànzhào wǒmen gèrén de chéngshòu nénglì gěi wǒmen zhǐyǐn.
3. Shén (h.) ànzhào Tā de xíngxiàng chuàngzào le Yàdāng hé Xiàwā.
4. Zhǔ huì ràng wǒmen (e.) ànzhào wǒmen gèrén de chéngshòu nénglì jīngshòu kǎoyàn.
5. Wǒmen yào (f.) ànzhào Shén de jièmìng guò zhèngyì de shēnghuó. OR Wǒmen yào (b.) ànzhào xiānzhī de huà guò zhèngyì de shēnghuó. OR Wǒmen yào (i.) ànzhào jīngwén de jiàodǎo guò zhèngyì de shēnghuó. OR Wǒmen yào (c.) ànzhào Tā cíbēi ér gōngzhèng de lǜfǎ guò zhèngyì de shēnghuó.
6. Shén huì (g.) ànzhào wǒmen de kěwàng shěnpàn wǒmen. OR Shén huì (e.) ànzhào wǒmen gèrén de chéngshòu nénglì shěnpàn wǒmen. OR Shén huì (b.) ànzhào xiānzhī de huà shěnpàn wǒmen. OR Shén huì (l.) ànzhào wǒmen de sīxiǎng shěnpàn wǒmen. OR Shén huì (i.) ànzhào jīngwén de jiàodǎo shěnpàn wǒmen. OR Shén huì (c.) ànzhào Tā cíbēi ér gōngzhèng de lǜfǎ shěnpàn wǒmen.

B. **1.** God will give His children blessings according to their faith. OR God will give people blessings according to their actions. OR God will give people blessings according to their diligence.
2. The Lord will give us guidance according to our desires. OR The Lord will give us guidance according to what we ask. OR The Lord will give us guidance according to our individual abilities to receive.
3. God created Adam and Eve in His own image.
4. The Lord will allow us to be tried according to our individual abilities to receive.
5. We should live a righteous life that is in line with God's commandments. OR We should live a righteous life in accordance with the words of the prophets. OR We should live a righteous life in accordance with the the teachings of the scriptures. OR We should live a righteous life that is in line with the merciful and just laws of God.
6. God will judge us according to our desires. OR God will judge us according to our individual ability to withstand. OR God will judge us according to the words of the prophets. OR God will judge us according to our thoughts. OR God will judge us according to the teachings of the scriptures. OR God will judge us according to His merciful and just law.

C. **1.** Yīzhào fúyīn yuánzé jiànlì qǐlái de jiātíng huì chéngwéi yí gè tígōng bǎohù hé ānquán de chǎngsuǒ. **2.** Ànzhào xiānzhī de jiàodǎo, wǒmen bù yīnggāi yīn yào xiǎngshòu shēnghuó ér qiànzhài. **3.** "Wǒmen jiāng yīzhào wǒmen de xíngwéi hé sīxiǎng huòdé chóuchàng." **4.** Ànzhào jīngwén de jiàodǎo wǒmen dōu yīnggāi xiàojìng wǒmen de fùmǔ. **5.** Ànzhào jìndài qǐshì, wǒmen zuò jiāpǔ shìgōng yǐbiàn gěi wǒmen de zǔxiān yí gè jiēshòu fúyīn de jīhuì. **6.** Wǒmen yīnggāi zhēnchéng qídǎo, bìng ànzhào wǒmen suǒ dédào de qǐshì xíngdòng. **7.** Gēnjù Péng Dìxiōng de jièshào, tā dìdi zuì dà de wèntí shì méiyǒu bànfǎ xiāngxìn yǒu Shén. **8.** Wǒmen bú dàn yào dú jīngwén, érqiě yě yào sīkǎo jīngwén, bìng ànzhào jīngwén de jiàodǎo shēnghuó.

D. **1.** *Duì nǐ lái shuō, Shén shì shénme yàng de?* OR *Ànzhào nǐ de kànfǎ, Shén shì shénme yàng de?* - You can't say *ànzhào* person. Instead, you should say *duì* person *lái shuō* or *ànzhào* person *de kànfǎ.* **2.** *Wǒ xiǎng ànzhào Shén de zhǐyì zài zhège zhīhuì fúwù.* - This sentence has a slightly different meaning depending on if *ànzhào Shén de zhǐyì* is at the beginning of the sentence or before the verb. With *ànzhào Shén de zhǐyì* at the beginning, the sentence means that it is God's will that you are serving. With *ànzhào Shén de zhǐyì* before the verb, it means that you desire to serve in a manner that is according to the Lord's will. This second meaning matches the meaning of the English sentence. **3.** *Wǒmen huì ànzhào wǒmen de xíngwéi hé sīxiǎng jiēshòu shěnpàn.* - The *ànzhào* phrase belongs before the verb, not at the end of the sentence. **4.** *Ànzhào shíyī fèngxiàn lǜfǎ, wǒmen yīng jiāng shōurù de shífēn zhīyī xiàngěi Shén.* - *Ànzhào shíyī fèngxiàn lǜfǎ* introduces the basis for the rest of the sentence. Therefore, it belongs at the beginning, not before the verb. **5.** *Ànzhào Zhì Quán Shìjiè Wéngào, fùmǔ yīnggāi yīzhào Shén de jiàodǎo yǎngyù érnǚ.* See **#4.** **6.** *Ànzhào hòuqī xiānzhī de jiàodǎo, chuánjiàoshì gēn chéngyuán yào qíxīn hélì zuò chuándào shìgōng.* - See **#2.** **7.** *Ànzhào wǒ suǒ dúguò de jīngwén, Wǒ juédé Shén gěi wǒmen jièmìng bú shì wèile xiànzhì wǒmen ér shì wèile zhǐyǐn wǒmen, bāngzhù wǒmen jìnbù.* - *Ànzhào wǒ suǒ dúguò de jīngwén* introduces the basis for your viewpoint. Therefore it belongs at the beginning of the sentence. **8.** *Ànzhào jiù'ēn jīhuà rúguǒ wǒmen pèichèn de huà, wǒmen dōu jiāng huídào Tiānfù de shēnbiān.* - *Ànzhào jiù'ēn jīhuà* introduces the basis for the rest of the sentence. Therefore, it belongs at the beginning, not in the middle of the **if ..., then ...** structure.

E. **1.** Shén **ànzhào Tā érnǚ de xìnxīn xíng** qíjì OR Shén de qíjì shì ànzhào Tā érnǚ de xìnxīn **ér xíng de**. **2. Ànzhào chuándào lǐngxiù de shuōfǎ**, wǒmen xiàge xīngqīliù huì kāi gè xǐlǐhuì. **3.** Shén huì **ànzhào wǒmen de kěwàng** tígōng wǒmen suǒ xū de zhīshí. **4.** Nǐ kěyǐ **ànzhào zhāngjié shùnxù** dú jīngwén hòuzhě yě kěyǐ xuǎn nǐ zìjǐ xiāngyào yánjiū de tímù qù dú. **5.** Shén qīwàng wǒmen huì **ànzhào wǒmen duì fúyīn de liǎojiě** shēnghuó. **6.** Wǒmen yào **ànzhào Yēsū Jīdū gěi wǒmen de móshì** zhǔlǐ bìng lǐngshòu shèngcān. **7.** Jièzhe jìnshí juānxiàn, wǒmen jiù néng **ànzhào Yēsū suǒ yāoqiú de** qù wèi tā rén fúwù. **8.** Jīngwén bāng wǒmen gèng liǎojiě Yēsū de shēnghuó, zhè yàng wǒmen yùdào kùnnán shí, jiù gèng míngbái rúhé **ànzhào Tā de bǎngyàng** qù zuò.

F. **1.** Rénlèi de chuàngzào - ...**zhàozhe** wǒmen de xíngxiàng, **ànzhe** wǒmen de yàngshì...**zhàozhe** zìjǐ de xíngxiàng...**zhàozhe** Tā de xíngxiàng... **2.** Jīngwén hé shěnpàn zhījiān de guānxì - ...**gēnjù** suǒ xiěxià de shū...**ànzhào** zìjǐ de xíngwéi, **yīzhào** suǒ jìzǎi de...

Aspect

A. **1.** Wǒmen zhèng zài tǎolùn wǒmen jīntiān de shòukè jìhuà. **2.** No **3.** Wǒmen qù bàifǎng Wáng Jiātíng de shíhòu, tāmen shuō nà shíhòu bú tài fāngbiàn yīnwèi tāmen zhèng zài chīfàn. **4.** No **5.** No **6.** No (when describing position, only use *zhe*). **7.** Jīarù jiàohuì de shíhòu, wǒ zhèng zài měiguó de yì suǒ dàxué dú shū. **8.** No **9.** Wǒ zhèng zài qídǎo shì fǒu jiēshòu xǐlǐ shí, yì gǔ nuǎnliú yǒngjìn wǒ de xīn zhōng, wǒ zhīdào nà shì Shén tòuguò Shènglíng gěi wǒ de dá'àn.

B. **1.** Wǒ dài**zhe** pòsuì de xīn hé tònghuǐ de líng, qíqiú Zhǔ de yuánliàng. **2.** Níféi bèi líng yǐnlǐng**zhe**, shì xiān bìng bù zhīdào gāi zuò shénme. **3.** Yáng Jīemèi **zhèng** jiǎng**zhe** Yūesè Sīmì de dì-yī cì yìxiàng shí, Huáng Xiǎojiě de diànhuà líng xiǎng le. **4.** Yēsū Jīdū měi shí měi kè dōu shēnzhǎn**zhe** Tā de shuāngbì yǐngjiē Tā de měi yí gè mítú zhīfǎn de gāoyáng. **5.** Wǒ **zài** chénsī de shí hòu, tūrán fāxiàn wǒ de fángjiān yòu kāishǐ liàng le qǐlái... nà tóng yí wèi tiān shàng de shǐzhe yòu zài wǒ de chuángbiān. **6.** ...yīnwèi lìng yìxiē rén **zhèng zài** cháoxiào tāmen, juédé nán wéi qíng, jiù piānlí le zhèngdào ér mǐshī le. **7.** ...wǒmen shēn hòu zhàn**zhe** yí gè nǚshēng, tā shuō tā hé tā de jiārén **zhèng zài** xúnzhǎo shìhé tāmen de jiàohuì.

C. **1.** *Wǒmen zhèng zǒu zài qù jiàohuì de lù shàng.* - In sentences where you are emphasizing ongoing action that also include a place where the verb was occuring, only one *zài* is needed. **2.** *Liǎojiě fúyīn shì yí gè xūyào zhōngshēng yí bù yí bù wánshàn de guòchéng.* - No *zài* is needed because "understanding" is not currently happening, it is being talked about generally. **3.** *Lín Jiěmèi zuòzhe jìnshí shí wèn tā fùmǔ tā néng bù néng jiārù jiàohuì.* - *Zhe* must come directly after the verb, not after the object. **4.** *Wǒmen xiàge lǐbài huì jǔxíng yí gè xǐlǐ huì, nǐ yuànyì lái ma?* - "Holding" is not currently occuring, but is being talked about in a future tense. Therefore, *zài* is not needed. **5.** *Nàlǐ zuòzhe hěn duō rén, wǒmen guòqù kànkàn yǒu méiyǒu rén yuànyì tīng wǒmen de xìnxī.* - When describing position, *zhèng zài* cannot be used with *zhe*. **6.** *Yuēsè Sīmì zài zuò qídǎo de shíhòu kànjiàn Tiānfù hé Yēsū Jīdū xiàng tā xiǎnxiàn.* - Because we are emphasizing ongoing action in this sentence, a *zài* is needed before the verb. **7.** *Zài zhè chōngmǎn xié'è hé yòuhuò de shídài, wǒmen yīnggāi jǐnjǐn de wòzhe tiěgǎn, ànzhào Shén de huà nǔlì qiánjìn*. - Holding to the rod is a background event, thus *zhe* is needed after the verb. **8.** *Zhāng Dìxiōng qídǎo, qiú Tiānfù ràng tā mǎshàng jiè yān, hòulái tā guǒrán méiyǒu zài chōu guò yān.* - *Zhe* is not needed in this case because the sentence is describing something that happened in the past, not something that is currently happening.

D. **1.** Nǐ de jīngwén zài shūjià shàng fàng**zhe** ne. **2.** ...Nimen guò yì huì ér zài guò **(removed)** lái hǎo ma? **3.** Correct **4.** Wǒmen zhèng zài jiā lǐ **(removed)** kànzhe Mó'ěrménjīng shí... **5.** Zhèxiē jīngwén jiǎng de shì Níféi zài wèi **(removed)** rénmen xǐlǐ, yùyán, bìng hūyù rénmen huǐgǎi. **6.** Correct **7.** Wǒmen zěnyàng cái néng **(removed)** ràng Wáng Jiātíng bú yào... **8.** Péng Jiěmèi **(removed)** hóngzhe liǎn gàosù jiěmèimen... . **9.** ...yìbiān juédé **(removed)** hē yì diǎn jiǔ méiyǒu guānxī.

E. (v 6) Nǐmen shìfǒu lǎo jì**zhe**... (appears 3 times), (v 7) yoǒghéng de huǐmèi děng**zhe** tāmen, (v 9) Tāmen chàng**zhe** jiùshú zhī ài, (v 13) xìnlài zhēnshí ér huó**zhe** de Shén, (v 22) yīfú shàng ruò zhān**zhe**...

Passive Voice

A. **1.** Passive **2.** Active; Sometimes we are yelled at by people .... **3.** Passive **4.** Active; Although Jesus Christ was tried by Satan .... **5.** Passive **6.** Active; As a result of Adam and Eve's transgression, they were cast out of the Garden of Eden by God. **7.** Active; At the time of the great apostasy, many gospel doctrines were distorted by people. **8.** Passive **9.** Passive

B. **1.** Wǒmen dōu shì bèi Shén zhàohuàn lái zuò chuánjiàoshì de. **2.** Wǒmen yǒu shíhòu huì bèi rén mà, kěshì wǒmen bú huì shēng tāmen de qì. **3.** Yīnwèi bèi tā de péngyǒumen qǔxiào, Chén Dìxiōng zài shòuxī hòu bù jiǔ jiù kāishǐ shūyuǎn jiàohuì. **4.** Suīrán Yēsū Jīdū bèi Sādàn shìtàn, dàn Tā què cóngwèi qūfú yú yòuhuò. **5.** Yēsū Jīdū zài shì shàng de shíhòu bèi xǔduō bú xìn Ta de rén jùjué. **6.** Yóuyú Yàdāng hé Xiàwā wéi jiè, tāmen bèi Shén gǎnchū Yīdiàn Yuán. **7.** Zài Dà Pànjiào shíqī, fúyīn de hěn dūo jiàoyì bèi rénmen niǔqū le. **8.** Sūn Jiātíng cóng biérén nà tīngshuō wǒmen jiàohuì hái zànchéng yī fū duō qī, jiù gǎnjué tāmen bèi wǒmen piàn le. **9.** Xiǎohái bù yīnggāi bèi fùmǔ chónghuài, xiāngfǎn de, fùmǔ yīnggāi bāngzhù háizi péiyǎng zérèn'gǎn.

C. **1.** *Wǒ zuǒtiān bèi Huáng Jiěmèi gàozhī nǐmen kuài yào bānjiā le, shì zhēn de ma?* - Some verbs cannot be used with *bèi*, such as *gàosù*. These are verbs that take a direct and indirect object. Pay attention to natives and learn which verbs can and cannot be used with *bèi.* **2.** *Wúlùn shì shéi, měi gè rén fùhuó yīhòu dōu huì bèi dàidào Shén de miànqián jiēshòu shěnpàn.* - Because there is already one *bèi* in this sentence, it doesn't sound smooth to have another near the end. Therefore, *jiēshòu shěnpàn* is preferred. **3.** *Wǒmen de mùdàoyǒu yǐjīng tīngguò dì-yī kè le, kěshì wǒ juédé tā hái bú tài dǒng Yuēsè Sīmì de jīnglì.* - Similar to #1, *bèi* is not used with *jiàodǎo,* so we must find a way around it. **4.** *Pànjiào de shíhòu, rénmen yòng tāmen zìjǐ de lǐjiě lái jiěshì fúyīn, yīncǐ xǔduō zhēnlǐ bèi yíshī le*. - When using passive voice, be careful not to use *shì* when *bèi* should be used. **5.** *Yīnwèi wǒ cóng xiǎo jiù yōngyǒu fúyīn, wǒ juédé wǒ měi tiān dōu shòudào Shén de zhùfú.* - Because *bèi* is typically used to describe negative situations, it is best not to use the passive marker in this case. **6.** *Tā qùnián cái shòu xī, kěshì tā duì fúyīn jiàoyì de liǎojiě yǐjīng hěn tòuchè.* - *Bèi* cannot be used with a Verb-Object combination. **7.** *Wǒmen yīnggāi gǎnkuài qù bàifǎng Xiāo Dìxiōng, wǒ tīngshuō tā zuìjìn bèi jiēgù le.* - Because *jiēgù* is a verb, it needs *bèi* with it. **8.** *Sūirán wǒ de tóngbàn chà bù duō bèi tāmen de gǒu yǎo, dànshì tā hái yǒnggǎn de qiāo tāmen jiā de mén*. - Remember that *bèi* needs to be used before the verb, not after it as is typically seen in English.

D. **1.** Zhū Jiěmèi shuō tā yào jiārù jiàohuì de shíhòu jiù **bèi tā de fùmǔ** gǎnchū jiā mén. **2.** Correct **3.** ...bìng **bèi** shì wéi shénshèng. **4.** Correct **5.** ...cóng Shén de miànqián **bèi** pāoxiàqù. **6.** Yàoshì nǐ tīngbùdǒng wǒmen de yìsī, qǐng gàosù wǒmen, wǒmen bù xiǎng ràng nǐ **bèi wǒmen** nòng hútú. **7.** ...yīnwèi **dédào le Shén de bāngzhù...** **8.** Correct

E. **(v. 11)** Tā **bèi** shā zhīhòu...; **(v. 12)** Tāmen yào **bèi** bǐzuò gǎnlǎnshù, shùzhī huì **bèi** zhé xiàlái; **(v 13)** Wǒmen bìxū yì qí **bèi** lǐngjìn yìngxǔdì, wǒmen bì **bèi** fēnsàn dào zhěng gè dìmiàn shàng; **(v. 14)** Yīsèliè jiāzú **bèi** fēnsàn zhīhòu bì huì chóngjù, bì **bèi** jiēhuí.

G. **1.** “Nián mǎn 14 suì yǐshàng pèichèn de nánqīngnián kěyǐ bèi ànlì wéi jiàoshī.” **2.** “Tāmen tōngcháng huì bèi zhǐpài qù dānrèn jiātíng jiàodǎo jiàoshī, qù fǎngwèn chéngyuán jiātíng.” **3.** “Tāmen bèi mìnglìng yào jiàodǎo jīngwén zhōng de fúyīn zhēnlǐ.”

De 的, *De* 得, and *De* 地

A. **1.** 的 **2.** 得 **3.** 得 **4.** 地 **5.** 地 **6.** 得, 地

B. **1.** Shēnwéi chuánjiàoshì, wǒmen dōu shì zìyuàn zìfèi lái chuánjiào de (的). **2.** Wǒ de tóngbàn zǒu de (得) hěn kuài, wǒ tōngcháng gǎnbúshàng tā. **3.** Nǐmen Zhōngwén shuō de (得) hǎo hǎo! Nǐmen zài Táiwān jǐ nián le? **4.** Liú Jiātíng de érzi zhèng zài nǔlì de (地) wèi chuánjiào zuò zhǔnbèi; wǒmen gāi zěnme bāng tā zhǔnbèi? **5.** Qiū Xiānshēng zàisān de (地) gàosù wǒmen tā juédé měi yí gè zōngjiào dōu yíyàng. **6.** Wǒmen jiàodǎo Xú Jiātíng de shíhòu, tāmen de érzi nào de (得) hěn lìhài; kěshì, wǒmen gěi tā miáotú huàcè yǐhòu tā jiù kāixīn de (地) wán le qǐlái.

C. **1.** 的, 的 **2.** 的 **3.** 得 **4.** 地, 的 **5.** 的 **6.** 地, 的, 的 **7.** 得, 地 **8.** 的, 地, 的 **9.** 得, 得, 得, 的, 的, 的

D. **1.** *Jiātíng shì zuì zhòngyào de shèhuì dānwèi, wǒmen shǒuxiān yīnggāi hǎohǎo de chénglì gè hǎo jiātíng zhīhòu zài qù dānxīn shēnghuó de qítā fāngmiàn.* - Simple form problem. Remember the pattern is S Adv 地 VO. **2.** *Huáng Dàifū měi tiān gōngzuò zuò de hěn lèi, wǒmen hěn nándé yǒu jīhuì hé tā jiàn miàn.* - Although the original sentence is grammatically correct, it does not match the English meaning we want. Originally, the sentence meant “he works tiredly” instead of “he gets tired as a result of work.” In the first one, we are describing **how** the verb is being performed, in the second one we are describing **the result** of the verb being performed. Be careful of this subtle distrinction. **3.** *Měi rì qiánjìng de dǎogào shì bìxū de, wǒmen yào bìmiǎn ràng qídǎo lúnwéi yì chéng bú biàn de lìxíng gōngshì.* - Adv 地 V can be used in sentences like this, in which “praying sincerely every day” is the subject of the sentence. **4.** *Zēng Jiěmèi yì dédào láizì Tiānfù de dá'àn jiù hěn kuài de jiēshòu le xǐlǐ.* - You can never say VO *hěn* Adv. In addition, we would use Adv 地 V in this case because we are talking about the manner in which she received baptism, not how her baptism turned out. **5.** *Wǒmen bāng Yè Jiātíng bǎ fángzi zhěnglǐ de hěn gānjìng yǐhòu, tāmen jiù yuànyì hé wǒmen qù cānjiā jiàohuì le.* - Some adverbs cannot be used in the Adv 地 V. *Gānjìng* is one of these because it is describing the result of our cleaning, not how we did the cleaning. **6.** *Nà duàn jīngwén tā kàn de hěn kuài, wǒ bù zhīdào tā kàn dǒng le méiyǒu.* - Although we are describing something that happened in the past, we do not use *le* in the sentence because we are describing how the verb was done, not emphasizing that it is completed. **7.** *Xiānzhī shàng tái zuò yǎnjiǎng shí, suǒyǒu de chéngyuán dōu zhùyì tīng tā de xìnxī.* - Some words like *zhùyì* cannot be used as a complement in the V 地 Adv form. There is no real trick to learning which can and cannot, so get help from natives if you are unsure whether you can use a certain verb or adverb in this grammar pattern. A clue to help you in this situation is that *zhùyì* is usually a verb (“to pay attention”), not an adverb. **8.** *Děng nǐ jiēshòu le Tiānfù duì nǐ de zhǐyì yǐhòu, nǐ jiù kěyǐ hěn kāixīn de zǒu zài Tā wèi nǐ zhǔnbèi de lù shàng.* - V 得 Adv generally cannot be used when talking about things in the future.

E. **1.** Wǒ měi tiān wǎnshàng dú le jīngwén, zuò le qídǎo yǐhòu cái néng **ānxīn de shuìjiào**. **2.** Wǒmen qí chē **qí de** qìchuǎnxūxū cái zhōngyú zhǔnshí dào jiā. **3.** Correct **4.** Wǒ xiǎngyào zài cì gēn nǐ qiángdiào, qiānbēi de yīkào Shén shì **zhǎodào zhēnzhèng kuàilè de wéiyī fāngfǎ**. **5.** Correct **6.** Yàoshì nǐ xiàng Tiānfù hěn **qiānbēi de dǎogào**, Tā jiù huì ràng nǐ zhīdào Tā de cúnzài. **7.** Rúguǒ nǐ **xīn'gān qíngyuàn de wèi tārén fúwù** bìng zìjué de zūnshǒu... **8.** Tiānfù zhīdào Sādàn huì yòuhuò wǒmen qù **búdàng de duìdài** wǒmen de shēntǐ.

F. **(v. 1)** Xiànzài kàn a, yí jiàn qímiào 的 shìgōng jiù yào láidào rénlèi érnǚ zhōngjiān. **(v. 2)** Yīncǐ, nǐmen zhuóshǒu wèi Shén fúwù 的 rén a, nǐmen yídìng yào jìn xīn, jìn néng, jìn yì, jìn lì shìfèng Tā, shǐ nǐmen zài mòrì néng wúkězhǐzé 地 zhàn zài Shén miànqián. **(v. 3)** Yīncǐ, nǐmen ruò yǒu shìfèng Shén 的 xīnyuàn, jiù bèi zhàohuàn zuò zhè shìgōng; **(v. 4)** Yīnwèi kàn a, tiándì yǐjīng bái 得 kěyǐ shōuhuò le; bìngqiě, kànzhe, yòng lì huīdòng liándāo 的 rén, jiù shì zài chǔcáng, tā jiù bú huì mièwáng, què wèi tā 的 línghún dàilái jiù'ēn; **(v. 5)** Érqiě xìnxīn, xīwàng, rén'ài hé àixīn, yǐjí yǎnjīng zhuānzhù yú Shén 的 róngyào, shǐ tā yǒu zīgé dānrèn zhè shìgōng. **(v. 6)** Jìzhù xìnxīn, měidé, zhīshì, jiézhì, rěnnài, shǒuzú qīnqíng, shénxìng, rén'ài, qiānbēi, qínfèn. **(v. 7)** Qíqiú, nǐmen jiù dédào; kòu mén, jiù gěi nǐmen kāimén. Āmen.

G. Lèyì 地 jiǎofù shì hěn zhòngyào 的. “Rén jiǎofù shíyīfèngxiàn què bú kuàilè, jiù shì bèi lüèduó le zhè zhùfú 的 yí bùfèn. Tā bìxū xuéxí huānxǐ, lèyì hé kuàilè 的 xīn fùchū, zhèyàng tā 的 fèngxiàn cái huì dédào zhùfú” (Stephen L Richards, *The Law of Tithing*, 1983, 8). Shǐtú Bǎoluó jiàodǎo shuō, wǒmen fèngxiàn 的 tàidù hé wǒmen fèngxiàn 的 nèiróng shì yíyàng zhòngyào 的. Tā shuō: “Gèrén yào suí běnxīn suǒ zhuódìng 的, bú yào zuò nán, bú yào miǎnqiǎng, yīnwèi juān 得 lèyì 的 rén shì Shén suǒ xǐ'ài 的.”

I. 地 emphasizes how an action was performed, while 得 emphasizes the result that came from the action. 地 can be used when talking about future situations, while 得 generally cannot.

Le

A. **1.** no, no **2.** le **3.** no **4.** no **5.** le **6.** le **7.** no **8.** no **9.** no, le **10.** optional, no, no **11.** optional, le **12.** le **13.** no, le **14.** no, le **15.** no **16.** no, optional **17.** no **18.** no **19.** no **20.** no, le

B. **2.** Nǐ zuówǎn dǎogào le ma? **5.** Wǒ yǐjīng bǎ Mó'ěrménjīng dú le liǎng biàn le. **6.** Shì shàng de měi gè rén zài qiánshēng dōu xuǎnzé le gēnsuí Jiùzhǔ. **9.** Wǒmen chūshēng hòu, yì céng mànzi zhēzhù le wǒmen duì qiánshēng de jìyì. **10.** Yīnwèi wǒ zhēn de xiāngxìn chuánjiàoshì suǒ jiāo de dōu shì zhēnshí de, suǒyǐ wǒ jiù shòu xǐ le. OR Wǒ shòu xǐ yīnwèi wǒ zhēn de xiāngxìn... **11.** Chī jìnguǒ hòu, Yàdāng hé Xiàwā bèi gǎnchū le Yīdiànyuán OR Chī le jìnguǒ hòu,... **12.** Yēsū Jīdū zài Tiānfù de zhǐdǎo xià chuàngzào le dìqiú. **13.** Shén zhīdào wǒmen dōu huì fàn cuò, suǒyǐ Tā tígōng le yí gè huǐgǎi de fāngfǎ. **14.** Dāng Jīdū zài shì shí, Tā gěi le Tā de Shǐtú shèngzhí quánbǐng. **16.** Shén zhīdào wǒmen xūyào bāngzhù, suǒyǐ Tā xuǎnpài le Tā de Érzi dào shì shàng lái. **20.** Xiàwā qūfú yú Sādàn de yòuhuò, chī le fēnbié shàn'è shù shàng de guǒzi.

C. **1.** Imminent occurance - The kindgom of heaven is not here yet, but will be soon. **2.** Change - The investigator used to smoke and drink, but he no longer will. **3.** Continuing action - We have met with them three times, and we are still meeting with them. **4.** Change - He is now more cheerful than he was before baptism. **5.** Continuing action - I've been studying Chinese for six months and I am still studying. **6.** Imminent occurance - They aren't baptized yet, but they will be next Saturday. **7.** Change - I used to know what the chapter said, but I have since forgotten it. **8.** Change - My heart wasn't feeling well, but after praying my heart felt better. **9.** Change, change - It is currently not too late to repent and there is still an opportunity. Once judgement comes, it will then be too late to repent, and there will not be an opportunity. **10.** Imminent occurance - Jesus Christ's second coming has not occured yet, but the coming forth of the Book of Mormon means it will come soon.

D. **1.** either **2.** guò **3.** either **4.** either **5.** guò, guò **6.** guò **7.** le, le **8.** le, le **9.** le, le **10.** le, guò, le **11.** guò, guò, guò **12.** le, le, le

E. **1.** *Yēsū jiàodǎo wǒmen yào ài rén rú jǐ.* - Verbs like *shuō*, *gàosù*, and *jiàodǎo* do not need *le* when they are introducing what was said, told or taught. **2.** *Wǒmen guò wǔ fēnzhōng jiù dào le*. - Sentence final *le* is added to show that the action is imminent. **3.** *Tā tīng le Zhìhuìyǔ yīhòu, jiù bǎ Tā de měi yì píng jiǔ dàodiào le.* - Verb suffix *le* is added to show completed action. **4.** *Tā zuò zhǔjiào zuò le liǎng nián le.* - Sentence final *le* is added to show continuing action. **5.** *Yēsū céngjīng zhǐ yòng le wǔ tiáo miànbāo hé liǎng tiáo yú qíjìbān de wèibǎo le wǔ qiān gè rén.* - See **#3. 6.** *Suīrán wǒ hái yǒu yìxiē kùnnán yào kèfú, dànshì wǒ xiāngxìn wǒ hěn kuài jiù néng zhǔnbèihǎo shòu xǐ le.* - See **#2. 7.** *Tā zūnshǒu le wǒmen gěi tā de měi gè chéngnuò, dànshì tā hái méiyǒu dédào yí gè dá'àn.* - A verb being negated by *méiyǒu* means that it was not completed. Therefore, there is no need for a completed action *le*. **8.** *Tā zǎo xiē shíhòu zài jiā, kěshì tā xiànzài bú zài. Wǒmen děng yí xià jiù yào dǎ diànhuà gěi tā le.* - Because *le* shows completed action, only action verbs can have *le* as a suffix. Stative verbs like *shì, zài,* etc. do not use *le*. **9.** *Xiānzhī shuō fùqīn, mǔqīn hé zǐnǚ dōu yīnggāi hùxiāng bāngzhù.* - See **#1. 10.** *Tiānfù méiyǒu wàngjì wǒ shì shéi. Tōngguò Tā de lìliàng, wǒ zhànshèng le nàge kǎoyàn.* - See **#7.**

F. **1.** Correct **2.** Hěn duō rén zài shì shàng shí, méi jiēshòu **(removed)** Jīdū de fúyīn. **3.** Correct (if talking about the future) **4.** Liú Zhǔjiào gàosù **(removed)** wǒmen Xiāo Jiātíng zuìjìn bǐjiào shǎo lái jùhuì. **5.** Biànyámín Wáng shì Níféi rén de yí wèi xiānzhī, tā céng yùyán **le** Yēsū Jīdū de yì shēng. **6. "**Zhǔ shuō **(removed)** Tā kuài yào láilín shí, Lāmànrén huì chéngwéi yí gè zhèngyì qiě shòu rén zūnjìng de mínzú" (*Gospel Principles*, 254). **7.** Yuēsè Sīmì shì **(removed)** Shén zài zhège shídài suǒ zhàohuàn de dì-yī wèi xiānzhī. **8.** Yàdāng hé Xiàwā yīnwèi chī le jìnguǒ, shēntǐ shàng fāshēng **le** biànhuà, biànchéng le fán rén. **9.** Jiùzhǔ jìn le Tā zìjǐ de běnfèn, shíjiān le Tā duì Tiānfù de chéngnuò—xiézhù **(removed)** Fù zài shì shàng suǒyǒu de érnǚ fǎnhuí Tāmen zài tiān shàng de jiā. **10.** Wǒmen xuǎnzé ànzhào Shén wèi wǒmen nǐdìng de jìhuà shēnghuó shí, wǒmen zuò xuǎnzé de nénglì jiù zēngqiáng **le**. (This assumes past tense. Otherwise, say: ...jiù huì zēngqiáng.)

H. **1.** *zhǔdǎo le* - completed action **2.** *cǎiyòng le* - completed action **3.** *gǎibiàn le* - completed action (could also be considered change of state) **4.** *fàn le* - completed action **5.** *fèi le* - completed action **6.** *bèi le* - completed action **7.** *gǎi le* - completed action (could also be considered change of state) **8.** *fāshēng le* - completed action

I. **1.** persecuted - no **2.** killed - no **3.** taken - no **4.** kept - no **5.** maintained - no **6.** corrupted - no **7.** made - no **8.** relied - no **9.** taught - no **10.** lost - yes **11.** distorted - no **12.** forgotten - no **13.** given - no **14.** led - no **15.** protested - no **16.** recognized - no **17.** changed - no **18.** lost - yes **19.** sought - no **20.** spoke - no **21.** called - no **22.** tried - no **23.** believed - no **24.** changed - no **25.** corrupted - no **26.** led - yes **27.** resulted - no **28.** opened - yes **29.** foretold - yes **30.** foretold - no **31.** restored - no

Bǎ and *Jiāng*

A. **1.** Qǐng nǐ bǎ nǐ duì Shènglíng de liǎojiě gàosù wǒmen. **2.** Nǐ kěyǐ tōngguò dǎogào bǎ nǐ xīnlǐ de huà gàosù Tiānfù. **3.** Wǒmen kěyǐ qǐng nǐ zànshí bǎ diànshì guāndiào ma? Xièxiè! **4.** Nǐ kěyǐ bǎ nǐ guīxìn Yēsū Jīdū de jīnglì jiāng gěi wǒmen tīng ma? **5.** Shén xīwàng wǒmen jìn gè zì de nénglì bǎ wǒmen de běnfèn zuòhǎo. **6.** Wǒmen yǐjīng bǎ zhìhuìyǔ jiǎngwán le, Hóng Jiěmèi méiyǒu rènhé wèntí. **7.** Jiù xiàng nǐ xǐhuān bǎ lǐwù sòng gěi nǐ de háizi yíyàng, Tiānfù yě xiǎng bǎ tā de zhùfú cìgěi nǐ. **8.** Zài jiālǐ, fùmǔ yīnggāi yìqǐ bǎ Yēsū Jīdū de fúyīn jiàodǎo tāmen de zǐnǚ, bìng bāngzhù tāmen bǎ fúyīn yùnyòng zài shēnghuó zhōng.

B. **1.** No, you may be tempted to say *Wǒ wàng le jìchūqù xiě gěi wǒ jiārén de xìn,* but complex directional compliments (like *chūqù* and *xiàlái*) cannot take an object without *bǎ*. In order to rearrange this sentence into a form without *bǎ*, you would need to drop the directional compliment. **2.** No/Yes (depending where you are serving - see note on middle of p. 160), *Wǒmen de zhàohuàn shì yào chuán zhēnlǐ gěi měi yí gè rén, múlùn shì nǎ yì guó rén, huò xìn shénme jiào.* **3.** No **4.** No, same as **#1. 5.** No **6.** No **7.** Yes, *Bèi dìngsǐ yǐqián, Yēsū Jīdū shòuyǔ le shí'èr shǐtú tā de quánbǐng.* **8.** No

C. **1.** G **2.** I **3.** J **4.** B **5.** E **6.** F **7.** D **8.** H **9.** C **10.** A

D. **1.** *Péng Jiěmèi, kě bù kěyǐ qǐng nǐ gēn wǒmen de mùdàoyǒu fēnxiǎng yí duàn jīngwén?* - In this case, *bǎ* cannot be used because the object, "a scripture," is not specfic enough. If it were "your favorite scripture" or something more specific, *bǎ* would then be used. **2.** *Qǐng nǐ bǎ wǒmen de liúyán zhuǎn gěi Qián Jiěmèi, hǎo ma?* - Sometimes, when using V + *gěi* with a direct and an indirect object, *bǎ* must be used. However, this sentence may also be correct depending on where you are serving (see note on middle of p. 160). **3.** *Tiānfù bǎ shèngzhí quánbǐng jiāo gěi jiàohuì zhōng pèichèn de nánxìng chéngyuán, shǐ tāmen yǒu quánlì zhíxíng jiàoyí.* - When using *jiāo gěi* with an indirect and direct object, you must use *bǎ.* **4.** *Wǒmen xiǎng gēn nǐ fēnxiǎng yí duàn jīngwén, nǐ kěyǐ qù ná nǐ de Mó'ěrménjīng ma?* - Remember that *bǎ* cannot be used as a verb to say "to grab." Also, *bǎ* must be followed by a verb and "X" phrase. **5.** *Jiàodǎo guānyú jiù'ēn jìhuà shí, bú yào bǎ nǐ suǒ zhīdào de yíqiè dōu shuōchūlái.* - *Bǎ* must be followed by a verb and some "X" phrase, as mentioned in the lesson. The previous sentence only had a verb. **6.** *Wǒ yào dǎ diànhuà gěi Sū Māma, nǐ bǎ tā de diànhuà hàomǎ fàng zài nǎlǐ le?* - *Bǎ* will never be followd by *le*. *Le* must follow the verb in a sentence, and *bǎ* is not a verb. **7.** *Wǒmen xiǎng bǎ wǒmen jīntiān xiě de xiǎo kǎpiàn tiē zài Yán Jiātíng jiā de mén shàng, kěshì lóu xià de mén suǒshàng le.* - You must use *bǎ* when saying sentences with Verb + *zài* + location (like *tiē* and *fàng).* **8.** *Wǒmen yào jiāng shōurù de shí fēn zhī yī fèngxiànchūlái, bāngzhù Shén jiànlì Tā zài shì shàng de guódù.* - See **#5.**

E. **1.** Correct **2.** Wǒ jīntiān líkāi de shíhòu hǎoxiàng wàng le **ná** wǒ de wàitào. **3.** Yuēsè Sīmì jièzhe Shén de ēncì hé lìliàng **bǎ Mó'ěrménjīng fānyì chéng Yīngwén**. **4.** Nǐ yuànyì **bǎ yándú jīngwén hé dǎogào dāng chéng** nǐ měitiān bì zuò de shì ma? **5.** Correct (based on area). **6.** Péi Dìxiōng bǎ tā de chuán jiào shēnqǐngshū gěi **le** zhǔjiào yǐhòu cái zhēn de zhīdào tā xūyào chuán jiào. **7.** Nǐ kěyǐ bǎ **nǎ**gè péngyǒu huò jiārén de zīliào gěi wǒmen ma? (*Nǎ* is more specific) **8.** Zhēnjié lǜfǎ yāoqiú wǒmen pāoqì bù jié de sīxiǎng yìshí hé xíngwéi.

F. "Jiěshì sǐwáng hé fùhuó shí, kěyǐ kǎolǜ yòng zhège shíwù jiàoxué: bǎ shǒutào dài zài shǒu shàng. Shuōmíng: shǒutào lǐ de shǒu kěyǐ bǐyù chéng zài rén shēntǐ lǐ de líng. Bǎ shǒutào nádiào. Shuōmíng: zhè jiù hǎo bǐ shǔshì de sǐwáng - líng (shǒu) hé shēntǐ (shǒutào) fēnkāi. Ránhòu, zài bǎ shǒutào dài shàng. Shuōmíng zhè jiù hǎo bǐ fùhuó - líng hé shēntǐ chóngxīn jiéhé." (*Gospel Principles,* p. 62)

H. **(v. 26)** Lāmànrén dōu bǎ yáng gǎn dào nàlǐ hē shuǐ. **(v. 27)** Àiméng hé guówáng de pùrén bǎ yáng gǎn dào nà yǒu shuǐ de dìfāng... **(v. 28)** Guówáng huì bǎ wǒmen shā le... xié'è de rén bǎ tāmen de yáng gǎnpǎo. **(v. 29)** Wǒ yào zài bǎ guówáng de yáng zhǎohuílái zhè jiàn shì shàng. **(v. 31)** Wǒmen yídìng néng bǎ yáng jùjíqǐlái.

Resultative Verbs

A. **1.** B, F, G (rare), H, J, K **2.** B, D, J, K **3.** B, D, F, G (rare), H, I (rare), J, K **4.** B, D, F, H, I, J, K, L **5.** E, G, I **6.** A, B, C, E, F, G, H, I, J **7.** C, G, H, K

B. **1.** Nǐ yuànyì míngtiān zhī qián kànwán zhè zhāng jīngwén ma? **2.** Nǐ juédé nǐ zuótiān wèishénme yìzhí shuìbùzháo? **3.** Wǒmen bā diǎn bàn gēn Hè Jiātíng yǒu yuē, nǐ juédé wǒmen láidéjí ma? **4.** Nà gāng shì zhǔjiào de érzi, nǐ méi rènchū tā ma? **5.** Wǒ juédé Huáng Jiěmèi bú huì shuō nà zhǒng huà. Nǐ kěndìng méi tīngcuò ma? **6.** Chén Jiātíng juédé tāmen zuòbúdào měi gè lǐbài lái jiàohuì. **7.** Wǒmen gǔlì nǐ, dāng nǐ kàn jīngwén hé zuò qídǎo de shíhòu, jìnliàng rènchū Shènglíng gěi nǐ de gǎnjué. **8.** Wǒmen jiào Guǎn Dìxiōng zěnme qídǎo yǐjīng sān cì le, nǐ rènwéi tā wèishénme hái shì jìbúzhù gāi zěnme zuò qídǎo?

C. **1.** *Suīrán wǒmen kànbújiàn Shén, dànshì wǒmen què néng gǎnshòudào Tā de Shènglíng.* - *Kànbújiàn* is the correct resultative verb for this sentence, meaning that we "look but don't see." *Bù kěyǐ kàn* implies that one does not have permission to look. **2.** *Wǒmen xiǎng yāoqǐng nǐ zài liǎng gè lǐbài nèi jìediào yān, nǐ zuòdédào ma?* - In this case, *zuòdédào* is preferred over *zuòdéliǎo.* Also, *zuò* isn't usually paired with *liǎo* - it is almost always paired with *dào.* **3.** *Xiāngyào kuàilè, wǒmen jiù yào wàngdiào zìjǐ, quánlì yǐ fù de tóushēn yú Shén de shìgōng zhōng.* - Instead of using *le*, a resultative suffix is needed here. *Wàngjì* could also be used. **4.** *Xiānzhī jiàodǎo wǒmen bú yào huā qián mǎi wǒmen mǎibùqǐ de shēchǐpǐn.* - In this case, *mǎibúdào* is grammatically correct, but it does not match the English meaning below it. *Mǎibúdào* means you can't buy something because you can't find it, not because you can't afford it. **5.** *Wú Dìxiōng méiyǒu dúwán wǒmen bùzhì de jīngwén, dànshì, tā què zài jiānchí zuò dǎogào.* - The resultative suffix needs to be changed to *wán* so it matches the English meaning. **6.** *Wǒmen xià cì gēn tāmen shàng kè yídìng yào jìdé yāoqǐng tāmen xiān bǎ shǒujī guāndiào.* - *Diào* is the correct resultative suffix for *guān* in this case. **7.** *Wǒmen zhēn de chībùliǎo/chībùwán, wǒmen yǐjīng chī de tài duō le, yì kǒu dōu chībùliǎo le. Zhēn de hěn xièxie nǐmen!* - *Chībúxià* usually means that you can't keep eating because you feel sick. So in this case, *chībùliǎo* is preferred because the English refers to the fact that you can't eat because there is too much food. **8.** *Lín Dìxiōng kàn Mó'ěrménjīng shí tài dānxīn jì bú jìdézhù rénmíng hé dìmíng, ér méiyǒu rènzhēn xiǎng jīngwén duì tā yǒu shénme yìyì.* - When negating resultative verbs with *bù*, it comes between the verb and the resultative suffix.

D. **1.** Wǒ juédé nǐ kěnéng bǎ zhè jíe jīngwén **lǐjiěcuò** le, nà bú tài shì tā de yìsī. **2.** Nǐ bú yào zuò **duìbùqǐ** tārén de shì... **3.** Wáng Jiěmèi zhǐ yòng le sì gè lǐbài jiù bǎ Mó'ěrménjīng qúan dōu **dúwán** le! **4.** Chén Dìxiōng yìzhí juédé tā kěnéng hái méiyǒu **zhǔnbèihǎo** jiēshòu xǐlǐ. Wǒmen gāi zěnme bāngzhù tā ne? **5.** Wǒmen de mùdàoyǒu juédé wǒmen de huà yǒu diǎn máodùn, kěshì wǒ juédé wǒmen zhǐshì méiyǒu **shuōqīngchǔ** éryǐ. **6.** Correct **7.** Wǒ jùjué nǐmen de nàtiān wǎnshàng **shuìbùzháo jiào**, juédìng le yīnggāi tīng nǐmen de xìnxī. **8.** Correct

E. **1.** The RV used in the paragraph is *biànbiédéchūlái*. Some examples of RV's that could be used when describing the Spirit are *gǎnjuédào, gǎnshòudào, rènchūlái,* and *rèndéchū.*

Review: Describing Actions and Events

A. Zhuāng Jiěmèi: Wǒmen dōu **bú jìdé** wǒmen yǒu qiánshēng.
Hé Qīngpíng Jiěmèi: Nǐ **zěnme** zhīdào wǒmen yǒu qiānshēng? Shéi gàosù nǐ de?
Zhuāng Jiěmèi: Gēnjù fúyīn de jiàoyì, wǒmen bùjǐn yǒu qiánshēng, érqiě **hé Tiānfù** zhù zài yìqǐ.
Hé Jiěmèi: Wǒmen wèishénme bú zài tiān shàng, ér zài dì shàng ne?
Zhuāng Jiěmèi: Zài tiān shàng de shíhòu, wǒmen **zhǐ** yǒu **(removed)** línghún, méiyǒu ròutǐ. Wèile shǐ wǒmen huòdé fēngmǎn de zhùfú, Tiānfù **wèi wǒmen** zhǔnbèi **le** yí xiàng měihǎo de jìhuà. Wǒmen bìxū xiān líkāi Tā yí duàn shíjiān, dào yí gè kěyǐ xuéxí, chéngzhǎng hé jìnbù de dìfāng. Tā **tòuguò Tā de Érzi Yēsū Jīdū** chuàngzào le dìqiú, bìng **ànzhào Tāmen zìjǐ de xíngxiàng** zào **le** Yàdāng hé Xiàwā. Yàdāng hé Xiàwā **bèi** āndùn zài Yīdiànyuán lǐ, guò**zhe** múyōu wúlǜ de shēnghuó. Tāmen hòulái wéi jiè, chī le jìnguǒ, Shén **jiù** bǎ tāmen gǎn**chū** le Yīdiànyuán. Yàdāng hé Xiàwā de zhuìluò **wèi wǒmen** dàilái le huòdé gǔròu shēntǐ de jīhuì. Tāmen **bǎ wǒmen cóng Tiānfù de miànqián dàidào** le dìqiú shàng.
Hé Jiěmèi: Nǐ shuō **de** hěn hǎo tīng, dàn wǒ **zěnme** zhīdào nǐ suǒ shuō de yíqiè dōu shì zhēnshí de ne?
Zhuāng Jiěmèi: Shén gěi le wǒmen fāngfǎ bāngzhù wǒmen huòdé zìjǐ de jiànzhèng. Tā xīwàng wǒmen **chángcháng** qídǎo. Tā **zài** děng wǒmen qiúwèn Tā. Tā xīwàng wǒmen yùnyòng **duì** Tā de xìnxīn. Zhǐyào wǒmen **zhēnxīn de** qiúwèn, bìng kěwàng liǎojiě zhèxiē shìqíng de zhēnshíxìng, Tā **jiù** huì tòuguò Tā de Shènglíng ràng wǒmen zhīdào zhè shì zhēnshí de.

B. **1.** Wǒ fēicháng gǎnxiè **(removed)** nǐ de rèqíng bāngzhù. (Prepositions - *Wèi*, *Gěi*, *Bāng*,*Tì*) **2.** "Wǒ xīwàng nǐ juéduì bú yào shīqù **duì Yēsū Jīdū de** xìnxīn" (Monson, *Liahona*, May 2010, 90). (Prepositions - *Duì* and *Xiàng*) **3.** Xīn Jiěmèi hái méiyǒu lái **ne**, wǒmen yīnggāi dǎ diànhuà gěi tā. (*Le* - Note: This use of *ne* is optional. You cannot use *le*.) **4.** Chuánjiàoshì **gěi** wǒmen jiǎng fúyīn... (Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*) **5.** "Nǐ xūyào **jièzhe qídǎo** zhuǎnxiàng Tā, língtīng Líng de tíshì, fúcóng jièmìng, bìng zūnshǒu nǐ dìnglì de shèngyuē" (Eyring, *Liahona*, May 2010, 61). (Through) **6.** ...bìngfēi suǒyǒu de rén dōu huì **ànzhào zhège jìhuà** xíng shì. (According To) **7.** Lābān **bèi Zhǔ** jiāodào le Níféi shǒu zhōng. (Passive Voice) **8.** Tiānfù hé Yēsū Jīdū **céng xiàng Yuēsè Sīmì** xiǎnxiàn. (Prepositions - *Duì* and *Xiàng*) **9.** Wǒmen bìxū zǒu kuài yì diǎn! Huìyì mǎshàng jiù yào kāishǐ **le**. (*Le*) **10.** Líng **duì Níféi shuō**, Shén de ài shì zuì néng ràng lìnghún kuàilè de. (Prepositions - *Duì* and *Xiàng*) **11.** "Jīngwén cōng yì kāishǐ jiù shì **jīngyóu Shènglíng** cìyǔ de" (Christofferson, *Liahona*, May 2010, 35). (Through) **12.** Wúlùn wǒmen **zěnme** zuò, Shén dōu shì ài wǒmen de. (Content Questions) **13.** Tā hái méiyǒu **wánquán xiāngxìn Mó'ěrménjīng**. (*Bǎ* and *Jiāng*) **14.** "Nǐmen shì fǒu zhǔnbèi**hǎo** bìngqiě lèyì yǎnchū nǐmen de juésè?" (Rasband, *Liahona*, May 2010, 51). (Resultative Verbs) **15.** Wéiyǒu jiēshòu Shènglíng de zhǐyǐn bìng huǐgǎi de rén **cái** néng huídào Tiānfu shēnbiān. (Only) **16.** Suīrán wǒmen xiànzài **kànbújiàn** tā, dànshì... (Resultative Verbs) **17.** Níféi **(removed)** bèi Líng yǐnlǐngzhe, suīrán tā... (Passive Voice) **18.** Lài Jiěmèi gěi wǒmen shuō **le** tā zhège xīngqītiān huì lái jiàohuì. (Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*) **19.** Rén sǐ le, yíqiè dōu guòqù **le**. Wǒ yǒu... (*Le*) **20. Ànzhào zhè xiàng jiàoyì**, wǒmen zài qiánshēng dōu xuǎnzé gēnsuí Jīdū. (According To) **21.** "Zhè jù jiǎnduǎn de shēngmíng, shì wǒ tīngguò **duì** Yēsū Jīdū zuì yǒulì, chúnjìng de jiànzhèng" (Monson, *Liahona*, May 2010, 90). (Prepositions - *Duì* and *Xiàng*) **22.** Jīntiān cóng zǎoshàng dào xiànzài, tā **yìzhí** zài dú jīngwén. (Frequency) **23.** Tiānfù zhǐ**zhe** Yēsū Jīdū duì Yuēsè Sīmì shuō: "Zhè shì wǒ de Àizǐ, tīng Tā shuō." (Aspect) **24.** ...xīnlǐ lìkè jiù hǎoshòu **le**. (*Le*) **25.** "Yǒu shíhòu wǒmen kěnéng juédé zìjǐ zuò **de** bù hǎo, dànshì wǒmen kěyǐ chíxù búduàn de nǔlì" (Lant, *Liahona*, May 2010, 82). (*De* 的, *De* 得, and *De* 地) **26.** "Tāmen shì fǒu yīnwèi wǒ suǒ guò de shēnghuó, ér zài wǒ de róngmào shàng kàn**jiàn** Jiùzhù de xíngxiàng?" (Lant, *Liahona*, May 2010, 82) (Resultative Verbs) **27.** Níféi shuō **(removed)**, "Wǒ huì qù zuò Zhǔ suǒ mìnglìng de shì" (1 Ne. 3:7). (*Le*) **28.** Wǒmen **zěnme néng** péiyǎng wǒmen duì Jīdū de xìnxīn? (Content Questions) **29.** Hǎo kāixīn, jīntiān suǒyǒu de jìhuà dōu yuánmǎn de wánchéng **le**. (*Le*) **30.** Wǒmen zhèng **chīzhe fàn** de shíhòu, Lǚ Dìxiōng dǎ diànhuà guòlái. (Aspect) **31.** Wǒmen jīntiān xīwàng bāng tā bǎ nèixīn de xiǎngfǎ shuō**chūlái**. (*Bǎ* and *Jiāng*, Resultative Verbs) **32.** Yàdāng hé Xiàwā shòudào chéngfá bìng **bèi** gǎnchū Yīdiànyuán. (Passive Voice) **33.** ...wǒmen **zhèng zài gēn yí gè mùdàoyǒu** jiàn miàn. (Aspect) **34.** Wǒ xiàdìng juéxīn **yǒngyuǎn dōu** bú huì fǒurèn wò duì Yēsū Jīdū de jiànzhèng. (Aspect) **35.** ...Hán Dìxiōng yào **tì** (OR **bāng**) wǒmen qù kàn Chén Dìxiōng. (Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*) **36. Gēnjù wěidà de jiù'ēn jìhuà,** fùmǔqīn shòu Shén de wěituō... (According To) **37.** "Zài Kèxīmǎníyuán chéngshòu jùliè de tòngkǔ zhīhòu, Tā qìlì hàojìn, yòu **bèi cūbào wúlǐ de rén** zhuāzhù, dàidào le [dāngshí de tǒngzhìzhě] miànqián" (Monson, *Liahona*, May 2010, 88). (Passive Voice) **38.** "Miànduì kǎoyàn shí, wèn 'Wèishénme shì wǒ?' huò 'Wò dàodǐ zuò le shénme xūyào shòu zhèyàng de kǔ?' bùrú **bǎ wèntí gǎichéng** 'Wǒ gāi zěnme zuǒ? Wǒ kěyǐ cóng zhège jīngyàn zhōng xuédào shénme?'" (Martino, *Liahona*, May 2010, 102) (*Bǎ* and *Jiāng*) **39.** Wǒmen dōu xūyào **tòuguò Jīdū de Shúzuì** chéngwéi shèngtú. (Through) **40.** ...érqiě quèshí fùhuó **le**. (*Le*) **41.** "Lǎnduò de rén bì bú bèi rènwéi pèichèn **zhànlìdézhù**" (D&C 107:100). (Resultative Verbs) **42.** Jiùzhù fēnfù Níféirén **bǎ tāmen de háizi dàidào** Tā de shēnbiān. (*Bǎ* and *Jiāng*) **43.** ...Shènglíng jiù huì **xiàng** nǐ jiànzhèng Mó'ěrmēnjīng shì zhēnshí de. (Prepositions - *Duì* and *Xiang*) **44.** "Wǒmen ruò **zhèngquè de** yùnyòng xuǎnzéquán, ànzhào zhèngquè de yuánzé xíng shì, jiù huì chǎngkāi xīn jiēshòu Shènglíng de yǐngxiǎng" (Bednar, *Liahona*, May 2010, 42). (*De* 的, *De* 得, and *De* 地)

45. Wǒmen měi cì dǎ diànhuà gěi tā, tā māma shuō tā **(zhèng) zài** xiě zuòyè... (Aspect) **46.** ...wǒmen bèi **shēnshēn de** gǎndòng le. (*De* 的, *De* 得, and *De* 地) **47.** ...zhǐyǒu Yēsū Jīdū cái néng **bǎ wǒmen dàihuíqù**. (*Bǎ* and *Jiāng*) **48.** "Zài wǒmen língtīng chéngyuán dàhuì de xìnxí shí, nèixīn huì shòudào gǎndòng, yě huì xiàdìng juéxīn, lìxià chéngnuò yào **zuò de gèng hǎo**" (Cook, *Liahona*, May 2010, 84). (*De* 的, *De* 得, and *De* 地) **49.** Zhège mùdàoyǒu shí nián qián jiù **tīng le** dì-yī kè, xiànzài... (Passive Voice) **50.** Wǒ **wèi** wǒ de érzi gǎndào zìháo... (Prepositions - *Wèi*, *Gěi*, *Bāng*, *Tì*)

C. **1.** Wǒmen yào duì Yēsū Jīdū yǒu bǎi fēn zhī bǎi de xìnxīn. **2.** Nǐ juéde wǒmen zěnme cái néng duì Chéng Jiěmèi hěn qīngchǔ de jiěshì zhēnjié lǜfǎ? **3.** Gēnjù zhè duàn jīngwén, Shén huì tòuguò Shènglíng xiàng wǒmen zhèngmíng zhēnlǐ. **4.** Zài wǒmen chūshēng qián, Tiānfù zhàokāi le yí cì tiāntíng huìyì, gàosù wǒmen Tā suǒ zhǔnbèi de jìhuà. **5.** Wǒmen bù néng tì biérén zuòchū xuǎnzé, wǒmen zhǐ néng ài bìng gǔlì tāmen. **6.** "Tāmen jièzhe zūnshǒu shèngyuē, jiù néng xuéhuì qīngtīng Zhǔ de shēngyīn." **7.** "Wǒ shēnshēn (de) gǎnjī měi yí wèi chuánjiàoshì." **8.** Yēsū chōngmǎnzhe rén'ài gàosù nà zài xíngyín shí bèi zhuā de fùnǚ: "Qù ba, cóng cǐ bú yào zài fàn zuì le." **9.** "Jīngyóu dǎogào hé Líng de zhèngshí, wǒmen měi gè rén dōu néng qīnzì huòdé duì huózhe xiānzhī de jiànzhèng." **10.** Zài nǐmen shòu shìtàn de shíhòu, Shén zǒng yào "gěi nǐmen kāi yì tiáo chūlù, jiào nǐmen néng rěnshòudézhù." **11.** Tā jīntiān gēn wǒmen tǎolùn Zhìhuìyǔ shí, zhōngyú bǎ nèixīn de yílǜ shuō le chūlái. **12.** Zài shàng cì zǒnghuì jiàoyòu dàhuì shàng, xiānzhī hé shǐtúmen bǎ xìnxīn hé huǐgǎi zhè liǎng xiàng yuánzé jiǎng de fēicháng qīngchǔ. **13.** "Tiānfù duì Tā zǐnǚ de ài shì zhè xiàng xìngfú jìhuà de héxīn xìnxī, zhè xiàng jìhuà shì tòuguò Yēsū Jīdū de Shúzuì ér cùchéng de." **14.** Yóuyú Shènglíng jīngcháng bèi miáoshù wéi yì zhǒng wēixiǎo de shēngyīn, yīncǐ zài shēnghuó zhōng bǎoliú yí duàn níngjìng shíguāng yě shì hěn zhòngyào de. **15.** Wǒmen "yào bǎ zhè shì shàng de shì fàng zài yì biān," quánxīn zhuānzhù yú Shén de shìgōng. **16.** Shén bú huì shōuhuí rènhé rén de dàodé xuǎnzéquán, fǒuzé jiù pòhuài le Tā wèi wǒmen de xìngfú suǒ shèdìng de jìhuà. **17.** "Nà shí wǒmen huì yǒu jīhuì yīzhào wǒmen de pèichèn chéngdù, jīngyóu Tā de ēndiǎn, róngyào de huídào Shén de miànqián" (Cook, *Liahona*, May 2010, 84). **18.** "Bǐdéshēng Dìxiōng shǐ wǒ xiǎngyào hǎohǎo qù chuán jiào, bǎ xuéxiào kèyè zuò de gèng hǎo, wèi wǒ de shēngyá lìxià gèng gāo de mùbiāo." **19.** "Shèngzhí de quánbǐng shì jīngyóu ànlì ér lái (de); Shèngzhí de nénglì shì jīngyóu zhōngxìn fúcóng de zūnxíng shèngyuē ér lái (de)." **20.** "Zhǔ yào měi yí wèi yǒu nénglì de nánqīngnián zuòhǎo zhǔnbèi, cóng jīnwǎn kāishǐ zài cì chéngnuò huì bǎochí pèichèn, yǐbiàn cóng Shén de xiānzhī nàlǐ huòdé chuándào zhàohuàn."

D. **1.** *Wéizhù* means to surround (the sheep) and keep them there. The suffix *-zhù* specifies the result of the sheep being held or stopped there. *Pǎodiào* means to run away or run off; the suffix *-diào* shows that they would be gone after running. **2.** In this sentence, *zhào* has the same meaning as *ànzhào*—the servants did as Ammon commanded. **3.** *Jiùchū* here means to save or deliver. The suffix *-chū* specifies that they are saved or delivered **out** (of the hands of the wicked Lamanites). **4.** *Dǎbùdǎo* is the form of *dǎdǎo* that shows potential—it means "can't [or not able to] strike down." **5.** Their arms were cut off by Ammon using his sword. Active Voice: *Tā (Àiméng) yòng jiàn kǎnduàn le suǒyǒu jǔqǐ gūnzi de rén de shǒubì.* In this case, the passive voice allowed more details to be included in this sentence. We simplified the sentence somewhat in order to put it in the active voice. **6.** *Dǎngzhù* means that not only did he resist them, but the result was that he successfully stopped them (or their attack). **7.** The six people were struck down by the sling. For those who lifted their arms against Ammon, their arms were chopped off. *Kǎnxiàlái* literally means "chopped down come"—it adds the feeling of the arms falling down to the ground. **8.** *Cái* adds the feeling that Ammon returned only after he had driven them far away—he may have come later than expected. *Jiù* would have emphasized that he came back soon (maybe sooner than expected). **9.** They let the sheep drink, and then drove them back to the king's pasture. *Le* is used to show completion and sequence—once the drinking was completed, they returned the flocks to the pasture. **10.** *Zhe* is used here to show that two things were done at once. They returned to the king, (at the same time) carrying the arms that Ammon had smitten off (*jīdiào*).

E. **1.** The story is told in past tense; *jīnggào**guò**, kū**zhe**, **zài** kǎolǜ*; *Nà yì tiān zhōngyú lái **le**, héyuē dàoqí **le**.* - The loan now became due, the day had come (it wasn't due before). *...fǒuze jiù bù gōngpíng **le**.* - The creditor had been justly dealt with, if he demanded anymore, then it would no longer be fair. *Zhàiquánrén yīn'ér tóngyì **le**.* - He (finally) agreed; he hadn't agreed before. **2.** ***duì** tā ér yán, **duì** nǐ yǒulì, **duì** nǐ cíbēi, **duì** wǒ shì, **duì** zhàiquánrén tíchū jiànyì, **duì** zhàiquánrén shuō, **duì** wǒ fā cíbēi, **wèi** wǒmen tígōng fāngfǎ, **wèi** zhèyàng de rén shě mìng, **bāng** nǐ huán zhài, **tì** tā huán, **gēn** gè wèi jiāng, **gēn** zhàiwùrén hěn shú* **3.** *dédào* (x 7)*, fùqīng* (x 4)*, láidào* (x 2)*, názǒu, sòngjìn, nábúdào, kànlái, tíchū, zhuǎnguò (shēn) lái, dìngchū, bàndào, náhuí, huíqù, qǔhuílái; Nábúdào* shows potential; it means "can't obtain"; the creditor would be unable to obtain the money that was owed him if he showed mercy to the debtor. **4.** *tā huì **bǎ** qián fùqīng* - he will pay off the debt; *yǒu quánlì **bǎ** tā sòngjìn jiānyù* - had authority to send him to jail; ***bǎ** mìng qǔhuílái* - take (his) life back; *Gōngdào yāoqiú nǐ bìxū **ànzhào** héyuē fù qián.* - Justice requires you to pay the money according to the contract; *bié de dōngxī sìhū dōu méiyǒu tā lái **de** zhòngyào* - nothing else seeemed as important (literally, "came importantly"); *Tā ǒu'ér xiàngzhēngxìng **de** fù le yìxiē qián* - On occasion, he symbolically paid some money

G. Lùjiā Fúyīn 10:30-37: Yēsū huídá shuō: "Yǒu yí gè rén cóng Yēlùsālěng xià Yēlìgē qù, luò zài qiángdào shǒu zhōng. Tāmen bōqù tā de yīsháng, bǎ tā dǎ gè bàn sǐ, jiù diūxià tā zǒule. Ǒurán yǒu yí gè jìsī cóng zhè tiáo lù xiàlái, kànjiàn tā jiù cóng nà biān guòqù le. Yòu yǒu yí gè Lìwèirén láidào zhè dìfāng, kànjiàn tā, yě zhàoyàng cóng nà biān guòqù le. Wéiyǒu yí gè Sāmǎlìyárén xíng lù láidào nàlǐ, kànjiàn tā jiù dòng le cíxīn, shàng qián yòng yóu hé jiǔ dǎo zài tā de shāngchù, bāolǐhǎo le, fú tā qíshàng zìjǐ de shēngkǒu, dàidào diàn lǐ qù zhàoyìng tā. Dì-èr tiān náchū èr qián yínzi lái, jiāo gěi diànzhǔ, shuō: 'Nǐ qiě zhàoyìng tā; cǐwài suǒ fèiyòng de, wǒ huílái bì huán nǐ.' Nǐ xiǎng, zhè sān gè rén, nǎ yí gè shì luò zài qiángdào shǒu zhōng de línshè ne?" Tā shuō: "Shì liánmǐn tā de." Yēsū shuō: "Nǐ qù zhàoyàng xíng ba."

K. Possible Actions: *qízhe jiǎotàchē chàng gē, kūzhe shuō huà, ànzhào chuánjiàoshì shǒucè shēnghuó, ànzhào sīxiǎng jiēshòu shěnpàn, ànzhào Tā de xíngxiàng chuàngzào wǒmen, zhèng zài chī miàntiáo, zài fēnxiǎng Yuēsè Sīmì di-yī cì yìxiàng, zài kàn Jiùyuē, tì tóngbàn cā xiézi, tì sǐzhe xǐlǐ, gěi bìngrén zuò shèngzhí zhùfú, gěi háizi jiǎng gùshì, wèi chuándàobù huìzhàng qídǎo, wèi Mó'ěrménjīng zuò jiànzhèng, bāng nǎinai mǎi cài, qí jiǎotàchē qí de hěn kuài, kuàilè de qiāo mén, rènzhēn de xuéxí fúyīn, kànjiàn tiānshǐ, xiàng dìqū língxiù bàogào, zhǔnbèihǎo jiēshòu xǐlǐ, chībǎo le, kànwán Mó'ěrménjīng, shuìbùzháo, tīngdédǒng, jìbúzhù diànhuà hàomǎ, xiàng tóngbàn jiè bǐ, xiàng dìqū língxiù bàogào, duì Jīdū yǒu xìnxīn, duì tóngbàn shuō huǎng, bèi chēzi zhuàngsǐ, bèi wēnzi dīng, bèi gǎnchū Yīdiànyuán, bèi mùdàoyǒu jùjué, bǎ Lābān de tóu kǎndiào, bǎ shíyīfèngxiàn jiāo gěi zhǔjiào, bǎ diànshì guāndiào, bǎ jīnyèpiàn mái zài dì xià, bǎ Mó'ěrménjīng fānyìchéng Yīngwén, tōngguò chéngyuán rènshí mùdàoyǒu, tòuguò qídǎo dédào zhùfú, jièzhe Shènglíng zhīdào Mó'ěrménjīng shì zhēnshí de, xià yǔ le, dùzi è le*

Helping Verbs

A. **1.** huì; huì **2.** néng (*kěyǐ* cannot be used since he is unable to come because of a previous engagement) **3.** kěyǐ **4.** néng; kěyǐ, néng **5.** kěyǐ, néng **6.** néng **7.** kěyǐ **8.** huì; huì **9.** kěyǐ, néng; kěyǐ, néng

B. **1.** Yes, *Nǐ měi tiān yuànyì zǎo, wǎn zuò jiātíng dǎogào ma?* The emphasis is moved from the time (every day) to the action (having family prayer morning and evening). **2.** Yes, *Nǐ hé nǐ de jiārén yuànyì zhège lǐbài lái jiàohuì ma?* In this sentence, both the person and their family are being invited to church, whereas in the original sentence, the invite was directed only to the person (inviting them to come to church with their family). The emphasis is now on coming this week. OR *Nǐ hé nǐ de jiārén zhège lǐbài yuànyì lái jiàohuì ma?* Both the person and their family are being invited, but this time the emphasis is on whether they are willing to come. **3.** Yes, *Tiānfù yǐ Tā de fāngshì hé shíjiān huì huídá nǐ de dǎogào.* The emphasis is moved from how God will answer prayers to the fact that He will answer prayers. **4.** Yes, *Wǒmen xūyào zài shàng kè qián zuò dǎogào.* The emphasis is now on the time (before the lesson) instead of on the need to pray. **5.** No **6.** No **7.** Yes, *Měi gè rén dōu xūyào měi tiān huā shíjiān dǎogào, xuéhuì yǒuxiào de hé Tiānfù jiāoliú.* Emphasis is now on the time (every day), and not as much on the action (spending time to pray). **8.** No

C. **1.** *Zhū Dìxiōng shuō tā jīntiān wǎnshàng bù néng bāng wǒmen péi kè, tā yào jiā bān*. - When something hinders a person from performing an action, *néng* is typically used instead of *kěyǐ* or *huì* (although *huì* can be used, but the meaning would be changed from *can't* to *will not*). **2.** *Wǒ zhǐ huì jiǎng Guóyǔ, dàn wǒ hái bú huì xiě hànzì.* - *Huì* is used in this case rather than *kěyǐ* because we are talking about a learned skill. **3.** *Rènhé hán jiǔjīng de yīnliào yǐjí zhì rén shàngyǐn de nígǔdīng hé yàopǐn dōu huì shānghài wǒmen de shēntǐ hé língxìng*. - Helping Verbs never come before *dōu. Dōu* must always come before what it is modifying. **4.** *Nǐ yuànyì zhège lǐbàiliu gēn qítā chéngyuán yìqǐ qù shèngdiàn wèi sǐzhě zuò xǐlǐ ma?* - *Yuànyì* must come somewhere before the prepositional phrase in order for it to match the English meaning. The original sentence implies that we are inviting both the member we are talking to and the other members at the same time. **5.** *Qiū Dìxiōng zuótiān wèn wǒmen, "Wǒ kěyǐ bú shòu xǐ, ér xìn Shén bìng dé jiù ma?" Wǒ tóngbàn huídá shuō, "Bù kěyǐ."* - *Néng* cannot be used in response to a question that was asked with *kěyǐ*. **6.** *Wǒ xiǎng dǎ diànhuà gěi Lín Dìxiōng, wǒ yǒu yí duàn jīngwén xiǎng gēn tā fēnxiǎng.* - *Xǐhuān* means "to like," not "would like to." **7.** *Wǒmen de mùdàoyǒu jīngshén shàng hǎoxiàng yǒu diǎn wèntí. Wǒmen yīnggāi yāoqǐng zhǔjiào hé tā jiàn miàn, kàn tā xū bù xūyào shǒu xǐ.* - *Bìxū* is a HV that cannot be negated with V *bù* V. **8.** *Fùqīn de zérèn bùjǐn shì qù gōngzuò zhuàn qián, érqiě yào jiāoyǎng háizǐ, shǐ tāmen néng zǒu zài dāng xíng de dào shàng*. - The form of "can" in this sentence is clearly talking about an ability as denoted by *shǐ*, therefore *néng* is preferred over *kěyǐ*.

D. **1.** Jiārù jiàohuì qián, wǒmen **dōu xūyào** jìnliàng... **2.** Zhǔjiào shuō wǒmen zhèng zài jiāo de mùdàoyǒu **bù yīnggāi** shòu xǐ. **3.** Correct **4.** Fùmǔ bùjǐn xūyào gōngjǐ érnǚ yī shí zhù xíng, **hái yīnggāi** jiāodǎo tāmen zhèngquè de yuánzé. **5.** Wǒ **huì** shuō yì diǎndiǎn Táiyǔ... **6.** Correct **7.** ...nǐmen jiù **bú huì** dòngyáo, dǎotā. **8.** Correct (*néng* could also work in place of *kěyǐ*). **9.** Méiyǒu rén **néng** qǔzǒu Jiùzhǔ Yēsū Jīdū de xìngmìng...

G. *Kěyǐ wánquán zhīdào* and *néng fēnbiàn. Kěyǐ* to describe *wánquán zhīdào* because *kěyǐ* is used to describe things that are more **possibilities** than abilities and is **not as strong or certain** as *néng. Néng* is used to describe *fēnbiàn* because *fēnbiàn* is an **ability** that can be possessed by someone. They could be switched, but the meanings would be switched in the way described in the previous sentence.

In Order To

A. **1.** Nǐ kěyǐ zuò qídǎo lái péiyǎng nǐ gēn Tiānfù de guānxì. **2.** Wèile shú wǒmen de zuì, Jiùzhǔ chéngshòu le wǒmen wúfǎ xiángxiàng de tòngkǔ. **3.** Jiùzhǔ jìndào le zìjǐ de běnfèn yǐbiàn xiézhù wǒmen fǎnhuí tiān shàng de jiā. **4.** Wǒmen de mùdàoyǒu xǐhuān wǒmen yòng bǐyù lái gēn tāmen táolùn fúyīn yuánzé. **5.** Nǐ juédé nǐ kěyǐ zuò shénme lái zhīdào zhèxiē shìqíng shì bú shì zhēnshí de? **6.** Wèile qù shèngdiàn wèi nǐ de zǔxiān zuò jiàoyí, nǐ xiān xūyào zuò nǐ de jiāpǔ. **7.** Wǒmen yīnggāi zuò gè kǎpiàn gěi Sūn Jiātíng lái biǎodá wǒmen duì tāmen de ài. **8.** Tiānfù bǎ Tā de Dúshēngzǐ xiàn gěi wǒmen shì wèile bāngzhù wǒmen huòdé jiù'ēn. **9.** Wèile zuòdào zhè yìdiǎn, wǒmen bìxū líkāi qiánshēng de jiāyuán, qù jiēshòu shìtàn.

B. **1.** Wèile chéngzhǎng hé jìnbù, wǒmen yǒu shí bìxū jīnglì tòngkǔ hé bēishāng. **2.** Tiānfù pài Tā de dúshēngzǐ zuò wǒmen de jiùzhǔ lái bāngzhù wǒmen dé jiù. **3.** Wǒmen láidào shì shàng shì wèile xuéxí, chéngzhǎng hé jìnbù. **4.** Yēsū Jīdū shěqù le tā zìjǐ de shēngmìng lái bāngzhù wǒmen kèfú zuì de yīngxiǎng. **5.** Wèile qǔhuí tóngyèpiàn, Shén mìnglìng Lǐhāi de sì gè érzi huídào Yūlùsālěng zhǎo Lābān. **6.** Xiānzhī jiēshòu láizì Shén de qǐshì lái bāngzhù wǒmen liǎojiě Shén de zhǐyì. **7.** Wèile bāng nǐ zhǔnbèihǎo shòu xǐ, wǒmen huì jìxù gēn nǐ jiànmiàn, huídá nǐ de wèntí, bìngqiě bāng nǐ rènshí qítā de chéngyuán.

C. **1.** *Qǐng cìgěi wǒ yǔyán de ēncì lái ràng wǒ nénggòu yǒuxiào de gēn biérén fēnxiǎng nín de fúyīn.* - *Suǒyǐ wǒ kěyǐ* cannot be used in the middle of a sentence to mean "so I can." Instead, *lái* could be used. Another option would be to use *shǐ wǒmen néng* instead of any "in order to" phrase. **2.** *Wèile jiědiào yān yǐn, nǐ kěyǐ jìnshí, dǎogào.* - *Yīnbiàn* cannot be used at the beginning of a sentence. **3.** *Xiānzhī Lǐhǎi dàilǐng tā de jiārén jìnrù kuàngyě shì wèile zūnxíng Zhǔ de jièmìng.* - When *wèile* is used in the middle of a sentence, it generally must be accompanied by *shì*. The other way to change this sentence would be to simply move *wèile* to the beginning. **4.** *Wǒmen qíqiú Nín cìgěi wǒmen Shènglíng de péibàn lái ràng wǒmen fājué mùdàoyǒu de xūyào.* - None of the words for "In order to" can be used directly before a noun. They always have to be directly or indirectly before a verb. You may also omit the *lái* and the sentence would still be correct. **5.** *Tiānfù yídìng huì wèi Tā de érnǚ yùbèi dàolù yǐ wánchéng Tā suǒ mìnglìng tāmen zuò de shì.* - *Shì wèile* cannot be used for all sentences that use "so" or "in order to." In this case, *yī(biàn)* or *lái* are much better choices. **6.** *Shúzuì zhǐ de shì Yēsū Jīdū wèile chángfù wǒmen zuì de dàijià bìng kèfú sǐwáng ér zuò de wěidà xīshēng.* - The other way that *wèile* can be used in the middle of a sentence is when it is followed by *ér* later in the same phrase. *Yīnbiàn* also wouldn't be used here because it is only typically comes between two complete phrases, the first one being done for the purpose of the second. **7.** *Yè Jiěmèi shūo tā kāishǐ lái jiàohuì shí wánquán shì wèile gěi tā de háizi zhǎo yí gè jiànkāng chéngzhǎng de dìfāng.* - See **#3.** **8.** *Xiānzhī shòu Shén de zhàohuàn lǐngdǎo Shén de jiàohuì.* - Remember that there are many times where *lái* is commonly used when it could be dropped.

D. **1.** Correct **2.** Yēsū Jīdū **wèile** gěi wǒmen dé jiù de jīhuì ér chéngshòu le wǒmen de zuì. **3.** Wǒmen tōngcháng dōu huì **yǐ** zuò dǎogào kāishǐ hé jiéshù wǒmen de jùhuì. **4.** Shén ràng wǒmen líkāi wǒmen zài tiān shàng de jiāyuán shì wèile **ràng** wǒmen yǒu jīhuì dédào Shén suǒ jùyǒu de tèzhì. **5.** Correct **6.** Chuánjiàoshì bù yīnggāi wèile zhuīqiú míngyù huò dádào qítā zìsī de mùdì **ér** luànyòng Shén gěi tāmen de quánbǐng. **7.** Tiānfù huì chāiqiǎn Shènglíng dào nǐ xīn zhōng lái **(removed)** wèi wǒmen jīntiān fēnxiǎng de shì zuò jiànzhèng.

E. The two ways this section translates "in order to" are *yào* and *cái néng.*

G. 1 Ne. 10:1 - Yīncǐ, **wèile** jìxù wǒ de jìshì...; 2 Ne. 9:6 - **Wèile** shíxiàn nà wěidà chuàngzào Zhǔ de cíbēi jìhuà...; 2 Ne. 25:4 - ...**yīnbiàn** tāmen xuéxí; Mosiah 8:9 - **Wèile** zhèngmíng tāmen suǒ shuō de shì shì zhēn de; Alma 7:12 - ...liǎojiě rúhé yīzhào Tā rénmín de ruǎnruò **lái** jiùzhù tāmen; Alma 7:15 - ...bìng zài jīntiān jiù zǒurù xǐlǐ de shuǐ zhōng **lái** xiàng tā zhèngmíng; Alma 22:18 - ...**yīnbiàn** néng cóng sǐ lǐ fùhuó.

Review: Expressing Desire, Need, Preference, Ability, Intention, or Purpose

A. Qīn'ài de Lìlì,
Wǒ zuótiān xiàwǔ cóng Qián Dìxiōng nà tīngshuō nǐ **xiǎng** liǎojiě wǒmen jiàohuì. Tīngdào zhège xiāoxī yīhòu, wǒ wèi nǐ gǎndào **fēicháng** gāoxìng. Shíjì shàng, zhè jiù shì wǒ jīnnián dào xiànzài suǒ **tīngdào** de **zuì hǎo** de xiāoxī. Wǒ yìzhí dōu zài qídǎozhe nǐ yǒu yì tiān **huì** yǒu zhège yuànwàng. Jīntiān, wǒ de qídǎo zhōngyú dédào le dáfù. Suīrán nǐ duì jiàoyì liǎojiě bù duō, dànshì, nǐ yǐjīng zài wǒmen de jīechù zhōng liǎojiě le xǔduō jièmìng.
"Nǐmen wèishénme yǒu zhème **(removed)** duō de jièmìng?" shì nǐ yīqián jīngcháng wèn wǒ de yí gè wèntí. Wǒ zhīdào nǐ gēn chuánjiàoshì shàngwán fúyīn kè yǐhòu, nǐ jiù huì míngbái. Nǐ huì míngbái zhè yíqiè bú shì yīnwèi Tiānfù yào xiànzhì wǒmen de zìyóu. Tā gěi wǒmen jièmìng **shì** wèile ràng wǒmen huòdé gèng dà de zìyóu hé xìngfú. Zhǐyào wǒmen ànzhào Shén de zhǐyì qù zuò, tā jiù huì ràng wǒmen zài tā de guódù lǐ xiǎngshòu Tā wèi wǒmen yùbèi de suǒyǒu zhùfú. Nǐ jiù huì biàndé gèng **(removed)** qiānbēi, gèng **(removed)** kuàilè, gèng yǒu mùbiāo. Wǒ rèqiè de děngzhe nǐ de huíyīn. - Xiǎo Ài

B. **1.** Wǒmen **kěyǐ** míngtiān xiàwǔ wǔ diǎn zhōng... (Helping Verbs) **2. (removed)** Wèile liǎojiě jiàohuì, tā kāishǐ nǔlì de dú Mó'ěrménjīng. (In Order To) **3.** Měi gè rén dōu bìxū huǐgǎi cái **néng** dédào zuì de kuānshù. (Helping Verbs) **4.** Wǒmen **(removed)** yīnggāi xuéxí Jiùzhǔ de bǎngyàng. (Helping Verbs) **5.** Cóng háizi sān suì qǐ, wǒmen jiù dài tā qù jiàohuì **lái ràng tā** (OR yǐbiàn shǐ tā OR change sentence order and put wèile at the beginning) shòudào liánghǎo de yǐngxiǎng. (In Order To) **6.** Jīdū de fúyīn shǐ jiātíng **néng** yǒu jīhuì zài jīnshēng hé yǒnghéng zhōng jiéhé zài yìqǐ. (Helping Verbs) **7.** ...fánnǎo bìng **(removed)** zhànshèng tiáozhàn. (Helping Verbs) **8.** Hěn duō rén **(removed)** yào (OR hěn xiǎng) huòdé jīnshì de píng'ān... (Helping Verbs) **9.** Gēnjù Zhìhuìyǔ, wǒmen **yīnggāi duō** chī gǔlèi shíwù, shūcài, shǎo chī ròu. (Helping Verbs) **10.** ...pèichèn de dìxiōng, **shǐ tāmen** néng guǎnlǐ Tā de jiàohuì. (In Order To) **11.** Wúlùn shéi, zhǐyào **yuànyì jiēshòu fúyīn**, jiù huì dédào Shén de zhùfú. (Helping Verbs) **12.** Zìcóng jiārù jiàohuì yǐlái, wǒ gèng **(removed)** liǎojiě wǒ zài shì shàng de mùdì. (Simple Comparisons) **13.** Rúguǒ wǒmen méiyǒu xìnxīn, wǒmen jiù bú **huì** yǒu rènhé xīwàng. (Helping Verbs) **14.** Shén shuō Tā **shì wèile** Tā zìjǐ de mùdì chuàngzào le dà dì jí dà dì shàng de yíqiè. (In Order To) **15.** Qǐng nǐ ràng yí xià, wǒ **kànbúdào** báibǎn. (Resultative Verbs) **16.** Nǐ shénme shíhòu **huì** gēn wǒmen fēnxiǎng nǐ guīxìn de gùshì? (Helping Verbs) **17. Wèile** zhǎodào zhēnzhèng de píng'ān, nǐ xūyào yùnyòng Yēsū Jīdū de shúzuì. (In Order To) **18.** Jīdū zài shì shàng de shíhòu zhàohuàn le shí'èr gè shǐtú **yǐbiàn** jiànlì Tā de jiàohuì. (In Order To) **19.** Xiāo Sū Jiěmèi zhēn de hěn **huì** lā xiāo tíqín... (Helping Verbs) **20.** ...péi wǒmen shàng kè, **kěyǐ** ma? (Helping Verbs) **21.** Suīrán wǒ hái bú tài **huì** shuō Zhōngwén... (Helping Verbs) **22.** Nǐ de tàitài gēn xiǎohái yǐjīng kāishǐ měi tiān zuò dǎogào le, nǐ **yě yīnggāi** gēn tāmen yìqǐ zuò. (Helping Verbs) **23.** Yēsū Jīdū zìyuàn dāng wǒmen de Jiùzhǔ **lái ràng wǒmen** (OR yǐbiàn shǐ wǒmen) yǒu jīhuì huídào Shén de miànqían. (In Order To) **24.** Rúguǒ bù néng zài nǐ jiā, wǒmen **kěyǐ zài jiàohuì** hé nǐ jiàn miàn ma? (Helping Verbs)

C. **1.** Wǒ rúhé nénggòu gǎishàn wǒ yǔ wǒ tàitai de guānxì? **2.** Jiùzhǔ zuò le Tā zìjǐ de běnfèn lái xiézhù wǒmen fǎnhuí tiān shàng de jiā. **3.** Wèile dáchéng Tā de shǐmìng, Yēsū zhàozhe Tiānfù de zhǐyì qù zuò. **4.** Wǒmen yào zhǔnbèihǎo zìjǐ, yǐbiàn zài xiānzhī hé shǐtú jiāng huà shí, Shènglíng déyǐ xiàng wǒmen zhèngshí tāmen suǒ jiàodǎo de zhēnlǐ. **5.** Wǒmen yīnggāi zuò jiāpǔ yǐbiàn wèi wǒmen de zǔxiān zhíxíng jiàoyí. **6.** Wèile zài fúyīn zhōng chéngzhǎng, nǐ xūyào péiyǎng xuéxí fúyīn de xíguàn. **7.** Tiānfù zhīdào wǒmen xūyào bāngzhù, suǒyǐ Tā nǐdìng le yí gè fāngfǎ bāngzhù wǒmen. **8.** Wǒmen yīnggāi tiāntiān zuò jiātíng dǎogào, ràng wǒmen de jiātíng néng dédào zhùfú. **9.** Yǒu shíhòu, wǒmen xūyào dāndú qídǎo, yǐbiàn xiàng tiānfù qīngxiè wǒmen de línghún. **10.** Nǐ kěyǐ dú Mó'ěrménjīng, bìng chénsī shū zhōng de xìnxī rúhé néng gǎibiàn nǐ de shēnghuó. **11.** Zhǐyǒu tòuguò Jiùzhǔ de ēndiǎn hé cíbēi, wǒmen cái néng huòdé zuì de jiéjìng, bìng yǔ Shén tóngzhù. **12.** "Wèile dédào zuì gāo céng, rén bìxū jìnrù shèngzhí de zhè tǐzhì (yì jì hūnyīn de xīn yǒngyuē); Rúguǒ tā bú zhèyàng zuò, tā jiù débúdào." **13.** Wǒmen yīnggāi zài fúwù de zhīhuì lǐ péiyǎng yì zhǒng "Wǒ gāi zěnme bāngmáng?" de tàidù. **14.** Shén bǎ shèngzhí nénglì hé quánbǐng cìgěi jiàohuì zhōng pèichèn de dìxiōng, shǐ tāmen néng fèng Tā de míng xíngshì. **15.** Tiānfù de ài hé qí wěidà, Tā yuànyì chāi Tā de Dúshēngzi lái wèi Tā qítā de érnǚ shòu kǔ ér sǐ. **16.** Wèile jìnbù bìng biàndé xiàng Shén yíyàng, wǒmen měi gè rén dōu bìxū huòdé gǔròu shēntǐ, bìng zài shì shàng jiēshòu kǎoyàn. **17.** Jiù xiàng wǒmen wúfǎ kèfú shēntǐ de sǐwáng yíyàng, wǒmen yě wúfǎ dān kào zìjǐ de lìliàng lái kèfú zuì de yǐngxiǎng. **18.** "Wǒmen bú shì wèile 'bǎ rén dàijìn jiàohuì' huò zēngjiā chéngyuán rénshù ér xuānjiǎng hé jiàodǎo."

D. "**Wèile ràng shìrén yǒu jīhuì tīngdào hé jiēshòu fúyīn**, jiù bìxū jìnxíng chuándào shìgōng. Tāmen xūyào **xuéxǐ zhēnlǐ**, **guīxiàng Shén**, bìng **dédào zuì de shèmiǎn**. Wǒmen zài zhè shì shàng yǒu xǔduō dìxiōng jiěmèi bèi cuòwù de jiàodǎo méngbì, **yīnwèi tāmen 'bù zhīdào yào dào nǎlǐ zhǎo zhēnlǐ** ér yǔ zhēnlǐ géjué' (Jiàoyuē 123:12). Jièzhe chuándào shìgōng, wǒmen **kěyǐ dàilǐng tāmen rènshí zhēnlǐ**." (*Gospel Principles*, 192)

H. Bullets 7 and 9-15 each have at least one helping verb in them.

When

A. **1.** Shén huì zài wǒmen zhēnxīn xǔnqiú tā de shíhòu, ràng wǒmen zhǎodào tā. **2.** Chénggōng shí, wǒmen yào qiānbēi. **3.** Dāng tā gānggāng wǔ suì de shíhòu, tā māma jiù kāishǐ dài tā lái jiàohuì. **4.** Dāng wǒmen nèixīn gǎndào dòngdàng bù'ān de shíhòu, wǒmen gèng yào dǎogào. **5.** Shàng cì bàifǎng Huáng Dìxiōng de shíhòu, wǒmen fāxiàn tā de xìnxīn yǒu suǒ dòngyáo. **6.** Dāng chuánjiàoshì jiǎngdào yǒnghéng jiātíng de shíhòu, yì gǔ nuǎnliú yǒngrù wǒ de xīn lǐ. **7.** Qídǎo shí yīnggāi zhǎo gè ānjìng de dìfāng guìxiàlái, bù yīnggāi tǎng zài chuáng shàng qídào. **8.** Dāng wǒmen bèi Shènglíng yǐnlǐngzhe de shíhòu, wǒmen kěnéng bìng bù zhīdào wèishénme wǒmen zuòzhe wǒmen zài zuò de shìqíng.

B. **1.** Correct - Not all sentences that use "when" need to have some form of *dāng...de shíhòu*; sometimes it can be omitted from the Chinese translation. **2.** Wǒmen dāndú yì rén **(removed)** huòshì hé qítā rén zài yìqǐ shí dōu kěyǐ qídǎo. - Only one *shí* is needed when two "when" statements are being used to modify the same verb. **3.** ...wèi wǒ měimei shīxǐ **de shíhòu**. - In this sentence, *zài* is describing a certain instance in time. Therefore, the instance in time must be followed by *de shíhòu.* **4.** Rúguǒ wǒmen **zài qídǎo de shíhòu** jìdé... - *Zài qídǎo de shíhòu* must go in the "time" spot in the sentence because it is describing when we need to remember. **5.** Wǒmen zài lǐngshòu shèngcān **shí** yīnggāi... - *Zài* needs to be followed by *shí* when describing "when" statements. **6. (removed)** Kàn jīngwén de shíhòu... - *Dāng* needs to be followed by a noun. It should be omitted if there is no noun in the opening phrase. **7.** Dāng wǒmen sǐwáng **de shíhòu**,... - *Dāng* and *yǐhòu* cannot be used to describe the same clause because they are talking about two different time periods (at that time, and after that time). **8.** Correct - because there are two separate clauses, we can have two instances of *de shíhòu* in the same sentence.

C. **1.** none **2.** shí **3.** zài...shí, zài...shí **4.** although no word is directly translated to mean "when," *jiù* somewhat conveys the meaning in this and other scriptures. **5.** jiù **6.** jiù **7.** none **8.** none **9.** de shíhòu, le. **10.** de shíhòu **11.** none, none.

G. **(v. 10)** - zhèng; **(v. 12)** - hòu; **(v. 18)** - none

Before and After

A. **1.** Sǐwáng yǐhòu, wǒmen huì qù líng de shìjiè, děngdài shěnpàn. **2.** Mǎn bā suì yǐqián de xiǎohái bù xūyào shòu xǐ. **3.** Nǐmen yǐqián láiguò wǒmen jiàohuì huò qùguò qítā jiàohuì ma? **4.** Gǔdài xiānzhī zài Yēsū Jīdū chūshēng yǐqián hěn jiǔ jiù yǐ yùyán le Tā de dànshēng. **5.** Jiùzhǔ chénglì le Tā de jiàohuì yǐhòu, zhàohuàn le shí'èr gè rén zuò Tā de shǐtú. **6.** Néng bù néng gàosù wǒmen, nǐ jiārù jiàohuì yǐqián hé xiànzài yǒu shénme bù tóng. **7.** Nǐ yǐqián jiànguò xiàng wǒmen yíyàng chuānzhe bái chènshān, dǎzhe lǐngdài de chuánjiàoshì ma? **8.** Rúguǒ nǐ bú jièyì de huà, wǒmen xīwàng néng zài shàng kè yǐqián zuò qídǎo, yāoqǐng Shén de Líng hé wǒmen tóngzài.

B. **1.** Lái zuò chuánjiàoshì yǐqián, wǒ zài dàxué dú shū. **2.** Shěnpàn hòu, wǒmen huì bèi pàidào bù tóng róngyào de guódù. **3.** Shòu xǐ hé zhèngshí yǐhòu, nǐ suǒyǒu de zuì dōu huì dédào kuānshù. **4.** Yáng Jīemèi shuō tā de hūnyīn shìbài yǐhòu, tā jiù zài yě bù xiāngxìn biérén de shìyán le. **5.** Wǒ zuì hǎo de péngyǒu chēhuò guò shì yǐhòu, wǒ cái kāishǐ rènzhēn de sīkǎo sǐ hòu de shì. **6.** "Yīnwèi nǐmen de xìnxīn shòudào kǎoyàn zhīqián, nǐmen bù néng huòdé jiànzhèng." **7.** Nǐ yuànyì zài xiàge xīngqīwǔ yǐqián gēn Biān Xiǎojiě fēnxiǎng nǐ duì wǒmen jiàohuì de gǎnjué ma? **8.** "Yēsū zài fùhuó hòu shēng tiān qián, gàosù Tā de shǐtú: 'Wǒ jiù cháng yǔ nǐmen tóngzài, zhídào shìjiè de mò le.'" **9.** Wǒ shízài gàosù nǐmen, jiù xiàng wǒ yǐqián shuōguò de, fán kànjiàn fùnǚ jiù dòng yínniàn de, huò zài xīn zhōng fàn jiānyín de, jiāng bú huì yōngyǒu Líng, què huì bèiqì xìnyǎng bìng huì jùpà.

C. **1.** Hé Jiěmèi shòuxǐ qián jǐ tiān **2.** Tā yùjiàn chuánjiàoshì de qián yì tiān **3.** Nǐ quán jiārén shòuxǐ hòu mǎn yì nián **4.** Wǒmen kāishǐ jiào Qián Dìxiōng yǐqián **5.** Wǒ zuòwán dǎogào wǔ fēnzhōng yǐhòu **6.** Wǒ zuò le wǔ fēnzhōng dàogào yǐhòu **7.** Women chīwán fàn bàn gè xiǎoshí yǐhòu **8.** Zài wǒmen chī le bàn gè xiǎoshí de fàn yǐhòu **9.** Tā sǐ qián de nàge xīngqī **10.** Wǒ shòu xǐ hòu de dì-èr gè lǐbài **11.** Wǒmen bāndào zhège dìqū liǎng gè yuè yǐhòu. **12.** Jīdū bèi dìngsǐ hòu de dì-sān tiān **13.** Jiǎofù shíyīfèngxiàn sān tiān hòu **14.** bù jiǔ yǐqián **15.** hěn jiù yǐhòu.

D. **1.** *Jiēshòu xǐlǐ yǐqián, nǐ xūyào zuò xǐlǐ miàntián.* - When using *yǐqián,* remember the that order must be Event #2 *yǐqián,* Event #1. Notice also that the subject *nǐ* is said after the original clause so it can be with the main verb (*xūyào*). It is not wrong to separate them, but it is much more clear if you don't. **2.** *Dú Mó'ěrménjīng yǐhòu, nǐ yuànyì zuò qídǎo ma?* - When using *yǐhòu* the order needs to be Event #1 *yǐhòu,* Event #2. **3.** *Yēsū Jīdū sǐwáng yǐhòu, Tā de jiàodǎo bèi rén niǔqū le.* - *Yǐhòu* will never come at the beginning of a sentence. **4.** *Yēsū zài bèi dìng shízìjià de qián yì tiān, dào yí gè jiào Kèxīmǎní de yuánzi qù.* - Anytime in English we say "**the** (time) before (event)," the order of the phrase will be "(event) *de qián* (time)". **5.** *Yēsū shòu xǐ hòu bù jiǔ, jìnshí sìshí tiān, yū Shén tóngzài. Hòulái, Sādàn qiánlái yòuhuò Tā.* - *Nàge* isn't used to describe "after that," either *hòulái* or *ránhòu* is a better choice. **6.** *Jīngwén jiàodǎo wǒmen, nàxiē zài Shén qián qiānbēi zìjǐ de rén yǒu fú le.* - Because this is more of a physical type of "before" instead of a time "before," we use *qián* (as in *miànqián* or *qiánmiàn*) instead of *yǐqián.* **7.** *Bèi dìng shízìjià yǐqián bù jiǔ, Yēsū zài yí gè lóu shàng de fángjiān lǐ bǎ méntú zhāojí dào Tā de shēnbiān.* - *Bù jiǔ* or *hěn jiǔ* never come before *yǐqián* and *yǐhòu,* unless they are in a clause of their own, such as in Activity E, #14 and #1**5.**

E. **1. (removed)** Chūshēng yǐqián, wǒmen gēn Shén zhù zài yìqǐ. **2.** Yēsū bèi dìngsǐ, **sāntiān yǐhòu** jiù fùhuó le. Some natives may say it like the original error sentence, but most agree that it sounds awkward. **3.** Wǒ xiǎngyào bàifǎng wǒ **yǐqián de mùdàoyǒu**, wǒ hěn jiǔ méiyǒu kàndào ta. **4.** Jiārù jiàohuì yǐqián, **nǐ jiù yīnggāi kāishǐ** zūnshǒu Zhìhuìyǔ. **5. Xǐlǐ yǐhòu, wǒmen hái** xūyào chángcháng huǐgǎi. **6. Chuán jiào yǐqián,** nǐ dōu xǐhuān zuò shénme? **7.** Correct **8. (removed)** Nǐ zhīdào Mǒ'ěrménjīng shì zhēnshí de yǐhòu, jiù yuànyì jiēshòu xǐlǐ ma?

K. **1.**5 yrs - nursery; 8 yrs - baptism; 11 yrs - Boy Scouts; 12 yrs - Aaronic priesthood, deacon/Beehive, do baptisms for the dead, leave primary; 14 yrs - teacher/Mia Maid; 16 yrs - priest/Laurel, dating; 18 yrs - Melchizedek priesthood; 19 - Elders mission; 21 - Sisters mission.

Since

A. **1.** Zìcóng nǐmen jiāo wǒ zěnme qídǎo yǐlái, wǒ měi tiān zǎo, wǎn dōu qídǎo. **2.** Zìcóng kāishǐ qù jiàohuì, wǒ yǐjīng hé hěn duō chéngyuán jiāoshàng le péngyǒu. **3.** Cóng Chuàngshìjì yǐlái, Tiānfù jiù búduàn de nǔlì, xīwàng bāngzhù Tā de háizi zuòchū zhèngquè de xuǎnzé. **4.** Shén hěn ài wǒmen, cóng zhè shìjiè kāishǐ yǐlái, Tā jiù yòng hěn duō fāngfǎ biǎodá Tā duì wǒmen de guānxīn. **5.** Zìcóng shàng xīngqīyī kāishǐ, wǒmen jiù jiānchí zuò jiātíng qídǎo. **6.** Cóng wǒ kāishǐ měitiān dú jīngwén, zuò dǎogào qǐ, wǒ de nèixīn píngjìng duō le. **7.** Zìcóng shōudào chuánjiàoshì zhàohuànshū de nà yì tiān qǐ, wǒ jiù kāishǐ nǔlì xué Zhōngwén. **8.** Cóng Yàdāng de zhuìluò qǐ, dǎogào jiù shì rén yǔ Shén gōutōng de zhòngyào fāngfǎ.

B. **1.** "Cóng shìjiè kāishǐ yǐlái, suǒyǒu de xiānzhī dōu jiànzhèng Yēsū Jīdū shì wǒmen de Jiùshúzhǔ." **2.** "Zìcóng jiàohuì fùxīng yǐlái, chuánjiàoshì jiù yìzhí zài chuánbō fúyīn." **3.** Zìcóng jiàndào chuánjiàoshì, wǒ duì nǐmen jiàohuì jiù kāishǐ yǒu le hǎogǎn. **4.** Zìcóng hé wǒmen jiàn dì-yī miàn kāishǐ, Líng Jiěmèi jiù yìzhí búduàn de qǔdé língxìng shàng de jìnbù. **5.** "Cóng Yàdāng shídài qǐ, shì shàng jiù yǒu le xiānzhī." **6.** Cóng Yuēsè Sīmì de dì-yī cì yìxiàng kāishǐ, shì shàng yòu yǒu le duì Shén zhèngquè de gàiniàn. **7.** "Cóng tàichū qǐ, Zhǔ jiù mìnglìng xiānzhī bǎ Tā de qǐshì hé Tā yǔ shìrén de wǎnglái jìlùxiàlái."

C. **1.** Cóng jīntiān dào xiàge xīngqīwǔ, wǒmen yào zài měi cì qídǎo shí qíqiú Tiānfù bāngzhù Shí Dìxiōng. **2.** Cóng kāishǐ chuán jiào dào xiànzài, wǒ gèrén de língxìng dédào le hěn dà de jìnbù. **3.** Cóng wǒ fùmǔqīn dì-yī cì jiāo wǒ zěnme qídǎo dào xiànzài, wǒ yìzhí dōu zhīdào Yēsū ài wǒ. **4.** Chénshì shēnghuó jiù shì cóng chūshēng dào shēntǐ de sǐwáng de zhè duàn qījiān. **5.** Cóng Yàdāng de Zhuìluò dào Yēsū Jīdū de sǐwáng, Zhǔ de rénmín yìzhí dōu xiànjì dòngwù. **6.** Wǒmen bāng nǐ jìhuà jìhuà, cóng xiànzài dào nǐ dìng de shòu xǐ rìqī, nǐ kěyǐ zuò yìxiē shénme. **7.** Shòu xǐ shí, wǒmen yǔ Shén lì yuē, cóng nà shí yìzhí dào sǐ dōu yào wèi Tā zuò jiànzhèng. **8.** Cóng rènshí fúyīn yìzhí dào shòu xǐ, wǒ dōu bú quèdìng jiàohuì shì zhēnshí de. **9.** Cóng kàndào jīnyèpiàn dào tāmen de sǐwáng, Sān wèi Zhèngrén dōu méiyǒu fǒurènguò duì Mó'ěrménjīng de jiànzhèng.

D. **1.** *Cóng Shén chuàngzào dìqiú yǐlái, Ānxírì jiù bèi shìwéi yí gè shénshèng de rìzi.* - *(Zì)cóng...yǐlái* can never go at the end of a sentence. **2.** *Wǒ cóng shòu xǐ dào xiànzài dōu méiyǒu huáiyíguò wǒ nà cì juédìng.* - *Zìcóng* is almost never placed between the subject and the rest of the sentence; it should generally go at the start of a sentence. Even with *cóng*, this sentence would probably be clearer if the "since" phrase was placed at the beginning: *Cóng shòu xǐ dào xiànzài, wǒ dōu...* **3.** *Cóng jīntiān kāishǐ, wǒ yào měi tiān...* - *Zìcóng...yǐlái* can never be used to talk about the future; you must use *cóng...qǐ/kāishǐ.* **4.** *Zài wǒmen chūshēng yǐqián, wǒmen de fùmǔqīn jiù yǐjīng kāishǐ ài wǒmen le.* - *Zìcóng* cannot be used with *yǐqián*. **5.** *Yīnwèi wǒmen xiànzài zài shì shàng, suǒyǐ kěyǐ zhīdào...* - Sometimes "since" is used like "because" in English; *Zìcóng* cannot be used this way in Chinese. **6.** *Cóng Yàdāng shídài qǐ, Shén de rénmín jiù...* - *Qǐ* or *kāishǐ* generally cannot be omitted when expressing the idea of "beginning with ..." **7.** *Cóng Yuēsè Sīmì méngshòu zhàohuàn qǐ, shì shàng jiù yìzhí yǒu huózhe de xiānzhī.* - The predicate (the part that tells what happened since a certain point) of most "since" sentences in Chinese contain words like *jiù*, *yìzhí*, or *dōu* to emphasize the change that resulted or its continuity. **8.** *Zhǎnglǎo yìbān dōu shì cóng shíjiǔ dào èrshíyī suì chūqù chuán jiào de.* - *Cóng...dào...* can never be placed at the very end of a sentence when referring to the duration of an action or event; it usually goes at the front of the sentence and must at least precede the verb it refers to.

9. *Cóng jiārù jiàohuì dào xiànzài, wǒ jiù yìzhí péiyǎng měi tiān dú jīngwén de xíguàn.* - *Cóng* shouldn't be mixed up with the *dāng...de shíhòu* structure.

E. **1. Cóng yī diǎn dào sān diǎn,** wǒmen huì zài yīyuàn fúwù. **2.** "Cóng tàichū **qǐ**, hūnyīn jiù shì fúyīn de yì tiáo lǜfǎ" (*Gospel Principles*, 219). **3. Zìcóng** Yīláijiā 1836 nián xiàng Yuēsè Sīmì xiǎnxiàn yǐlái, "měi wèi xiānzhī dōu chíyǒu jùjí Yīsèliè jiāzú de quányào" (*Gospel Principles*, 248). **4.** Correct **5. Yīnwèi** táifēng jīntiān yào lái, chuándàobù huìzhǎng zhǐshì wǒmen bù néng chūqù, yào liú zài gōngyù gěi mùdàoyǒu dǎ diànhuà. **6.** Correct (*Zìcóng* can be used with *yǐhòu*.) **7.** Wǒmen dìng le mùbiāo, **cóng** xiànzài kāishǐ, měi tiān yào gēn zhìshǎo wǔshí gè rén jiǎng huà.

F. **1.** "Yēsū Jīdū Hòuqī Shèngtú Jiàohuì **zì** 1830 nián fùxīng **yǐlái**, chéngyuán rénshù xùnsù chéngzhǎng." (**Note:** In this and some other formal sentences, *zì* is substituted for *cóng*.) **2. "**Běn jiàohuì...shì 'fēngmǎn fúyīn' de fùxīng, shì **cóng** tàichū **qǐ** jiù yǐ qǐshì hé jiàodǎo de." **3.** "**Cóng** bàn nián qián de zǒnghuì chéngyuán dàhuì **zhì jīn**, wǒ jiù yìzhí sīkǎo zhège wèntí hé qítā lèisì de wèntí." **4.** "**Zài** nǐ chūshēng **yǐqián**, nǐ yǐjīng shì Shén jiātíng de yí fènzi." **5.** "Yóuyú Tā de rènwù shì bìyào de, yǐzhì **cóng** Yàdāng **dào** Yēsū Jīdū shídài de suǒyǒu xiānzhī dōu zuò zhèng Tā huì láilín." **6.** "Jīdū **yǐhòu** de suǒyǒu xiānzhī yě dōu zuò zhèng Tā yǐjīng láiguò le." **7.** "**Cóng** zhè shìjiè yǒu shǐ **yǐlái**, nǚxìng jiù yìzhí dānrèn jiàoshī, jiàodǎo dàodé biāozhǔn." **8.** "**Cóng cǐ yǐhòu**, Fǎlánkè hé Màilì zài jiàohuì lǐ yìzhí dōu hěn jiānqiáng, hěn huóyuè." **9.** "Zhèxiē zhùzuò héngkuà xǔduō shìjì, **cóng** Yàdāng shídài yìzhí **dào** Yēsū Jīdū shǐtúmen shēnghuó de shídài, shì yóu shìjiè yǒu shǐ **yǐlái** shēnghuó zài bù tóng shídài de xǔduō xiānzhī xiěchéng de."

G. Mǎkě Fúyīn 13:19: "Yīnwèi zài nàxiē rìzi bì yǒu zāinàn, zìcóng Shén chuàngzào wàn wù zhídào rújīn, bìng méiyǒu zhèyàng de zāinàn. Hòulái yě bì méiyǒu."

H. *Cóng zhè jiàn shì kāishǐ, yòu kāishǐ yǒu le zhíjiē láizì tiān shàng de qǐshì. Cóng nà shí kāishǐ, zhū tiān zài yě méiyǒu guānbìguò.* - "On that morning a miraculous thing happened. Heavenly Father and Jesus Christ appeared to Joseph Smith. ... Beginning with this event, **there was again direct revelation from the heavens**. **The Lord had chosen a new prophet**. Since that time **the heavens have not been closed**. **Revelation continues to this day** through each of His chosen prophets" (*Gospel Principles*, 96).

Review: Narrating Experiences and Telling Stories Function

A. Wǒ de Jiànzhèng
Shí nián qián shì wǒ zìjǐ dǎ diànhuà gěi jiàohuì shuō wǒ xiǎng ràng tāmen **gěi** wǒ sòng chuánjiàoshì guòlái de. Qíshí, zài **nà** yǐqián, wǒ duì chuánjiàoshì yī wú suǒ zhī, gèng bù zhīdào chuánjiàoshì shì chuān de zhěngzhěng qíqí de niánqīngrén. Wǒ shì **tòuguò yí gè péngyǒu** zhīdào zhège jiàohuì de. Dāng **wǒ** ànzhào péngyǒu de jiànyì gěi jiàohuì dǎ diànhuà de shíhòu, wǒ hái yǐwéi "missionary" shì jièshào jiàohuì de shū. Jiàohuì zhǐ yào pài rén **bǎ shū** gěi wǒ sònglái, wǒ yě zhǐ xūyào kànkàn shū liǎojiě yí xià jiù hǎo le. Dāng wǒ jiā de ménlíng xiǎngqǐlái de **shíhòu**, wǒ kāi le mén, kànjiàn liǎng gè chuāndài zhěngqí de niánqīngrén **zhàn zài mén wài**. Tāmen gàosù wǒ tāmen jiù shì "missionaries" shí, wǒ bù míngbái, wǒ yuánlái rènwéi yīnggāi wéi shū de dōngxī zěnme biànchéng le niánqīngrén? Dāngshí wǒ zhēn de **pà de yào mìng**. Wǒ pà zìjǐ xíng dān yǐng zhī de zài yìguó tāxiāng **bèi yì bāng zìjǐ bù rènshí de rén** xiéchí, bèi pò jiārù yí gè fēifǎ de jiàohuì huò yí gè xiéjiào. Dànshì, Zhōngguórén de chuántǒng wénhuà yòu bù yǔnxǔ wǒ bǎ láirén jù zhī mén wài. Wǒ zhǐ hǎo qǐng tāmen jìnlái. Tāmen jiù kāishǐ xiàng wǒ jièshào jiàohuì. Wǒ jīhū shénme yě **tīngbùdǒng**, yīnwèi tāmen shì yòng Yīngyǔ gěi wǒ jiǎng kè de. Cóng tāmen gěi wǒ shàng le dì-yī cì kè **kāishǐ**, tāmen jiù chángcháng jiāo wǒ. Měi cì dōu shì yìxiē chéngyuán xiān dài wǒ qù tāmen jiā, děng chuánjiàoshì lái jiāo wǒ. Wǒ suīrán **duì** tāmen jiāo wǒ de fúyīn zhīshí liǎojiě bù duō, yě tīng bú tài dǒng, dànshì, wǒ gǎndào zhè shì yì qún hǎo rén, lèyú bāng rén de hǎo rén. Suǒyǐ **dāng** tāmen yāoqǐng wǒ shòu xǐ jiārù jiàohuì shí, wǒ jiù yúkuài **de** dāyìng le. Cóng jiārù jiàohuì **dào** xiànzài yǐjīng shí nián le, wǒ **cóng** duì fúyīn yī wú suǒ zhī dào xiànzài pèichèn de zuòguò chuánjiàoshì, bìngqiě lè cǐ bù pí de féng rén biàn fēnxiǎng fùxīng de fúyīn. Yīnwèi wǒ zhīdào, zhè shì zhēnshí de jiàohuì, shì Shén de jiàohuì. Chuánbō, fēnxiǎng Shén de fúyīn shì wǒ de shǐmìng, wǒ hěn gāoxìng wǒ kěyǐ bāngzhù hé wǒ yíyàng méiyǒu zōngjiào bèijǐng de rén liǎojiě fúyīn, jiēshòu fúyīn bìng yīn fúyīn ér shòudào **(removed)** zhùfú. Wǒ fèng Yēsū Jīdū, wǒmen de Jiùzhǔ de míng fēnxiǎng wǒ de jiànzhèng. Āmen.

B. (Before and After) **3. Zìcóng** sān nián qián jiārù jiàohuì yǐlái, Fèi Dìxiōng yǐjīng gěi chuánjiàoshì jièshào le shíjǐ gè jiārén hé péngyǒu. (Since) **4.** Wǒmen měi zhōu sān **zài gōngyuán dǎ qiú**. Shàng zhōu... (Location - *Zài*) **5. Dāng Níféirén jùjí zài Mǎndìfù shí**, fùhuó yǐhòu de Yēsū Jīdū qīnzì xiàng tāmen xiǎnxiàn. (When) **6.** Dāng Shén huídá nǐ de dǎogào shí, nǐ huì **gǎndào** píng'ān, kuàilè jí ānwèi. **7.** Zìcóng jiēshòu chuánjiàoshì de yāoqǐng, juédìng jiēshòu xǐlǐ chéngwéi jiàohuì de chéngyuán **yǐlái**, wǒ nèixīn jiù chōngmǎn huānlè. (Since) **8.** Rúguǒ wǒmen **zài jiǎng kè de shíhòu** néng jìzhù Tiānfù duì Tā suǒyǒu háizi de ài, wǒmen jiù huì... (When) **9.** Nǐ shì yī yuè **jǐ hào** shòu xǐ de? (Time and Date) **10. Cóng** míngtiān qǐ, wǒ yào kāishǐ tiāntiān xiě rìjì le. (Since) **11.** Wǒmen jiā shì **èr líng líng bā nián shíyī yuè** yìnzhèng de. (Time and Date) **12.** Dāng **nǐ** qídǎo shí, nǐ kěyǐ... (When) **13. Zài** Yàdāng hé Xiàwā **yǐqián**, shì shàng méiyǒu biérén... (Before and After) **14.** Cóng xīngqī'èr **kāishǐ**, Cài Jiěmèi jiù zài yě méiyǒu jiēguò wǒmen de diànhuà. (Since) **15.** Wǒ **yǐqián** cónglái méiyǒu tīngshuōguò Yēsū Jīdū Hòuqī Shèngtú Jiàohuì. (Before and After) **16.** Wǒmen jīntiān wǎnshàng wǔ diǎn bàn dào liù diǎn zhōng yào kāi huì. **Zhīhòu** wǒmen kěyǐ qù nǐ jiā ma? (Before and After) **17.** ...tāmen jiù huì yuánlí Shén bìng **huó zài língxìng shàng de hēi'àn zhōng**. (Location - *Zài*) **18.** Xiǎo Méi zuótiān rènshí nǐmen hòu kāixīn **de** pǎohuí jiā xiàng wǒmen bàogào. (*De* 的, *De* 得, and *De* 地) **19.** Wǒ jiēshòu xǐlǐ de **qián** yí gè lǐbài jīnglì le yánjùn de kǎoyàn. (Before and After) **20. Zài** wǒmen chūshēng yǐqián, wǒmen jiù... (Before and After) **21.** Cóng wǒmen rènshí Hè Jiātíng **dào xiànzài**, tāmen cónglái méiyǒu cuòguò jiàohuì jùhuì. (Since) **23. Zài jiārù Hòuqī Shèngtú Jiàohuì yǐqián**, wǒmen yì jiā rén dōu shì Fójiàotú. (Before and After) **24.** Jiùzhǔ Yēsū Jīdū

fùhuó yǐqián, zài fénmù lǐ dāi **le** sān tiān; dì-sān tiān, Tā jiù fùhuó le. (*Le*) **25.** Wǒmen zài yínháng qiánmiàn de dì xià rénxíngdào **lǐ** pèngdào tā. (Location - *Zài*) **26.** Wǒmen líkāi Mèng Dìxiōng de jiā **liǎng fēnzhōng** yǐhòu, tā jiù pǎochūlái jiào wǒmen. (Before and After) **27.** Jì Dìxiōng shòu xǐ **yí gè bàn xīngqī** hòu... (Time and Date) **28. Wǔfàn hòu**, wǒmen yīnggāi zài qù Lúo Jiěmèi de jiā zhīqián, xiān gěi tā dǎ gè diànhuà. (Before and After) **29.** Wǒmen zài Dà'ān Qū **de shíhòu** yào jìdé qù mǎi liǎng běn Zhōngwén bǎn de Shèngjīng. (When) **30. Cóng rènshí Dàwèi dào sǐ**, Yuēnádān yìzhí dōu shì Dàwèi de zhōngshì péngyǒu. (Since)

C. **1.** Tā zài fēnxiǎng tā de jīnglì shí kāishǐ diào lèi le. **2.** Huǐgǎi hòu, wǒ gǎnjué hǎoshòu duō le! **3.** Guò le bàn gè lǐbài, tā tūrán gěi wǒmen dǎ le yí gè diànhuà. **4.** Zìcóng zuò chuánjiàoshì yǐlái, zuì ràng nǐmen gǎndòng de shìqíng shì shénme? **5.** Yēsū Jīdū fùhuó yǐhòu bù jiǔ jiù qù bàifǎng Tā zài Měizhōu dàlù de rénmín. **6.** "Wǒ hé tóngbàn zài gé zhōu liánluò zhèxiē rén." **7.** "Dàyuē liǎng nián hòu, wǒ zàidù yùjiàn tā, dàn wǒ bú jìdé shì zài shénme dìfāng." **8.** Zhāng Jiātíng zǒujìn jiàotáng shí, wǒmen zhèng hǎo zuò zài tái shàng, yīnwèi wǒmen nà tiān yào zuò yánjiǎng. **9.** Cóng wǒmen dì-yī cì yùjiàn tāmen dào tíngzhǐ jiāo tāmen, Gǔ Dìxiōng cóngwèi dúguò Mó'ěrménjīng. **10.** Tā shuō tā qī yuè wǔ hào jiù yào huí Zhōngguó le, suǒyǐ tā zǒu qián méiyǒu shíjiān liǎojiě wǒmen de jiàohuì. **11.** Zìcóng zài huǒchē shàng yùjiàn tā yǐhòu, wǒ jiù yìzhí zài sīkǎo tā suǒ shuōguò de huà. **12.** Zài gōngyuán jiēchù rén yí gè xiǎoshí èrshí fēnzhōng hòu, wǒmen lèi le, jiù dǎsuàn mǎshàng líkāi. **13.** Cóng dì-èr kè kāishǐ, wǒmen měi cì gēn Huáng Jiātíng jiàn miàn dōu yāoqǐng tāmen shòu xǐ. **14.** Wǒ zài Bǎihàn Yáng Dàxué dú shū shí, míngbái le wèi tārén fúwù de zhēnzhèng hányì. **15.** "Wǒ zài chuándào dìqū fúwù le jǐ gè yuè hòu, bèi pàidào wǒ jiějie céng fúwùguò de yí gè qūyù." **16.** Zìcóng Méi Jiěmèi sì gè lǐbài qián kāishǐ hé chuánjiàoshì shàng kè yǐlái, tā měi cì dōu ràng chuánjiàoshì yīn tā de jìnbù gǎndào jīngxǐ. **17.** "Wǒ gāng guīxìn jiàohuì de shíhòu, céngjīng tòuguò yí wèi zhōngxìn chéngyuán de zhěngjiù zhī shǒu, jīnglì le yí cì língxìng shàng de jiùyuán." **18.** "Shǐtuōmàn Dìxiōng huì shuō: 'Hé bú ràng wǒmen zài zhège xīngqītiān qù dài nǐ, wǒmen kěyǐ gēn nǐ zuò zài yìqǐ. Zhīhòu nǐ kěyǐ zìjǐ qù tīng, qù gǎnshòu. Wǒmen huì péizhe nǐ.'" **19.** "Zài tāmen dàitì jiāzú chéngyuán shòu xǐ de nà yì tiān, zhēn shì lìng rén xìngfèn de shíkè." **20.** "Zhǎnglǎomen yǐjīng guīhuà zài nà tiān shāo wǎn de shíhòu hé wǒmen zài jiāpǔ zhōngxīn jiàn miàn." **21.** Zài yǔ zhōng qízhe jiǎotàchē huí jiā shí, wǒmen kànjiàn zài wǒmen qiánfāng de yí gè mǔqīn hé tā de érzi cóng mótuōchē shàng xiàlái. **22.** Nà tiān bàifǎngguò Pān Dìxiōng yǐhòu, wǒmen juédìng huí gōngyù qián zài fùjìn qiāoqiāo mén.

D. **2. Time Words or Expressions:** *dìngqī, měi zhōu, yìzhí, cóng mǒu gè xīngqī kāishǐ, jiù, zài, le, guò le yí gè yuè, hòu, yòu, yǐqián, wǎngcháng, láibùjí, jiēxiàlái, nàge xīngqī, gé zhōu, zài...hòu, shí, cóng nà shí qǐ, gé tiān, zài yuēdìng de shíjiān, kāishǐ, zài...nà jǐ gè yuè lǐ, měi zhōu yí cì, měi dāng...shí, hěn kuài de, dāng...de shíhòu, dà bùfèn de shíjiān, guò le yí gè bàn yuè, jiēzhe, zài...zhīqián, dāng...shí, wèilái, xià yí cì, shíjiān, bù jiǔ zhīhòu, shícháng*
Timeline: Pablo stops attending class - 1 month - Pablo starts attending again - 1 week - The missionaries talk to Pablo - 1 day - The missionaries start serving Pablo - 1 1/2 months - Pablo asks about seeing his wife again - "not long afterwards" - Pablo's countenance changes
Therefore, it was approximately 2 months and 23 days after Bǎoluó first quit attending class that he asked the missionaries about the gospel. "Shortly thereafter, [his] countenance changed." A total of 3 months is a good guess.

E. Alma uses *de shíhòu* once in verse 17 and *shí* once in verse 1**8.** He doesn't use *yǐqián* or *yǐhòu* at all. He uses *cóng...qǐ zhídào xiànzài* in verse 2**4.**

F. "Brother Dong is the most amazing and surprising investigator that I met on my mission. The day we met him, we decided to knock on some doors after our three appointments were cancelled. Before we left, we prayed to Heavenly Father and asked him to lead us to the home of a Chinese person that was prepared to receive the gospel. In this situation, we felt that we were really led by the Holy Ghost that day.
We were led to the front of the apartment building that Brother Dong lived in. But it was really weird, my companion and I didn't realize that there were lot of apartments on the first floor, so we went directly to the second floor. When we knocked on the third door, a person with an Asian face appeared in front of us. After hearing us introduce ourselves as missionaries from the Church of Jesus Christ of Latter-day Saints, he turned around and pointed at the computer behind him, and told us he was actually looking for a church right then. Just like that, we were invited into his home. He told us that he wasn't a stranger to the Latter-Day Saints, because he had previously had several experiences with the church. Then he told us his story.
He said that he had never heard of the Church of Jesus Christ of Latter-day Saints before moving to California for work. That year when his job was transferred, while traveling on Interstate 80 on the way from New York in the East to California, he inadvertently saw a sign introducing the story of the Latter-day Saint pioneers and their trek west. He was intrigued by the story, and he couldn't help but stop at every gas station he passed and read those stories. These stories kept leading him to Salt Lake City. He changed his original itinerary and stayed in Salt Lake for a few days, where he toured Temple Square, the Visitor's Center, etc. Only then did he continue on to California. He said that as he read the stories, he had a feeling that the Latter-day Saints were a people who weren't afraid to sacrifice for their religion. They were people who wouldn't give up, and they were very hard-working and diligent.
He said the second time he had contact with the church was an experience he had while riding bikes with his wife in a city close to their home in California. The tire on his wife's bike suddenly popped. All they could do was walk and push their bikes. Vehicles went back and forth on the road, but they never saw a bus. As they were pushing their bikes, walking and talking about where they might be able to find a bus station, they said they saw two young people riding bikes towards them. The young people stopped, got off their bikes, and asked if they could help. They needed help, but they were thinking, how are these empty-handed young people going to help us? However, one of the young people as if by magic pulled some tools

out of a bag he was wearing and fixed his wife's bike, patching her tire. After patching the tire, the young people didn't say anything, they just gave them a church pass-along card, then bid them goodbye.
He said his third contact with the church was us—we knocked on their door. He recognized our nametags and knew we were from the same church. The miraculous thing was that God had prepared them and then led us to their presence. Three weeks after we met Brother Dong, he was baptized. Another two weeks later, his wife was baptized as well. They became formal members of the Church of Jesus Christ of Latter-day Saints.
This is a true story from my time as a missionary."

Because/Therefore

A. **1. Yīnwèi** Shén ài wǒmen, **suǒyǐ** Tā bǎ Tā de Dúshēngzi gěi le wǒmen. **2.** Yǒu shíhòu, wǒmen qídǎo de dá'àn shì 'bù kěyǐ,' **yīnwèi** wǒmen suǒ qiú de bìng bú shì duì wǒmen zuì hǎo de. **3.** Wǒmen fúcóng Shén shì **yīnwèi** wǒmen duì Tā yǒu xìnxīn, ér bú shì **yīnwèi** wǒmen de zhīshí huò duì Shén de jìyì. **4.** Yàdāng hé Xiàwā **yīnwèi** chī nà guózi **ér** dàilái de gǎibiàn chēngwéi zhuìluò. **5. Yīnwèi** wǒ xiāngxìn Tiānfù hé Jiùzhǔ Yēsū Jīdū, **suǒyǐ** wǒ cái lái zuò chuánjiàoshì. **6.** Zài tiān shàng, yǒu sān fēn zhī yī de líng **yīnwèi** gēnsuí Sādàn **ér** sàngshī. **7.** Yuēhàn yuánlái bù xiǎng wèi Yēsū shī xǐ, **yīnwèi** tā zhīdào Yēsū bǐ tā hái wěidà. **8.** Wǒ **zhī suǒyǐ** bú qù rènhé jiàohuì **shì yīnwèi** wǒ gēnběn bù xiāngxìn zhēn de yǒu Shén.

B. **1.** Yīnwèi wǒmen bù néng jiéjìng zìjǐ de zuì, suǒyǐ wǒmen xūyào yí gè jiùzhǔ. **2.** Suǒyǒu de rén dōu huì yīnwèi gèrén de ruòdiǎn ér fàn zuì. **3.** "Fù a! Shèmiǎn tāmen; yīnwèi tāmen suǒ zuò de, tāmen bù xiǎodé." **4.** Yàbólāhǎn shèngyuē de yí bùfèn shì shì shàng suǒyǒu de jiātíng dōu huì yīnwèi tā de hòuyì èr méngshòu zhùfú. **5.** Yīnwèi Tiānfù ài wǒmen, suǒyǐ, Tā pài Yēsū Jīdū lái zuò wǒmen de Jiùzhǔ, bìng wèi wǒmen shúzuì. **6.** Yīnwèi wǒmen néng xuǎnzé, suǒyǐ wǒmen yào wèi zìjǐ de xíngwéi fùzé. **7.** Yàdāng hé Xiàwā yīnwèi wéijiè ér zài shēntǐ hé língxìng shàng fāshēng le nǎxiē gǎibiàn? **8.** "Yīnwèi fán bù kuānshù dìxiōng de guòfàn de, zài Zhǔ qián bì bèi dìng zuì; yīnwèi yǒu gèng dà de zuì liú zài tā shēn shàng." **9.** "Tāmen bú huì yǒu zǐnǚ; yīncǐ tāmen réng chǔ zài tiānzhēn de zhuàngtài zhōng, méiyǒu huānlè, yīnwèi tāmen bù zhī bēicǎn; bú zuò shàn shì, yīnwèi tāmen bù zhī zuì'è."

C. **1.** Correct - Remember that either *yīnwèi* and *suǒyǐ* can be taken out and still have the meaning retained as long as one of them is there. **2.** Correct - Like *suǒyǐ, ér* implies causality and is optional when paired with *yīnwèi*. **3.** *Jiēshòu xǐlǐ hěn zhòngyào, yīnwèi nà shì wǒmen hé Shén suǒ lì de dì-yī gè shèngyuē*. OR *Jiēshòu xǐlǐ zhī suǒyǐ hěn zhòngyào shì yīnwèi nà shì wǒmen hé Shén suǒ lì de dì-yī gè shèngyuē*. - *Zhī suǒyǐ* and *shì yīnwèi* must go together. If there is no *shì*, then *zhī suǒyǐ* cannot be used. **4.** *Yīnwèi wǒmen de shēntǐ shì shénshèng de, suǒyǐ Tiānfù yào wǒmen hǎohǎo zhàogù zìjǐ de shēntǐ.* - *Ér* cannot be used because the first clause is a complete sentence. **5.** *Wǒmen xīn guīxìnzhe de jiārén yīnwèi tā jiēshòu xǐlǐ ér gēn tā duànjué guānxì.* - Because the first clause is not a complete sentence, *suǒyǐ* cannot be used to separate it. *Ér* can be used instead. **6.** *Wǒmen bù yīnggāi yīnwèi "dàjiā dōu zhème zuò" ér qù zuò bù gāi zuò de shì*. - See **#5. 7.** *Mósàiyǎ de érzi zhī suǒyǐ huòdé zhèyàng de lìliàng shì yīnwèi tāmen duō cì qídǎo hé jìnshí*. - See **#4. 8.** Correct - As you can see, *ér* is not the only word that can be used with *yīnwèi*. **9.** *Xīlāmàn de zhànshì yīnwèi mǔqīn de jiàodǎo ér chéngjiù le wěidà de shì*. - Unlike *suǒyǐ, ér* cannot stand on its own, and must be accompanied with *yīnwèi.*

D. Yàdāng hé Xiàwā yīnwèi chī le shàn'è zhīshí shù shàng de guǒzi, suǒyǐ **Zhǔ bǎ tāmen cóng Yīdiànyuán gǎndào shì shàng lái**. Tāmen de shēntǐ yīnwèi chī le jìnguǒ ér chǎnshēng biànhuà. Rú Zhǔ suǒ yán, **tāmen chéng le fánrén**. Tāmen hé tāmen de zǐnǚ dōu **huì jīnglì jíbìng, tòngkǔ jí ròutǐ de sǐwáng**. Yàdāng hé Xiàwā yīnwèi wéi jiè de guānxì, yě **chéngshòu le shǔlíng de sǐwáng**. Yě jiù shì shuō, tāmen hé tāmen de zǐnǚ **wúfǎ zài Shén miànqián xíngzǒu**, **huò miàn duì miàn yǔ Shén tán huà**. Yàdāng, Xiàwā hé tāmen de zǐnǚ **zài shǔshì hé shǔlíng shàng dōu yǔ Shén géjué**.

E. **1 Ne. 17:47** - *Wǒ de línghún yīn nǐmen ér tòngkǔ de kuài yào sīliè le*; My soul because of you will soon be torn apart; **Alma 32:14** - *Nǐmen yīn bèi pò qiānbēi ér yǒu fú le*. - You are blessed because you were compelled to be humble; *Yīn Shén de huà ér chéngxīn qiānyǎng zìjǐ de rén*. - Those who sincerely humble themselves because of God's word; **Helaman 7:8-9** - *Wǒ de línghún jiù huì yīn wǒ dìxiōng de zhèngyì ér xǐlè*. - My soul is joyful because of the righteousness of my brethren; *Wǒ de línghún yào yīn wǒ dìxiōng de xié'è ér chōngmǎn yōushāng*. - My soul is filled with sorrow because of the wickedness of my brethren; **3 Ne. 11:7** - *Wǒ yīn Tā ér fēicháng xǐyuè.* - I am very pleased because of Him; W*ǒ yīn Tā ér róngyào le wǒ de míng.* - I glorified my name because of Him.
Ér does not really have a direct translation into English, but its meaning is similar to "therefore," or "consequently."

If

A. **1.** Yes **2.** No, *shìfǒu* can be used instead. **3.** Yes **4.** Yes **5.** Yes **6.** No, *xū bù xūyào* can be used instead. **7.** No, *xiàng* or *rú tóng* could be used instead. **8.** Yes **9.** Yes **10.** Yes **11.** Yes **12.** No, *suīrán* or *jìnguǎn* can be used instead.

B. **1.** Zhǔ yìngxǔ, wǒmen **zhǐyào** zūnshǒu wǒmen hé Tā suǒ lì de yuē, **jiù** néng yìzhí yǒu Tā de Líng yǔ wǒmen tóngzài. **2.** Líng bì jièzhe xìnxīn de qídǎo ér gěi nǐmen; nǐmen **rúguǒ** méiyǒu jīshòudào Líng, **jiù** bú yào jiàodǎo. **3. Yàobúshì** wǒ dúguò Mó'ěrménjīng **de huà**, wǒ kěnéng bú huì xiāngxìn tā shì zhēnshí de. **4. Rúguǒ** nǐ yǒu xìngqù **de huà**, qǐng nǐ xīngqǐtiān lái jiàohuì cānjiā jùhuì. **5.** "Nǐmen **ruò** yǒu xìnxīn xiàng yí lì jiècài zhǒng, ...nǐmen méiyǒu yí jiàn bù néng zuò de shì." (Matt. 17:20) **6. Rúguǒ** wǒmen zuòhǎo zìjǐ de bùfèn, Jīdū de Shúzuì **jiù** néng bāngzhù wǒmen tuōlí zuì. **7.** Ànzhào jìnshí lǜfǎ, **jiǎrú** wǒmen zài xīngqīliù chī wǎncān, wǒmen **jiù** bù chī bù hē zhídào xīngxīrì de wǎncān wéizhǐ. **8. Yàoshì** bù zūnshǒu Zhìhuìyǔ, Zhǔ de Líng **jiù** huì líkāi wǒmen. **9.** "Wǒ Fù a, **tāngruò** kě xíng, qiú Nín jiào zhè bēi líkāi wǒ. Rán'ér, bú yào zhào wǒ de yìsī, zhǐyào zhào Nín de yìsī." (Matt 26:39)

C. **1.** Zhǐyào wǒmen yuànyì, wǒmen de kǎoyàn jiù huì jìnghuà wǒmen, ér bú shì jīkuǎ wǒmen. **2.** None **3.** "Rúguǒ nǐ qù kàn qù dú, [sèqíng] jiù huì huǐmiè nǐ." **4.** Xiǎng yì xiǎng, rúguǒ nǐ tīngdào Zhǔ duì nǐ shuō zhèxiē huà, nǐ huì yǒu shénme gǎnjué? **5.** Wǒmen zài Ānxīrì rúguǒ zhǐ shì lǎnsàn de shénme dōu bú zuò, réngjiù bú suàn shǒu Ānxīrì wéi shèng." **6.** None **7.** None **8.** "Xìnxīn ruò méiyǒu xíngwéi jiù shì sǐ de." **9.** Yàoshì wǒmen bèi pò xuǎnzé zhèngyì, jiù wúfǎ xiǎnshì wǒmen huì wèi zìjǐ zuò shénme yàng de xuǎnzé. **10.** "Wàn shì bìxū yǒu duìlì, ...ruò bú zhèyàng, zhèngyì jiù wúfǎ chūxiàn, xié'è yě wúfǎ chūxiàn, shénshèng huò bēicǎn, hǎo huò huài, yě dōu wúfǎ chūxiàn." **11.** Nǐmen rúguǒ yòng àixīn jiàodǎo bìng dàilǐng nǐmen de érnǚ, nǐmen jiù kěyǐ zài nǐ jiā zhōng yǐngzàochū qiánjìng de qìfèn. **12.** None

D. **1.** *Wǒmen qù tànfǎng bìngrén shí, jiù hǎoxiàng wǒmen zài wèi Jiùzhǔ zuò zhèxiē shì*. - When "if" comes in the middle of an English sentence, determine if it is causal or not. If it is, move it to the front with its causal phrase. If not, find some other way to say it. **2.** *Rúguǒ wǒmen jièzhe shèngzhí yǐwài de qítā quánbǐng jiéhūn, hūnyīn jiù zhǐ zài jīnshēng yǒuxiào*. - Remember *jiù* comes after the second subject if there is one. **3.** *Rúguǒ nǐ yuànyì xiāngxìn Shén de cúnzài, xiāngxìn Tā ài nǐ, nǐ jiù kěyǐ rènshí Shén*. - *Rúguǒ* cannot go in the middle of a sentence (see #1). **4.** *Wǒmen ruò bù kuānshù biérén, Tiānfù yě bú huì kuānshù wǒmen*. - *Ruò* needs to come after the subject. **5.** *Jiǎrú nǐmen yuànyì de huà, wǒmen suíshí kěyǐ hé nǐmen fēnxiǎng fùxīng fúyīn de xìnxī*. - *Jiǎrú* needs to come before the subject. **6.** *Wǒ gěi nǐ dǎ diànhuà yīnwèi wǒ xiǎng kànkàn nǐ zhège xīngqīsì yǒu méiyǒu shíjiān hé wǒmen jiàn miàn*. - Similar to #1, "if" is not needed in this translation. **7.** *Rúguǒ wǒmen xuǎnzé zūnshǒu wǒmen de shèngyuē, wǒmen jiù huì dédào Shén suǒ yìngxǔ de zhùfú.* - *Yàobúshì* is used with restrictions, meaning "if it weren't for ..." and therefore does not fit the meaning of this sentence.

E. **1.** Correct - *Rúguǒ* can come after the subject, but it more typical in writing than speaking. **2. Rúguǒ wǒmen fúcóng Shén**, **Tā jiù huì** nénggòu bāngzhù wǒmen zhànshèng kǎoyàn. **3. Jiǎrú** Yēsū Jīdū de Shúzuì méiyǒu kèfú zhè liǎng zhǒng sǐwáng... **4. Wǒmen ruò** shì tōngguò shì shàng de kǎoyàn..., OR **Rúguǒ wǒmen tōngguò**... **5.** "Nǐmen yóu cǐ kě zhī **yí gè rén shìfǒu huǐgǎi tā de zuì**—kàn a, tā jiāng rèn zuì bìng qìjué zuì." (D&C 58:43) **6.** Correct **7.** Rúguǒ nǐmen jiàodǎo érnǚ jìnshí, **tāmen jiù** huì nénggòu zài rì hòu de shēnghuó zhōng kèfú yòuhuò.

F. **"If" statements**: **(v. 27)** Rúguǒ nǐmen yuànyì huànxǐng hé jǐfā nǐmen de xīnlì, zhídào nǐmen yuànyì ná wo de huà zuò gè shíyàn, bìng yùnyòng xiē wēide xìnxīn... **(v. 28)** Rúguǒ nǐmen ràngchū dìfāng, shǐ zhǒngzi néng zhòng zài nǐmen xīn zhōng... rúguǒ nǐmen bú yòng zìjǐ de bù xiāngxìn bǎ zhǒngzi jǐchūqù ér dǐdǎng Zhǔ de Líng. **"Then" statements**: **(v. 27)** Jiù ràng zhè yuànwàng zài nǐmen xīn zhōng fāshēng zuòyòng... **(v. 28)** Zhǒngzi bì kāishǐ zài nǐmen xīn zhōng péngzhàng...jiù huì kāishǐ zài xīn lǐ shuō - zhè yídìng shì liǎnghǎo de zhǒngzi.

I. "If a neighbor is having difficulty harvesting crops before a storm, we can help. If a mother is ill, we can watch her children or help with the housework. If a young man is fallingaway from the Church, we can lead him back. If a child is ridiculed, we can befriend him and persuade others to be kind." (*Gospel Principles*, 165)

Consequence

A. **1.** Chúfēi Yēsū Jīdū wánchéng Shúzuì, fǒuzé cíbēi de jìhuà jiù wúfǎ wánchéng. **2.** Wǒmen xūyào chángcháng qídǎo, fǒuzé Sādàn jiù huì dédào wǒmen, xiàng shāi màizi nàyàng shāi wǒmen. **3.** Chúfēi yǒu yí wèi Jiùshúzhǔ wèi wǒmen shú zuì, yàobùrán wǒmen de zuì jiù bù néng dédào jiéjìng. **4.** Wǒmen bìxū péiyǎngchū rén'ài zhī xīn, fǒuzé wǒmen shì bú pèi dédào Shén wèi wǒmen yùbèi de zhùfú de. **5.** Chúfēi wǒmen huǐgǎi wǒmen de zuì, fǒuzé wǒmen jiù bìxū zìjǐ fù zuì de dàijià. **6.** Wǒmen xūyào Zhū Dìxiōng lái péi wǒmen, yàobùrán wǒmen bù néng gēn Kē Jīemèi jiàn miàn. **7.** Chúfēi Yēsū tì wǒmen shú zuì, fǒuzé wǒmen jiù bì chéngwéi móguǐ de tiānshǐ. **8.** Bìxū yǒu yí gè tiáojiěrén, yàobùrán gōngdào hé cíbēi jiù wúfǎ tóngshí dédào mǎnzú.

B. **1.** Chúfēi huǐgǎi, fǒuzé nǐ jiù bù néng dé jiù. **2.** Wǒmen yào kuàikuài de qí huí jiā, yàobùrán wǒmen huì chídào. **3.** Chúfēi wǒmen yuánliàng shānghàiguò wǒmen de rén, fǒuzé Jiùzhǔ jiù bú huì yuánliàng wǒmen de guòfàn. **4.** Wǒmen xūyào gèng nǔlì, yàobùrán wǒmen jiù bù néng yùnyòng xìnxīn, qǐwàng Zhǔ bāngzhù wǒmen. **5.** Lāmàn hé Léimǐěr kěndìng quēfǎ duì Shén de xìnxīn, yàobùrán tāmen jiù bú huì yìzhí fǎnkàng Lǐhǎi hé Níféi. **6.** "Chúfēi rén chíshǒu dàodǐ, gēnsuí huó Shén Érzi de bǎngyàng, fǒuzé bù néng dé jiù." **7.** "Tā mínglìng suǒyǒu de rén dōu bìxū huǐgǎi, bìng fèng Tā de míng shòu xǐ, duì Yǐsèliè Shèngzhě yǒu wánquán de xìnxīn, fǒuzé, tāmen bù néng zài Shén guó zhōng dé jiù."

C. of a sentence and means "if not for"; *yàobùrán* goes after the first clause and expresses what will happen if a condition is not met. **2.** *Chúfēi (wǒmen) yōngyǒu Shènglíng de péibàn, fǒuzé wǒmen jiù bù néng chíshǒu dàodǐ.* - You must have a subject in a sentence with *chúfēi/fǒuzé/yàobùrán*. It is not mandatory to include the subject in the first clause (if both clauses have the same subject), but the second clause (after *fǒuzé* or *yàobùrán*) almost always must have a subject. **3.** Correct, but in most situations, you should put the clause with *chúfēi* in the front. You could just as easily say, *"Chúfēi wǒmen gàosù tāmen, tāmen shì bú huì zhīdào zhèxiē de."* **4.** "*Chúfēi shòudào yāoqǐng qù zuò gǎibiàn, fǒuzé rénmen shì bú tài kěnéng gǎibiàn de*" (*Preach My Gospel*, 196). - You almost always must have *fǒuzé* (or *yàobùrán* or *cái*) if you use *chúfēi*. **5.** *Chúfēi Zhǔ xiànzài jiù yào zhào tā huí tiān shàng de jiā, fǒuzé wǒ yǒu xìnxīn tā yídìng huì kāngfù.* - *Fǒuzé* can never go at the beginning of a sentence; there must always be a stipulation or condition first. **6.** *Wǒmen bìxū huǐgǎi wǒmen de zuì, yàobùrán wǒmen jiù bú huì yǒu yuànwàng huídào Shén de miànqián. OR Chúfēi wǒmen huǐgǎi wǒmen de zuì, yàobùrán wǒmen...* - The first clause of a statement with *yàobùrán* must have a helping verb such as "must" or "should." If such a word is not used, use *chúfēi* at the front of the first clause. **7.** Correct (quoted from Mosiah 27:13) **8.** *Chúfēi wǒmen nǔlì qídǎo, fǒuzé wǒmen jiù bú néng dédào Shén yǐjīng wèi wǒmen zhǔnbèi de mǒuxiē tèdìng de zhùfú. OR Wǒmen xūyào nǔlì qídǎo, fǒuzé wǒmen jiù...* - *Chúfēi*

cannot be used with a helping verbs such as “must” or “should” in the first clause. See also **#6. 9.** Correct - *Chúfēi* can be used with *cái* to specify a condition that must be met in order for something else to happen. **10.** *Chúfēi qīnyǎn kànjiàn Shén, wǒ cái huì xiāngxìn Tā.* - See **#9.** This structure cannot be used without *chúfēi* (or in this case, because the subject of the two clauses is the same, *zhǐyǒu* could also be used).

D. There must be an atonement completed, otherwise, all mankind must perish. Men are hardened, fallen, and lost; unless it is through the Atonement that must be made, men must all perish. (“*...Yīnwèi gēnjù yǒnghéng zhī Shén de wěidà jihuà, bìxū wánchéng shúzuì, fǒuzé quán rénlèi bì nánmiǎn mièwáng...Shìrén dōu wányìng, shì de, dōu yǐ zhuìluò míshī, chúfēi tòuguò nà bì wánchéng de shúzuì, fǒuzé shìrén dōu bì mièwáng.”*) The scripture is Alma 34:**9.**

E. “God does not intervene to forestall the consequences of some persons’ choices in order to protect the well-being of other persons—even when they kill, injure, or oppress one another—for this would destroy His plan for our eternal progress. He will bless us to endure the consequences of others’ choices, but He will not prevent those choices” (Oaks, *Liahona*, Nov. 2009, 27).

Review: Cause and Effect

A. Qīnài de bàba māma,
Qǐng nǐmen yuánliàng wǒ. Wǒ zài nǐmen méiyǒu wánquán tóngyì de qíngkuàng xià, hái shì xuǎnzé jiēshòu xǐlǐ, jiārù Yēsū Jīdū Hòuqī Shèngtú Jiàohuì. Dànshì, **rúguǒ wǒ bù jiārù zhège jiàohuì**, wǒ yídìng huì hěn bù kāixīn. Nǐmen kěnéng bù míngbái wǒ **wèishénme yào** xuǎnzé xìn Shén. Zhè **shì** yīnwèi wǒ yǐjīng zhīdào Yēsū Jīdū fùxīng de fúyīn **shì** wèile bāngzhù shì shàng de měi yí gè rén **(removed)** huòdé chéngzhǎng hé jìnbù. Wǒ zhīdào zhège fúyīn shì zhēnshí de, **yàobùrán wǒ** bú huì zhèyàng yìrán juérán de xuǎnzé jiārù jiàohuì. Wǒ zhīdào, jiānglái yǒu yì tiān, nǐmen yídìng huì lǐjiě wǒ wèishénme pò bù jí dài de xuǎnzé jiārù zhège jiàohuì. **Fǒuzé, wǒ** juéduì bù gǎn wéibèi nǐmen de yìzhì, yí gè rén zuòchū zhème dà de juédìng.
Wǒ bù zhīdào nǐmen xiànzài **shì bú shì** hěn shēngqì, kěshì wǒ zhīdào nǐmen zuìzhōng yídìng huì wèi wǒ jīntiān de xuǎnzé gǎndào zìháo. Wǒ xiāngxìn, **zhǐyào wǒ** kuàilè, nǐmen yě huì kuàilè. Wǒ xīwàng nǐmen yě huì xuǎnzé xìnyǎng Tiānfù, **(removed)** yīnwèi nǐmen yě shì Tā de érnǚ. **Nǐmen ruò** xiǎng duō liǎojiě zhège fúyīn, qǐng jìnkuài gàosù wǒ.
Nǐmen de érzi,
Xiǎo Míng

B. **1.** Wǒmen **wèishénme bìxū** jiārù jiàohuì ne? Nándào... (Content Questions - *Wèishénme*) **2.** Rúguǒ/Yàoshì wǒ zhēnxīn xiāngxìn Jīdū dàn bú shòu xǐ huò jiārù rènhé jiàohuì, kěyǐ ma? (If) **3. Rúguǒ** Lín Jiěmèi bú yuànyì jiè yān de huà, wǒmen gāi zěnme bàn? (If) **4. (removed)** Wǒmen yídìng yào xiǎng bànfǎ jiāndào Tán Dìxiōng, fǒuzé wǒmen jiù yǒu kěnéng cóng cǐ shīqù hé tā de liánxì. OR Chúfēi wǒmen **(removed)** xiǎng bànfǎ jiāndào Tán Dìxiōng, fǒuzé wǒmen jiù yǒu kěnéng cóng cǐ shīqù hé tā de liánxì. (Consequence) **5. Chúfēi nǐ** zìjǐ bú yuànyì, fǒuzé méiyǒu rén néng zǔzhǐ nǐ jiēshòu fúyīn. (Consequence) **6.** Yè Jiěmèi shūo tā kāishǐ lái jiàohuì shí wánquán **shì** wèile gěi tā de háizi zhǎo yí gè jiànkāng chéngzhǎng de dìfāng. (In Order To) **7.** Rúguǒ wǒmen zhēn de duì Yēsū Jīdū yǒu xìnxīn, wǒmen **jiù** huì xīn gān qíngyuàn de zuò rènhé Tā yào wǒmen zuò de shì. (If) **8.** Yīnwèi Lín Dìxiōng méiyǒu jīngcháng dú jīngwén, **suǒyǐ tā** jiù méi bànfǎ tūpò tā xìnxīn de kǎoyàn. (Because/Therefore) **9.** Wǒ zěnme néng zhīdào nǎxiē kǎoyàn shì láizì Shén de, nǎxiē shì yīnwèi wǒ zìjǐ **ér** zàochéng de? (Because/Therefore) **10.** Chén Dìxiōng yīnwèi zìjǐ zuò le zhēnxīn de dǎogào ér **(removed)** huòdé le duì Shén de jiànzhèng. (Because/Therefore) **11.** Yīnwèi Hú Dìxiōng de jiārén gěi tā de yālì, tā **(removed)** líkāi le jiàohuì. (Because/Therefore) **12.** Huáng Dìxiōng yīnwèi jièbúdiào yān **ér** bù néng jiēshòu xǐlǐ. (Because/Therefore) **13.** Dà Pànjiào shí, **yīnwèi shì shàng méiyǒu xiānzhī de dàilǐng, suǒyǐ** chūxiàn le hěn duō bù tóng de jiàohuì. (Because/Therefore) **14.** Rúguǒ nǐ bú yuànyì yándú Mó’ěrménjīng, **nǐ jiù** bú huì zhīdào tā shì bú shì zhēnshí de. (If) **15.** Nǐ bú yòng yīnwèi wǒmen xìn ér **(removed)** mángmù de gēnzhe wǒmen xìn-nǐ kěyǐ zìjǐ cóng Tiānfù nà xúnzhǎo dá’àn. (Because/Therefore) **16. Yàobúshì** yǒu Tiānfù de bāngzhù, wǒ jiù wúfǎ zhème kuài de xuéhuì Zhōngwén. (Consequence) **17. Rúguǒ** nǐ bú yuànyì zūnshǒu nǐ de chéngnuò, wǒmen kěnéng jiù méi bànfǎ jìxù gēn nǐ jiàn miàn. (If) **18.** Tiānfù yìzhí zhàohuàn xiānzhī, yǐbiàn **shǐ** wǒmen zhīdào Tā de zhǐyì. (In Order To) **19.** Rúguǒ chuánjiàoshì zài měi zhōu jìhuà méiyǒu zuòhǎo xiàge lǐbài de jìhuà, tāmen de chuándào shìgōng **jiù** huì shòu yǐngxiǎng. (If) **20.** Yīnwèi suǒyǒu de jiàopài zài nàshí duì jīběn fúyīn de jiàoyì yǒu bù tóng de kànfǎ, **suǒyǐ** Yuēsè Sīmì juédé hěn nán zhīdào nǎge cái shì zhēnshí de. (Because/Therefore) **21.** Yè Dìxiōng jīntiān gàosù wǒmen, **yīnwèi** tā tàitai gāng shēngchū le háizi, **suǒyǐ** wǒmen yí gè yuè dōu bù kěyǐ qù bàifǎng tāmen. (Because/Therefore) **22. Yīnwèi** xǐlǐ shì wǒmen gēn Shén de shèngyuē, suǒyǐ wǒmen bù yīnggāi suíyì de jiēshòu xǐlǐ. (Because/Therefore) **23.** Chúfēi shíbā suì yǐxià de niánqīngrén dédào fùmǔ de yǔnxǔ, **fǒuzé** tāmen shì bù néng shòu xǐ de. (Consequence) **24. Wèile ràng Sū Dìxiōng xìnlài chuánjiàoshì**, wǒmen yīnggāi dài tā gēn wǒmen qù jiēchù rén. (In Order To)

C. **1.** Yīnwèi Shén shì wǒmen de fùqīn, suǒyǐ Tā xiǎng gēn wǒmen gōutōng. **2.** Yīnwèi Yēsū Jīdū de shúzuì, wǒmen de zuì cáinéng dédào jiéjìng. **3.** Yīnwèi wǒmen jīntiān chǐdào le, suǒyǐ wǒmen bìxū dàoqiàn. **4.** Wǒ yào wèi Jiùzhǔ zuò jiànzhèng, yīnwèi wǒ zhīdào Tā ài wǒmen měi yí gè rén. **5.** Yīnwèi Yuēsè Sīmì chéngxīn de qiúwèn Tiānfù, suǒyǐ, tā dédào le dá’àn. **6.** Nǐ fàngxīn, rúguǒ nǐ méi zhǔnbèihǎo jīeshòu xǐlǐ, shéi yě méiyǒu quánlì qiǎngpò nǐ. **7.** Wèishénme bù néng hē chá ne? Wǒ tīngshuō lǜchá duì shēntǐ yǒu hǎochù. **8.** Yàobúshì Yēsū Jīdū wèi wǒmen shúzuì, wǒmen de zuì jiù bù néng dédào jiéjìng. **9.** Yàobúshì zhǎodào le zhēnshí de fúyīn, wǒ xiànzài zǎo jiù yīn xī dú, xù jiǔ ér yǔ qīzi líhūn le. **10.** Chúfēi wǒmen jiéjìng wǒmen de zuì, fǒuzé wǒmen jiù bú pèi huídào Shén de shēnbiān, xiǎngshòu yǒnghéng de xìngfú. **11.** Wèile dédào gèng duō de mùdàoyǒu, wǒmen xiǎng le hěn duō bànfǎ. **12.** Yàoshì nǐ dédào le qídǎo de dá’àn, nǐ jiù huì yuànyì jiēshòu xǐlǐ ma?

13. Yīnwèi zūnxíng Yēsū Jīdū de fúyīn bú shì yí jiàn róngyì de shì, suǒyǐ zūnxíng zhī rén suǒ xiǎngshòu de zhùfú shì hěn dà de. **14.** Sū Dìxiōng de wèntí shì, jìrán láidào shì shàng de rén dōu céng xuǎnzé gēnsuí Jīdū, wèishénme xiànzài bú xìn Yēsū Jīdū de rén bǐ xìn de rén duō ne? **15.** Yīnwèi Yēlùsālěng de rén biàndé hěn xié'è, suǒyǐ Shén zài gōngyuán qián 600 nián juédìng huǐmiè quánchéng. **16.** Hòuqī Shèngtú rèzhōng yú wèi rén fúwù, yīnwèi zhè shì Shén suǒ xǐyuè de shì. **17.** Zhǐyào nǐ qiánchéng de qídǎo, Shén yídìng huì ràng nǐ zhīdào nǐ wèishénme yào jiēshòu xǐlǐ hé zhèngshí. **18.** Wǒ zhīdào rúgǔo nǐ měi tiān zhēnxīn de dú jīngwén bìng zuò dǎogào, nǐ de nèixīn jiù yídìng huì chōngmǎn kuàilè. **19.** Tā chāiqiǎn nǐ dào tāmen nàlǐ, shì yīnwèi Tā xiāngxìn nǐ huì fùqǐ zérèn lái cùqǐng tāmen guīxiàng Tā. **20.** Chúfēi chuánjiàoshì zhōng zuì yōuxiù de yí dài búduàn de tígāo biāozhǔn, fǒuzé gèng wúfǎ fāhuī qí zuì gāo qiánnéng.

E. "**1.** Wǒmen zhīdào wǒmen de hūnyīn néng chíxù dào yǒnghéng. Sǐwáng zhǐ huì ràng wǒmen bǐcǐ zhànshí fēnlí. **Chúfēi** wǒmen zìjǐ bù fúcóng, **fǒuzé** rènhé shìwù dōu wúfǎ yǒngyuǎn chāisàn wǒmen. Zhèyàng de rènzhī néng bāngzhù wǒmen wèi kuàilè qiě chénggōng de hūnyīn ér gèng jiā nǔlì.
2. Wǒmen zhīdào wǒmen de jiātíng guānxì néng chíxù dào yǒnghéng. Zhèyàng de rènzhī néng bāngzhù wǒmen gèng jǐnshèn de jiàoyù hé xùnliàn wǒmen de háizi, yě bāngzhù wǒmen gèng yǒu nàixīn hé àixīn de qù duìdài tāmen. Jiéguǒ, wǒmen jiù yǒu gèng kuàilè de jiā.
3. Yīnwèi wǒmen yǐjīng ànzhào Shén zhìdìng de fāngshì jiéhūn, **suǒyǐ zhǐyào** wǒmen bǎochí pèichèn, jiù yǒu zīgé zài hūnyīn shàng huòdé líng de juàngù." (*Gospel Principles, 221*)

Numbers

A. **1.** liǎngbǎi wǔshí **2.** shí fēn zhī yī **3.** Ā'ěrmǎ Shū dì-sānshí'èr zhāng (dì)-èrshíyī jié **4.** yībǎi yīshísì **5.** wǔ fēn zhī yī **6.** èr diǎn wǔ **7.** yībǎi líng yī **8.** bǎi fēn zhī bǎi **9.** Níféi Sān Shū dì-shíyī zhāng dì-qī jié **10.** liǎng qiān **11.** sān kuài wǔ (máo) **12.** sān fēn zhī èr **13.** yī wàn wǔ (qiān) **14.** sì fēn zhī sān **15.** Gēlínduō Qián Shū dì-shí'èr zhāng **16.** shíwǔ wàn **17.** bǎi fēn zhī jiǔshíwǔ **18.** shí kuài jiǔ máo jiǔ (fēn) **19.** liǎngbǎi wàn **20.** bǎi fēn zhī qīshíwǔ **21.** Yuēhàn Sān Shū dì-yī zhāng dì-sì jié **22.** liǎng yì **23.** sān yòu èr fēn zhī yī **24.** qīshí yì

B. **1.** Wǒ xiǎng mǎi liǎng gè. **2.** Qǐng fāndào *Fúyīn Yuānzé* de dì shí yè. **3.** Wǒmen xiān zài Chuànjiàoshì Xùnliàn Zhōngxīn xué liǎng gè bàn yuè de Zhōngwén, ránhòu jiù qù wǒmen de chuándào dìqū kāishǐ chuán jiào. **4.** Wǒ yǐjīng zài Táiwān zhù le yì nián bàn le; shíjiān guò de fēicháng kuài. **5.** Jǐnguǎn wǒmen xiànzài de mùdàoyǒu bǐ guòqù duō yí bèi, dànshì cóngqián de mùdàoyǒu gèng yuànyì zūnshǒu chéngnuò. **6.** Xǐlǐ qián nǐ yīnggāi zhìshǎo lái jiàohuì sān cì. **7.** Fùqīn yīnggāi quèbǎo yì jiā rén měi tiān yìqǐ zuò liǎng cì qídǎo bìng měi zhōu jǔxíng yí cì jiārén jiātíng wǎnhuì. **8.** Hú Dìxiōng zài wǒmen dì-yī cì yùjiàn tā liǎng gè bàn lǐbài hòu jiù shòu xǐ le. **9.** Hěn duō rén rènwéi cáifù huì gěi tāmen dàilái xìngfú—dànshì, jiùsuàn zhuàn le jǐ bǎi wàn, tāmen hái huì fāxiàn tāmen shì bù néng yòng qián mǎidào xìngfú de. **10.** Jīngwén yìngxǔ wǒmen, rènhé zài jīnshēng wèi Shén shěqù yí yàng dōngxī de rén, láishēng bì dédào bǎi bèi. **11.** Jǐnguǎn shì shàng yǒu jiāng jìn qīshí yì rén; Tiānfù què liǎojiě měi yí gè rén, bìng ài tāmen. **12.** Zài tiān shàng, yǒu sān fēn zhī yī de líng yīnwèi gēnsuí Sādàn ér shòudào chéngfá. **13.** "Nǐmen zhōngjiān shéi yǒu yìbǎi zhī yáng, shīqù yì zhī, bù bǎ zhè jiǔshíjiǔ zhī piē zài kuàngyě, qù zhǎo nà shīqù de yáng zhídào zhǎozháo ne?" (Luke 15:4) **14.** "Shuǐ de xǐlǐ zhǐ suàn bàn ge xǐlǐ, shǎo le lìng yí bàn, yě jiù shì Shènglíng de xǐlǐ—jiù yì diǎn yìchù yě méiyǒu."

C. **(v. 16)** Yēsū shuō, bú yòng tāmen qù, nǐmen gěi tāmen chī ba. **(v. 17)** Méntú shuō, wǒmen zhìlǐ zhǐyǒu wǔ gè bǐng, liǎng tiáo yǔ. **(v. 18)** Yēsū shuō, náguòlái gěi wǒ. **(v. 19)** Yúshì fēnfù zhòngrén zuò zài cǎodì shàng. Jiù názhe zhè wǔ gè bǐng, liǎng tiáo yǔ, wàngzhe tiān, zhùfú, bòkāi bǐng, dì gěi méntú. Méntú yòu dì gěi zhòngrén. **(v. 20)** Tāmen dōu chī, bìngzhě chībǎo le. Bǎ shèngxià de língsuì shōushíqǐlái, zhuāngmǎn le shí'èr gè lánzi. **(v. 21)** Chī de rén, chúle fùnǚ háizi, yuē yǒu wǔ qiān.

Classifiers

A. **1.** *xiàng* or *gè* **2.** *gēn* or *zhī* **3.** *shàn* **4.** *kē* **5.** *běn* or *cè* (for books that are part of a set) **6.** *liàng* (Mainland) or *tái* (Taiwan) **7.** *bǎ* **8.** *kē* or *lì* **9.** *tiáo* or *xiàng* or *gè* **10.** *yè* **11.** *jù* (*yí jù huà*) or *gè* (*yí gè jùzi*) **12.** *pǐ* **13.** *piàn* or *zhāng* **14.** *tiáo* or *duàn* (for sections of a road) **15.** *kuài* or *zhī* or *gè* **16.** *zhāng* **17.** *méi* **18.** *yàng* **19.** *gè* or *wèi* **20.** *gǔ* **21.** *zhāng* **22.** *kè* (as in the lessons from *Preach My Gospel*) **23.** *táng* or *jié* (these classifiers could be used for English classes) **24.** *bēi* (glass/cup) or *píng* (bottle) or *tíng* (can) or *guàn* (can) **25.** *zuò* or *gè*

B. **1.** liǎng **tiáo** jièmìng **2.** sān **kè** **3.** yí **gè/lì** píngguǒ **4.** sì **gè** rén **5.** qīshíwǔ **kuài/yuán** **6.** zhè **xiàng** jìhuà **7.** yì **tiáo** kùzi **8.** yí **duì** fūqī **9.** sān **fēng** xìn **10.** nà **shuāng** wàzi **11.** liǎng **bēi** guǒzhī **12.** nà**xiē** rén **13.** yí **fù** yǎnjìng **14.** zhè **bù** diànyǐng **15.** yí **cì** shèngcān jùhuì **16.** jiǔshíjiǔ **zhī** yáng **17.** yì **pán** dòufǔ **18.** liǎng **wǎn** mǐfàn **19.** sìshí **tiān** **20.** yí **wèi/míng/gè** jiàoshòu **21.** zhè**xiē** shūcài **22.** liǎng **gōngjīn** mǐ **23.** yí **jiàn** shì(qíng) **24.** yì **qún** yáng **25.** nà liǎng **tiáo** hé **26.** yì**xiē** dòngwù **27.** sìshíwǔ **shàn** mén **28.** sān **bāo/hé** yān **29.** nà **zhǒng** rén **30.** sì **gè** lǐbài/xīngqī **31.** liǎng **nián** **32.** yì **duī** lājī/lèsè **33.** nà **jiā** cānguǎn **34.** sì **shuāng** kuàizi **35.** liǎngbǎi **shǒu** shèngshī **36.** bā **duàn** jīngwén **37.** sì **dài** (rén) **38.** liǎng **dùn** fàn **39.** zhè liǎng **fèn** gōngzuò **40.** nà **guàn** nǎifěn **41.** bā **suì** **42.** yí **miàn** jìngzi **43.** shíliù **yuán** qī **máo** sān (**fēn**) **44.** sì **jiālún** qìyóu **45.** yí **gè** guójiā **46.** xià yì **zhāng** **47.** yì **mǐ** wǔ qī **48.** qī **gōnglǐ** lù **49.** yí dà **duī** zhī **50.** jǐ **zhī** bǐ **51.** yí **chuàn** yàoshī **52.** Yīsèliè de shí'èr zhīpài (The classifier is ommitted from this proper noun, however, if you talk about one of the tribes, you say *yí **gè** zhīpài*.)

C. **1.** *Wǒmen zhǐ yǒu sān gè xiǎoshí de shíjiān jiēchù rén.* - *Xiǎoshí* is not a classifier; like all nouns, it must have a classifier when used with a number. *Gè* is the correct classifier. **2.** *Wǒ kěyǐ xiàng nǐ jiè yì zhī bǐ ma?* - If there is an obvious classifier for something, don't use *gè*. **3.** *Wǒmen yào mǎi liǎng gōngshēng niúnǎi.* - *Gōngshēng* (liter) is a classifier by itself; you can never use two classifiers for the same noun. **4.** *Wǒmen gǎnxiè Nín cìgěi wǒmen zhème měihǎo de yì tiān.* - *Tiān* is a classifier by itself; you cannot use *gè* with it. **5.** *Wǒmen xūyào bǎ zhège pánzi huán gěi Liào Jiěmèi.* - *Pán* is the classifier for a plate of something else. If you are talking about a plate itself, you must use the noun (*pánzi*) and the appropriate classifier (*gè*). **6.** *"Nǐmen zhōngjiān shéi yǒu yībǎi zhī yáng shīqù yì zhī..."* (Luke 15:4) - If you specify a number of something, you must always use a classifier. **7.** *Yēsū yòng wǔ tiáo miànbāo hé liǎng tiáo yú wèibǎo le wǔqiān gè rén.* - *Wǔ piàn miànbāo* means fives slices of bread. Many nouns can take different classifiers depending on what form or quantity they are in. For example, you could also say *wǔ kuài miànbāo* (five pieces of bread) or *wǔ dài miànbāo* (five bags of bread). **8.** *Wǒmen xiān kàn zhè liǎng duàn jīngwén, ránhòu...* - You can never use *xiē* and another classifier together. If you want specify a number, do not use *xiē*. **9.** *Lǐngshòu shèngcān de shíhòu, wǒmen chī yì xiǎo kuài miànbāo...* - You can never place *de* between the classifier and the noun.

D. *yí gè fùrén*, *shí kuài qián*, *yí kuài* (no noun after the classifier, but it is still refering to *qián*), *nà kuài qián*, *yí gè zuìrén*

E. "Day" is translated as *báitiān* in verse 4 in order to specify that it refers to daytime (as opposed to a 24-hour day). *Báitiān* is not a classifier by itself, therefore *gè* must be used.

F. *Yì **zhǒng** wúxiàn de shúzuì, dì-yī **cì** jiàngfá, dì-yī **cì** sǐwáng, zhè **zhǒng** sǐwáng, yí **cì** wěidà ér zuì hòu de xīshēng*; *Yí cì* (or *yí gè*) is not necessary unless the idea of **one** needs to be emphasized. In Alma 34:10, *yí cì* is used only in the first clause to specify that the must be **one** great and last sacrifice. Many missionaries overuse *yí gè*—do not use it every time you would say "a/an" in English!

Quantity and Specification Questions

A. **1.** both **2.** *duōshǎo* -If you were talking about something you knew was cheap such as a candy bar, you could say "*jǐ kuài qián?"* **3.** both - Depending on how long ago you think they were baptized, you could use *duōshǎo nián* or *jǐ nián*. **4.** *duōshǎo* - *Duōshǎo* must be used when describing something unquantifiable like knowledge. **5.** both - Depending on how long the person asking the question thinks they must wait, they may use *duōshǎo* or *jǐ*. **6.** *duōshǎo* - *Duōshǎo* must be used because water is typically unquantifiable (you cannot say 3 waters). However, if the question was, "how many bottles of water?" you could then use *jǐ píng* instead.

B. **1.** Nǐ jīntiān zǒnggòng shōudào le jǐ gè huítiáo? **2.** Nǐmen de jiàohuì zǒnggòng yǒu duōshǎo chuánjiàoshì? **3.** Nǐ shì jǐ nián qián shòu xǐ de? **4.** Nǐmen de zhīhuì yǒu jǐ wèi chuánjiàoshì? **5.** Nǐmen de jiàohuì cóng chénglì dào xiànzài yǐjīng duō shǎo nián le? **6.** Jiùzhǔ yòng wǔ gè bǐng hé liǎng tiáo yú wèibǎo le duōshǎo rén? **7.** Nǐ zhège xīngqī zuò le jǐ cì qídǎo? **8.** Jīdū sǐ hòu jǐ tiān jiù fùhúo le? **9.** Wǒ měi gè yuè yào jiāo duōshǎo qián zuò wǒ de jìnshí juānxiàn? **10.** Nǐ duì Mó'ěrménjīng liǎojiě duōshǎo? OR Nǐ duì Mó'ěrménjīng de liǎojiě yǒu duōshǎo? **11.** Nǐ yǒu jǐ cì gēn wǒmen zhī qián de chuánjiàoshì jiànguò miàn? **12.** Nǐmen de jiàohuì měi nián kāi jǐ cì zǒnghuì chéngyuán dàhuì?

C. **1.** duōshǎo, jǐ **2.** nǎxiē dìqū **3.** duō jiǔ, duō cháng de shíjiān **4.** duō gāo **5.** duō yuǎn **6.** duōme **7.** duōshǎo **8.** duō nán **9.** duō dà, jǐ suì **10.** duō cháng **11.** duō cháng de shíjiān yí cì **12.** nǎ yí gè chuánjiàoshì **13.** nǎxiē jīngwén **14.** nǎ yì tiān **15.** duō dà (native speakers will never say *duō xiǎo*) **16.** jǐ yuè or nǎ gè yuè

D. **1.** *Jīntiān de shèngcān jùhuì yǒu jǐ gè yǎnjiǎngzhě?* - *Jǐ* needs to have a classifier associated with it. **2.** *Xiǎohái jǐ suì cái dádào xǐlǐ de niánlíng?* - *Lǎo* in Chinese is associated with being old in general and is not used as a general comparison like in English. **3.** *Wǒ qídǎo hěn jiǔ zhī hòu cái fāxiàn Shén duōme ài wǒ*. - "How much" in statement form is translated as *duōme*, not *duōshǎo*. **4.** *Wǒmen jīntiān zhǔnbèi hé Chén Jiātíng fēnxiǎng nǎxiē jīngwén?* - Sometimes when we say "what" in English, *nǎ* (which) is a better fit in Chinese. In this case, *shénme* is grammatically correct, but natives would choose to use *nǎ yí duàn* instead. Also, use *nǎ* rather than *shénme* when there is a set choice of options. **5.** *Nǐmen gēn mùdàoyǒu shàng kè tōngcháng huā duōshǎo fēnzhōng?* - *Duōshǎo* is preferred in this case because usually missionary lessons are more than 10-15 minutes long. If we were talking about a short amount of time, *jǐ* could be used. **6.** *Dang nǐ míngbái Shén duì nǐ de shēnghuó duōme zhòngyào shí, nǐ jiù huì yuànyì xīshēng qítā dōngxī lái rènshí Tā.* - *Duōshǎo* isn't usually used in statements. *Duōme* can be used instead.

E. **1.** Correct **2.** Tāmen jīntiān bàifǎng le **nǎxiē** jiào bù jījí de chéngyuán? **3.** Chuánjiàoshì měi gè lǐbài **jǐ** tiān yào chuánjiào? **4.** Correct **5.** Nǐmen měi gè rén měi cì zuò jǐ **(removed)** nián de chuánjiàoshì? **6.** Nǐmen chúle Zhìhuìyǔ yǐwài, jiàohuì hái yǒu nǎxiē **(removed)** jièmìng? **7.** Correct **8.** Correct **9.** Wǒmen kěnéng wúfǎ zhīdào kèfú yí xiàng xíyǐn yǒu **duōnán**, kěshì wǒmen zhīdào Yēsū Jīdū néng bāngzhù nǐ. **10.** "Cóng nǐ zài zìjǐ dúchù, rènwéi méiyǒu rén kàndédào shí suǒ xiǎng hé suǒ zuò de shìqíng, kěyǐ kànchū nǐ jùyǒu **duōshǎo** měidé." (Xuānjiǎng Wǒ de Fúyīn, 118)

F. **1.** Wǒmen yándú jīngwén shí, kěyǐ huòdé nǎxiē zhùfú? **2.** Jīngwén zhōng nǎxiē gùshì céngjīng qǐfāguò nǐ? **3.** Jīngwén zhōng yǒu nǎxiē jiàodǎ céngjīng bāngzhùguò nǐ? **4.** Wǒmen kěyǐ yòng nǎxiē fāngfǎ xiang Zhǔ biǎoshì wǒmen ài Tā? **5.** Nǐ céngjīng tòuguò shèngzhí dédào nǎxiē zhùfú? **6.** Jiùzhǔ suǒ shòu de tòngkǔ yǒu duō shēn? **7.** Jìnmò xǐlǐ zài nǎxiē fāngmiàn jiù xiàng Jiùzhǔ de máizàng hé fùhuó?

Frequency

A. **1.** Wǒmen kěyǐ suíshí yǔ Tiānfù gōutōng. OR Wǒmen suíshí kěyǐ yǔ Tiānfù gōutōng. **2.** Wǒmen yào chángcháng xiàng Tiānfù qídǎo. **3.** Suīrán wǒmen hěn bù wánměi, dànshì Shén cóngbù fàngqì wǒmen. **4.** Liǎng gè yuè lái, Tián Jiěmèi jīhū měi gè lǐbàitiān dōu lái jiàohuì cānjiā jùhuì. **5.** Wǒ jīntiān yǐjīng zuò le sān cì dǎogào le. **6.** Yú Dìxiōng qùnián ǒu'ěr lái jiàohuì. **7.** Cóng wǎnshàng wǔ diǎn dào bā diǎn, wǒmen yìzhí dōu zài qiáo mén. **8.** Tā yǐjīng bǎ Mó'ěrménjīng dúwán le liǎng biàn.

B. **1.** suíshí, zǒngshì, yìzhí, chángcháng **2.** zǒngshì, yìzhí, lǎo, chángcháng, jīngcháng **3.** búduàn de, chángcháng, jīngcháng **4.** zǒngshì, lǎo shì (only use *lǎo* if you are unhappy about getting home exactly at 9 all the time), chángcháng, jīngcháng, píngcháng **5.** yìzhí, chángcháng, jīngcháng **6.** suíshí, zǒngshì, yìzhí **7.** yǒu shíhòu **8.** ǒu'ěr, yǒu shíhòu **9.** yǒngyuǎn dōu bú **10.** cónglái méiyǒu **11.** cónglái bù, cónglái méiyǒu **12.** cónglái bú

C. **1.** Wǒmen jīntiān kàn le sān biàn *Xúnzhǎo Xìngfú*. OR Wǒmen jīntiān bǎ *Xúnzhǎo Xìngfú* kàn le sān biàn. **2.** Yēsū bǎ zhè jù huà shuō le liǎng cì. OR Zhè jù huà, Yēsū shuō le liǎng cì. **3.** Shòu xǐ qián, mùdàoyǒu bìxū cānjiā liǎng cì jiàohuì jùhuì.

D. **1.** *Huānyíng nǐ suíshí lái jiàohuì cānjiā jùhuì.* - Words that express frequency always go before the verb they modify (usually in the time spot). **2.** *Tòuguò Jīdū de jiàodǎo, wǒmen kěyǐ búduàn de gǎishàn wǒmen de shēnghuó.* - *Búduàn* is an adverb and always goes after the helping verb and before the verb. Many of the other words in this lesson can go before or after, depending on the situation. **3.** *Wǒ yìzhí dōu xiāngxìn yǒu Shén, dànshì, jiù shì bù zhīdào nǎge shén shì zhēn de.* - *Zǒngshì* is not used to describe nonstop situations or actions; rather, it is used when something is the same every time. *Yìzhí* refers to situations or actions that are constant or continuous. **4.** *Fāng Jiěmèi zǒngshì yāoqǐng yìxiē péngyǒu lái tīng wǒmen jiāo tā de kèchéng.* - *Yìzhí* cannot be used because Sister Fang is not constantly (without a stop) inviting friends to hear the lessons with her; rather, she always invites them when the missionaries come to teach her. *Zǒngshì* is used to describe something that is habitual rather than continuous. **5.** *Zhōng Dìxiōng láiguò liǎng cì jiàohuì jùhuì.* - Natives may say this (the original sentence), but it is technically incorrect to to put the number of times after a verb-object pair. *Liǎng cì* should directly follow *láiguò* (the verb). **6.** *Wǒ cónglái bú huì liǎojiě chōu yān de xīyǐnlì.* - When *cónglái méiyǒu* is used to mean "never," it cannot refer to the future. You must use *cónglái bù (cóngbù)* to refer to something that you never have done and never will do. *Yǒngyuǎn dōu bú* could also be used in this sentence. **7.** *Wǒmen píngcháng kànbúdào Shén de tiānshǐ.* - *Chángcháng* means "often." To emphasize the normal or usual state of something, use *píngcháng* or *tōngcháng*. **8.** *Wǒmen yào liànxí jīngcháng wèn yǒuxiào de wèntí.* - *Zǒngshì* cannot be used to refer to things that one plans or wants to do in the future. **9.** *Yǎliè de gēgē fǎnfù qíqiú Shén zhùfú tāmen.* - *Suíshí* means "at any time" or "at all times" and generally describes the possibility of actions that can take place at any time. *Fǎnfù* means "repeatedly." **10.** *Wǒ zài Píngdōng fúwùguò liǎng cì.* - *Biàn* can only be used to refer to things that one can do from start to finish, like reading a book, watching a movie, or singing a song. Otherwise use *cì*.

E. **1.** Wǒmen yào **yìzhí** zūnshǒu Shén de jièmìng. **2.** Cóng xiànzài kāishǐ, wǒ **yǒngyuǎn dōu bú** huì shuō huǎng. **3.** Péng Jiěmèi shuō tā **suíshí** kěyǐ bāng wǒmen péi mùdàoyǒu shàng kè. **4.** Correct **5.** Wǒmen **zǒngshì** zài Yáo Jiātíng de jiā lǐ gēn Lǚ Dìxiōng jiàn miàn. **6.** Tā zuò sān **cì** qídǎo yīhòu jiù dédào le dá'àn, juédìng jiārù jiàohuì. **7.** Jiùzhǔ Yēsū Jīdū **jīngcháng** shēnchū tā de shuāngshǒu qù ānwèi, yīzhì bìng zhùfú tārén. **8.** Táo Zhǎnglǎo **zǒngshì** fēnxiǎng Níféi Yī Shū dì-sān zhāng dì-qī jié. OR Táo Zhǎnglǎo **lǎo shì** fēnxiǎng... (more negative) **9.** Suīrán wǒ **cónglái méiyǒu** qīnyǎn jiànguò Shén, dànshì wǒ zhīdào Tā shì zhēn de. **10.** Rúguǒ nǐ jiānchí měi tiān dú jīngwén bìng zuò dǎogào, nǐ de xìnxīn hé jiànzhèng huì **búduàn de** zēngqiáng. **11.** Lián Jiěmèi yǐqián zǒng lái jiàohuì, dàn zuìjìn tā **jīhū** méi láiguò yí cì. **12.** Tā **bǎ** wǒmen bùzhì gěi tā de zhāngjié **dú le sì biàn**.

G. "Wǒmen búlùn zài shénme dìfāng, búlùn zhànzhe huò guìxià, búlùn chūshēng huò jìngmò qídǎo, búlùn shì dúzì huòshì dàibiǎo tuántǐ qídǎo, dōu yào **yìzhí** yùnyòng xìnxīn, 'yòng zhēnxīn chéngyì' lái qídǎo. ...Wǒmen yīnggāi **chángcháng** qíqiú Tā de zhǐyì dé chéng, bìng jìzhù: wǒmen suǒ kěwàng de bù yídìng duì wǒmen shì zuì hǎo de. ...Nǐ rènwéi dǎogào de dá'àn wèishénme bìngfēi **zǒngshì** yǐ wǒmen xiǎngyào de shíjiān hé fāngshì láidào? ...**Yǒu shíhòu**, dá'àn shì 'bù kěyǐ,' yīnwèi wǒmen suǒ qíqiú de bìng bú shì duì wǒmen zuì hǎo de. **Yǒu shíhòu**, dá'àn shì 'kěyǐ,' wǒmen duì yīnggāi zuò de shìqíng huì yǒu yì gǔ wēnnuǎn shūfú de gǎnjué. **Yǒu shíhòu**, dá'àn shì 'zài děng yì děng.' Wǒmen de qídǎo **zǒngshì** huì zài Zhǔ rènwéi duì wǒmen zuì yǒu bāngzhù de shíjiān hé fāngshì dédào dá'àn" (*Gospel Principles*, 37).

Not Only

A. **1.** Yēsū Jīdū zài shì shàng de shíhòu búdàn wèi wǒmen ér sǐ, érqiě Tā jiàodǎo wǒmen rúhé shēnghuó. **2.** Mó'ěrménjīng bùjǐn shì xiānzhī de huà, yě shì Shén de huà. **3.** Shén búdàn shì wǒmen de tǒngzhìzhě hé chuàngzàozhě; érqiě Tā shì wǒmen de Tiānfù. **4.** Xīngqītiān bùjǐn yào xiūxī hé bù gōngzuò, hái yīnggāi shì chóngbài hé qiánjìng de rìzi. **5.** Shén de jièmìng búdàn huì dàilǐng wǒmen, hái huì bǎohù wǒmen. **6.** Yǒnghéng hūnyīn bùjǐn yào yóu shìdāng de shèngzhī quánbǐng zhǔchí, yě bìxū zài wǒmen de Zhǔ de shénshèng shèngdiàn zhōng jǔxíng. **7.** Fùxīng de zhēnlǐ búdàn bāngzhù wǒmen míngbái shēnghuó de mùdì, yě ràng wǒmen zhīdào rúhé jiànlì yí gè xìngfú de jiātíng. **8.** Zūnshǒu Zhìhuìyǔ bùjǐn huì ràng wǒmen shēntǐ jiànkāng, yě huì ràng wǒmen gèng róngyì huòdé língxìng de zhēnlǐ.

B. **1.** Yǒu xiē rén búdàn bù xiāngxìn hái fǒurèn Shén de cúnzài. **2.** Zuò qídǎo bùjǐn huì ráng nǐ jiējìn Shén, yě huì ràng nǐ yǔ jiārén de guānxì gèng qīnmì. **3.** Yēsū Jīdū de Shúzuì búdàn ràng wǒmen kèfú sǐwáng, yě ràng wǒmen jíejìng wǒmen de zuì. **4.** Yǒu shíhòu, wǒmen bùjǐn yào xiàng Zhǔ rèn zuì, hái yào xiàng Zhǔjiào rèn zuì. **5.** Wǒmen zài jiàohuì bùjǐn yào rènzhēn de tīng yǎnjiǎngzhě, hái yīnggāi wèi tāmen dǎogào. **6.** Kàn sèqíng bùjǐn huì yǐngxiǎngdào nǐ gèrén de língxìng, yě huì shānghài nǐ yǔ jiātíng de guānxì hé tāmen duì nǐ de xìnlài. **7.** Xuānjiǎng fúyīn búdàn shì chuánjiàoshì de zérèn, yě shì chéngyuán de zérèn. **8.** Fùmǔ bùjǐn xūyào gōngjī érnǚ yī shí, hái yīnggāi jiàodǎo tāmen zhèngquè de shēnghuó yuánzé.

C. **1.** Hel. 8:13 - *bùjǐn, yě* **2.** Alma 32:23 - *búdàn, yě*; *bùjǐn, yě* **3.** Alma 26:28 - *bùjǐn, gèng* **4.** Alma 29:14 - *bùjǐn, gèng*

In Addition To

A. **1.** Wǒmen chúle kàn Mó'ěrménjīng yǐwài, yě kàn Shèngjīng. **2.** Chúle zài lǐbàitiān de jùhuì yǐwài, wǒmen yě zài lǐbài'èr wǎnshàng yǒu nánnǚqīngnián jùhuì. **3.** Chúle Zhōngguó yǐwài, hái yǒu jǐ gè guójiā méiyǒu chuánjiàoshì. **4.** Chúle bù hē chá yǐwài, nǐ hái xūyào zūnshǒu qítā de jièmìng cái kěyǐ jiārù jiàohuì. **5.** Chúle qídǎo yǐwài, nǐ zìjǐ yě xūyào fùchū nǔlì cái néng jiè yān. **6.** Chúle gǔdài de jīngwén yǐwài, huózhe de xiānzhī shòu Líng qǐfā suǒ shuō de huà yě chéngwéi wǒmen de jīngwén. **7.** Chúle chuàngzào le wǒmen de dìqiú yǐwài, Yēsū Jīdū hái chuàngzào le xǔduō qítā de shìjiè. **8.** Chúle xìn Zhǔ yǐwài, wǒmen yě xūyào yùnyòng wǒmen de xìnxīn qù zuò Tā yào wǒmen zuò de shì, lìrú gēn Tā lìxià shèngyuē.

B. **1.** Chúle Yuēsè Sīmì yǐwài, hái yǒu sān gè rén kànjiànguò jīnyèpiàn. **2.** Chúle měi tiān yándú jīngwén yǐwài, wǒmen hái yīnggāi měi tiān zuò dǎogào. **3.** Chúle ài wǒmen de péngyǒu yǐwài, wǒmen hái yīnggāi ài nàxiē duì wǒmen bù hǎo de rén. **4.** Chúle chéngrèn zìjǐ fànguò de cuòwù zhīwài, wǒmen yě bìxū chéngxīn wèi suǒ zuò de shì gǎndào nánguò. **5.** Nǐmen jiàohuì chúle bù kěyǐ hē chá yǐwài hái yǒu shénme jièmìng ma? **6.** Shén yāoqǐng wǒmen chúle xiàng Tā chéngrèn cuòwù yǐwài, yě yīnggāi xiàng shòuhàizhě chéngrèn cuòwù. **7.** Wǒmen chúle zuò zúpǔ yǐwài, hái kěyǐ tì wǒmen de zǔxiān zhíxíng jiàoyí. **8.** Chúle jiārén de fǎnduì yǐwài, nǐ hái yǒu bié de yílǜ ma?

Except For

A. **1.** Chúle Yēsū Jīdū yǐwài, měi yí gè céngjīng huó zài shì shàng de rén dōu fànguò zuì. **2.** Chúle Tiānfù yǐwài, wǒmen bù kěyǐ chóngbài bié de Shén. **3.** Yáng Dìxiōng chúle lǐbàiyī yǐwǎi dōu méiyǒu shíjiān gēn wǒmen jiàn miàn. **4.** Chúle Chén Dìxiōng yǐwài, tāmen quán jiā rén dōu yuànyì zuò qídǎo. **5.** Chúle zài shèngdiàn nèi de hūnyīn yǐwài, méiyǒu qítā de hūnyīn kěyǐ chāoyuè sǐwáng. **6.** Chúle tòugùo Yēsū Jīdū de Shúzuì yǐwài, wǒmen de zuì bù néng huòdé jiéjìng.

B. **1.** Chúle Yēsū Jīdū yǐwài, rènhé rén dōu bù néng wèi wǒmen shú zuì. **2.** Chúle wǒmen de jiàohuì yǐwài, qítā de jiàohuì dōu méiyǒu Shén de quánbǐng. **3.** Chúle xiǎo háizi yǐwài, suǒyǒu de rén dōu huì yīnwèi gèrén ruòdiǎn ér fàn zuì. **4.** Zhēnjié lǜfǎ de yí bùfèn shì yí gè rén chúle gēn pèi'ǒu yǐwài, bù kěyǐ gēn rènhé rén fāshēng xìng guānxì. **5.** Chúle xiānzhī yǐwài, méiyǒu rén néng wèi zhěng gè jiàohuì shōudào qǐshì. **6.** "Tāmen chúle fèng Yēsū de míng wài, bú fèng rènhé míng xíng qíjì." **7.** Shén gàosù Yàdāng hé Xiàwā, chúle fēnbié shàn'è shù shàng de guózi yǐwài, yuán zhōng rènhé shù shàng de guózi dōu kěyǐ chī. **8.** "Shì de, tā mìnglìng tāmen, chúle xuānjiǎng huǐgǎi hé duì nà jiùshú Tā rénmín de Zhǔ de xìnxīn wài, bú yào xuānjiǎng bié de shì."

Change Over Time

A. **1.** Yè Jiěmèi hǎoxiàng **yuè lái yuè** dǒng jīngwén le. **2.** Zhēnxīn de huǐgǎi shǐ wǒmen **yuè lái yuè** qiānbēi. **3.** Cáigàn **yuè** cháng yùnyòng jiù **yuè** fā jīngjìn. **4.** Wǒmen zhīdào nǐmen de jiātíng shēnghuó huì yīnwèi fúyīn ér biàndé **yuè lái yuè** xìngfú. **5.** Zuò jiātíng dǎogào shí, duō wèi jiārén qídǎo huì shǐ jiātíng guānxì **yuè lái yuè** mìqiè. **6.** Xiàndài jiātíng **yuè lái yuè** zāodào yánzhòng de kǎoyàn hé yòuhuò. **7.** Rúguǒ wǒmen tiāntiān zuò qídǎo, kàn jīngwén, wǒmen jiù huì duì Jīdū **yuè lái yuè** yǒu xìnxīn. **8.** Sādàn juédé tā qīpiàn **yuè** duō de rén **yuè** hǎo, zhèyàng tā jiù kěyǐ zǔzhī wǒmen huídào Tiānfù de shēnbiān.

C. **1.** Jīnguǎn tā de jiànkāng yuè lái yuè chà, dànshì tā hái shì nǔlì de wèi tārén fúwù. **2.** Nǐ yuè huǐgǎi, jiù yuè huì yǒu dídàng yòuhuò de lìliàng. **3.** Péng Jiěmèi shuō tā yuè lái yuè néng gǎnshòudào Shènglíng duì tā de shēnghuó suǒ chǎnshēng de yǐngxiǎng. **4.** Zhǐyào wǒmen zūnshǒu Shén de jièmìng, wǒmen jiù huì yuè lái yuè rènshí Tā. **5.** Wǒmen yuè fàn zuì, jiù yuè yuǎnlí Shén. **6.** Nǐ yuè qídǎo, jiù huì yuè néng gǎndào Shén duì nǐ de ài. **7.** Nǐ yuè lái jiàohuì, jiù huì yuè kàndào yí gè jiàohuì chéngyuán de jiātíng shì shénme yàng de. **8.** Wǒ chuán jiào yuè jiǔ, jiù yuè fāxiàn Shén zài dàilǐngzhe zhège shìgōng. **9.** Wǒmen yuè zhòngshì shì shàng de dōngxī, jiù yuè yǒu kěnéng bǎ fúyīn dāngchéng kě yǒu kě wú de dōngxī. **10.** Rúguǒ wǒmen yòng měidé zhuāngshì wǒmen de sīxiǎng, wǒmen de xíngwéi jiù huì yuè lái yuè duānzhuàng. **11.** "Duìyú zhuīxún gèng guāngmíng de wèilái, zūnshǒu Shén jièmìng de rén ér yán, jíshǐ miànlín bēijù, yíqiè dòu huì yuè lái yuè hǎo." **12.** "Cóng 1830 nián de nà yì tiān qǐ, jiàohuì jiù yìzhí wěndìng de chéngzhǎng, měi nián chíxù búduàn de gǎibiàn le yuè lái yuè duō rén de shēngmìng." **13.** Suīrán nǐ de jiārén mùqián fǎnduì nǐ jiārù jiàohuì de juédìng, dànshì wǒmen zhīdào tāmen kàndào nǐ de gǎibiàn yǐhòu, jiù huì yuè lái yuè nénggòu jiēshòu. **14.** "Jiěshuō de yuè qīngchǔ wánquán, Shènglíng jiù yuè yǒu jīhuì xiàng rén de línghún jiànzhèng zhè shìgōng shì zhēnshí de."

D. *Yuè lái yuè* underlined, blessings in bold.
"Suīrán rúcǐ, tāmen réng chángcháng jìnshí qídǎo, biàndé <u>yuè lái yuè</u> **qiānbēi**, duì Jīdū de xìnxīn <u>yuè lái yuè</u> **jiāndìng**, yǐzhì **tāmen de línghún chōngmǎn xǐlè hé ānwèi**, shì de, shènzhì tāmen de xīn yě yīn'ér **jiéjìng shènghuà**; nà shènghuà shì tāmen bǎ xīn shùncóng yú Shén de jiéguǒ."

Only

A. **1.** "...Yīnwèi Líng zhǐ jiǎng zhēnlǐ, jué bù shuō huáng." (Jacob 4:13) **2.** Shén cái zhīdào shénme shìqíng dùi wǒmen shì zuì hǎo de. **3.** Jīdū céng shuōguò, zhège jiàohuì shì "zhěng gè dìmiàn shàng wéiyī zhēnshí ér huózhe de jiàohuì." (D&C 1:30) **4.** Tāmen xiǎng tīng wǒmen de xìnxī zhǐ shì yīnwèi tāmen yǒu diǎn hàoqí. **5.** Nǐ tòuguò dú Mó'ěrménjīng cái néng zhīdào tā shì bú shì zhēnshí de. **6.** Wǒmen kěyǐ duì xiānzhī suǒ shuō de huà yǒu xìnxīn, yīnwèi tā zhǐ huì jiāo wǒmen zhēnlǐ. **7.** Dāng Yàdāng bèi wèndào tā wèishénme xiànjì shí, tā shuō tā bù zhīdào wèishénme, tā zhǐ zhīdào Zhǔ mìnglìng tā nàyàng zuò. **8.** Yuēsè Sīmì zhǐ yǒu shísì suì de shíhòu kànjiàn Dì-yī cì Yìxiàng.

B. **1.** cái **2.** jiù **3.** zhǐ, jiù **4.** cái **5.** jiù **6.** jiù **7.** jiù **8.** zhǐ, cái **9.** jiù **10.** cái

C. **1.** Yēsū Jīdū shì Tiānfù de Dúshēngzi. **2.** Yǒngshēng zhǐ shì cìgěi nàxiē fúcóng fúyīn de rén éryǐ de ēncì. **3.** Zhǐyǒu tòugùo xǐlǐ hé jiēshòu Shènglíng wǒmen cái néng dédào zuì de shèmiǎn. **4.** Zhǐyǒu tòuguò shì shàng de jīngyàn wǒmen cái néng biàndé xiàng Shén yíyàng. **5.** Gěi rén yì tiáo yú zhǐ wèibǎo tā yì cān, jiāo rén diào yú zé wèibǎo tā yì shēng. **6.** "Rènshí nín—dú yí wèi de zhēn Shén, bìngqiě rènshí nín suǒ chāilái de Yēsū Jīdū, zhè jiù shì yǒngshēng." **7.** "Nǐmen wèi tóngbāo fúwù shí, zhǐ shì zài wèi nǐmen de Shén fúwù éryǐ." **8.** Yēsū Jīdū de míng... shì tiān xià wéiyī jiāng cìgěi de míng, shǐ rénlèi érnǚ kě jièyǐ dédào jiù'ēn.

D. **1.** *Wǒmen de jiàohuì cái yǒu quánbǐng wèi rén shī xǐ.* - *Cái* is used to emphasize that only the subject can do something. *Zhǐ* always refers to the verb that comes after it; it is used to say that the subject only **does something**. If *zhǐ* were used in this sentence, it would convey the meaning, "The authority to baptize is the only authority our church has." **2.** *Zhǐyǒu Yēsū Jīdū néng wèi wǒmen shú zuì*. - *Zhǐ* cannot come before nouns, only verbs. *Yǒu* can be added after *zhǐ* to allow it to modify nouns. Also, a sentence that begins with *zhǐyǒu* generally needs to have *cái* as well. **3.** *Wǒmen zuótiān cái jiāoguò tā jiù'ēn jìhuà.* - Because "only" is modifying yesterday, *cái* needs to come after it, not before. Also, note that *zhǐyǒu* could not be used before "yesterday" because it would change the meaning of the sentence. **4.** *Huǐgǎi shì wǒmen wéiyī kěyǐ hùodé kuānshù de fāngshì*. - When you want to use "only" as an adjective (as in "the only..."), you must use *wéiyī* instead of *zhǐyǒu*. **5.** *Zhǐyǒu dāng wǒmen fúcóng shí, wǒmen cái néng xiǎngshòu fúyīn suǒ dàilái de zhùfú*. - *Zhǐ* also cannot be used before *dāng* by itself. *Yǒu* can be added here as well. **6.** *Wǒmen dào shì shàng lái de qízhōng yí gè mùdì jiù shì dédào yí gè shēntǐ.* - Missionaries often get into the habit of saying "*jiù shì*..." at the beginning and between sentences as a filler when they are unsure what to say, or just as a habit. Instead, it would be better to think of what you want to say first than say it with filler words. **7.** *Guō Dìxiōng shuō tā zhǐ xiǎng liǎojiě wǒmen de xìnxī; tā dùi jiārù jiàohuì hái méiyǒu xìngqù.* - *Zhǐ* needs to be used in this case because "only" refers to the action. It enables us to get the meaning across that "Brother Guo **only wants** to understand our message." *Cái* turns the meaning into "Only Brother Guo wanted to understand our message."

E. **1.** Yēsū Jīdū **cái** yǒu lìliàng wèi rénlèi shú zuì. **2. Zhǐyǒu** tòuguò fúyīn jiātíng cái néng yǒngyuǎn zài yìqǐ. **3.** Correct **4. Zhǐyǒu** chíshǒu dàodǐ de rén cái néng dé jiù. **5.** Correct **6. (removed)** Wǒmen bǐcǐ bāngzhù shí, jiù shì zài wèi Shén fúwù. **7.** Shènglíng de lìliàng **cái** néng shǐ nǐ zhīdào wǒmen de xìnxī shì zhēnde. **8.** Zhǐyǒu tòuguò qiānbēi de qíqiú Shén, wǒmen **cái** néng dédào Tā de yǐndǎo. - *Cái* in this case is being used to mean "only then," and thus is used with *néng* instead of *zhǐ,* and **is not** thought to be exclusively associated with the word that came directly before it (*wǒmen*). **9.** Yēsū Jīdū shì **wéiyī** néng wèi wǒmen shú zuì de rén.

G. **Audio Paragraph:** Yǒnghéng hūnyīn bìxū yóu yí wèi chíyǒu yìnzhèng quánbǐng de rén lái zhǔchí. Yǒnghéng hūnyīn **bùjǐn** yào yóu shìdàng de shèngzhí quánbǐng zhǔchí, yě bìxū zài wǒmen de Zhǔ de shénshèng shèngdiàn zhōng jǔxíng. Shèngdiàn shì zhè xiàng shénshèng jiàoyí nénggòu jǔxíng de **wéiyī** dìdiǎn. Rúguǒ wǒmen zài shèngdiàn zhīwài jièzhe shèngzhí yǐwài de qítā quánbǐng jié hūn, nàme zhè zhǒng hūnyīn jiù **zhǐ** zài jīnshēng yǒuxiào. Sǐ hòu, hūnyuē shuāngfāng jiù sàngshī duì bǐcǐ huò duì zǐnǚ de suǒyǒu quán. Yǒnghéng de yūnyīn ràng wǒmen yǒu jīhuì zài sǐ hòu jìxù yánxù wǒmen de jiātíng.
Example Sentence: Zhǐyǒu jìezhe yǒnghéng hūnyīn, wǒmen de jiātíng cái néng zài sǐ hòu jìxù yánxù guānxì. (taken from the second to last sentence.)

Review: Quality, Quantity, Number, and Sequence

A. Dǎng Dìxiōng, wǒmen zhēn de wèi nǐ de jìnbù gǎndào **(removed)** tèbié gāoxìng. Nǐ shuō nǐ yǐjīng **bǎi fēn zhī jiǔshíwǔ** de xiāngxìn Yēsū Jīdū Hòuqī Shèngtú Jiàohuì **shì** zhēnshí de. Dànshì nǐ hái bú yuànyì jiēshòu yāoqǐng shòu xǐ jiārù Shén de jiàohuì, yīnwèi nǐ xiǎng děngdào bǎi fēn zhī yībǎi de quèxìn zhè xìnxī shì zhēnshí de hòu **cái** huì xuǎnzé jiēshòu xǐlǐ. Dànshì, nǐ yǒu méiyǒu xiǎngguò, rúguǒ nǐ zhēn zuòdào **bǎi fēn zhī bǎi** de xiāngxìn de shíhòu, nà jiù bù xūyào xìnxīn le? Nǐ yào gěi nǐ de xìnxīn liúchū yìxiē **(removed)** kōngjiān ràng tā chéngzhǎng. Wǒ yǐjīng jiārù jiàohuì shí **(removed)** nián le, wǒ duì fúyīn de xìnxīn hái méiyǒu **nǐ de nàme** qiáng. Kěshì, wǒ yì tiān **bǐ** yì tiān gāoxìng, yīnwèi wǒ shí nián lái **yìzhí** dōu búduàn de chéngzhǎng hé jìnbù; wǒ duì Yēsū Jīdū de xìnxīn hé jiànzhèng yě yuè lái **yuè** qiáng. Lìngwài, nǐ juédé nǐ bù xūyào qídǎo, yīnwèi nǐ kěyǐ yīzhào kēxué de fāngfǎ zhǎochū dá'àn. Kěshì, nǐ zhīdào ma? Shén de àomiào bú shì kēxué shíyàn kěyǐ jiěshìdéchūlái de. Tā yào wǒmen **chángcháng** huáizhe pòsuì de xīn he tònghuǐ de líng láidào Tā de miànqián chànhuǐ wǒmen de zuì bìng qídǎo. Nàyàng, tā jiù kěyǐ gēnjù wǒmen duì tā de xìnxīn, tòuguò Shènglíng ràng wǒmen zhīdào, wǒmen suǒ qiú zhī shì de zhēnshíxìng. Wǒmen yǐjīng gěi nǐ yì **běn** Mó'ěrménjīng. Wǒmen xīwàng nǐ měi yì **(removed)** tiān dú yí duàn jīngwén, bìng zài qǐ chuáng **hòu** hé shuìjiào **qián** qídǎo, qiúwèn Shén **zhè** běn shū shì bú shì zhēnshí de. Wǒmen xiàng nǐ jiànzhèng, nǐ yuè qiānbēi de qídǎo, nǐ **jiù yuè** néng dédào láizì Shén de dá'àn. Érqiě wǒmen yě zhīdào, Shén zài pòqiè de děngzhe nǐ jiēshòu jiārù Tā de jiàohuì de yāoqǐng, yībiàn nǐ néng jìnzǎo de xiǎngshòu Tā wèi nǐ zhǔnbèi de zhùfú. Nǐ rènwéi měi tiān kěyǐ huā **duōshǎo** shíjiān kàn jīngwén? Nǐ yuànyì **měi cì kàn jīngwén yǐhòu** xiàng Shén qiúwèn Mó'ěrménjīng de zhēnshíxìng ma?

B. **1.** Wǒmen hái yǒu jǐ **běn** jiàntǐ de Zhōngwén Mó'ěrménjīng? (Classifiers) **2.** Yǎliè **chángcháng** qǐng tā de gēgē tì dāngshí de rén qídǎo. (Frequency) **3.** Nǐ zhīdào nǐ **zài chūshēng qián** xuǎnzé le yào gēnsuí Yēsū Jīdū ma? (Before and After) **4.** Wǒmen **fēicháng** ài nǐmen, xīwàng... (Intensifiers) **5.** Nǐ jièzhe Shén de shèngzhí quánbǐng jiēshòu xǐlǐ yǐhòu **cái néng** jiēshòu Shènglíng de ēncì. (Only) **6.** Zhǎnglǎomen tōngcháng fúwù èrshísì **gè** yuè, jiěmèimen fúwù shíbā gè yuè. (Classifiers) **7.** Lǐhǎi líkāi Yēlùsālěng shí yǒu jǐ **gè** érzi? (Quantity and Specification Questions) **8.** Wǒ yuè lái yuè xiǎng

qù zuò Shén yào wǒ zuò de shì. (Change Over Time) **9.** Nǐ zhīdào Gēlìyà yǒu **duō** gāo ma? (Quantity and Specification Questions) **10. Fùhuó yǐqián,** wǒmen de shēntǐ huì dāi zài fénmù lǐ. (Before and After) **11.** Yēsū shuō **zhè** liǎng tiáo jièmìng shì lǜfǎ shàng zuì dà de. (Classifiers) **12.** Zài Shén de yǎn lǐ, méiyǒu yí gè rén **bǐ lìng yí gè rén** gèng yǒu jiàzhí. (Comparisons - More Than) **13.** Wǒ jīntiān dú le yí huì jīngwén, dànshì méiyǒu zuótiān dú de **duō**. (Comparisons - As Much As and Less Than) **14.** Wǒ **yuè** kàn jīngwén yuè zài shēnghuó zhōng gǎnshòudào Shènglíng duì wǒ de yǐngxiǎng. (Change Over Time) **15.** Kàn Mó'ěrménjīng zhēn de **yǒu nǐmen shuō de** nàme zhòngyào ma? (Comparisons - As Much As and Less Than) **16.** Tā shuō tā jīntiān zǎoshàng cóng wǔ diǎn dào qī diǎn bàn **yìzhí** zài qídǎo... (Frequency) **17.** Nǐ měi tiān hē **jǐ bēi** chá? (Classifiers) **18.** Yì běn xīn de sān hé yī yào **duōshǎo** qián? (Quantity and Specification Questions) **19.** Wǒ zài Táiwān zhǐ yǒu **bàn nián** de shíjiān... (Numbers) **20.** Bā suì shì yí gè rén kěyǐ shòu xǐ de niánlíng; bā suì **yǐqián** de értóng bù xūyào shòu xǐ. (Before and After) **21.** Xiàndài shìjiè de bù liáng yòuhuò bǐ guòqù **duō le**. (Comparisons - More Than) **22. Zhǐyǒu** pèichèn de dìxiōng **cái** néng huòdé shèngzhí. (Only) **23.** Wǒmen zhège lǐbài **yìzhí** yùdào hěn duō zhǔnbèihǎo tīng fúyīn de jiātíng. (Frequency) **24.** ...wèndào nǎ yì **tiáo** jièmìng shì zuì zhòngyào de. (Quantity and Specification Questions) **25.** Chúle Yēsū Jīdū yǐwài, wǒmen **dōu** bú shì wánměi de. (In Addition to) **26.** Wǒmen **búdàn** yào xiāngxìn Zhǔ, yě yào fúcóng Tā de jièmìng. (Not Only) **27.** Zhè shì wǒmen **wéiyī** néng huídào Tiānfù de miànqián de fāngshì. (Only) **28.** Nǐ yuànyì zài nǐ xiàge yuè de shēngrì **nà yì tiān** jiēshòu xǐlǐ...? (Classifiers) **29. Chúle Chén Dìxiōng yǐwài,** wǒmen de mùdàoyǒu dōu yǒu xǐlǐ mùbiāo. (Except For) **30.** Wǒmen búdàn yào kàn jīngwén, **érqiě** wǒmen yě yīnggāi ànzhào jīngwén de jiàodǎo qù shēnghuó. (Not Only) **31.** Wǒmen zhège lǐbài méiyǒu shàngge lǐbài nàme **duō** shíjiān qù bàifǎng wǒmen de xīn chéngyuán. (Comparisons - As Much As and Less Than) **32.** Wǒmen jiàohuì zài quán shìjiè yǒu wǔ wàn **duō** rén... (Numbers) **33.** Zhuāng Dìxiōng jīhū měi gè yuè lái cānjiā **yí cì** shèngcān jùhuì. (Frequency) **34.** Wǒmen **sān fēn zhī èr de** mùdàoyǒu dōu yǐjīng dìng le xǐlǐ rìqī le. (Numbers) **35.** ...jiàohuì jùhuì. **Jīhū** méiyǒu rén zhīdào tā yuánlái hái méiyǒu shòu xǐ. **36.** ...zǒng rénshù yǐjīng dádào le **yìqiān sānbǎi** bāshíèr wàn sìqiān bābǎi wǔshísì rén (13,824,854). (Numbers)

C. **1.** Nǐmen jīngcháng zuò jiātíng qídǎo ma? **2.** Duì nǐ yǐngxiǎng zuì dà de jīngwén shì nǎ yì jié? **3.** Nǐ měi tiān dú jǐ fēnzhōng Mó'ěrménjīng? **4.** Sāmǔér Xiānzhī shuō fúcóng bǐ xiànjì gèng zhòngyào. **5.** Zhè yí gè yuè lái, Zēng Dìxiōng de xìnxīn jiù zēngjiā le yí bèi. **6.** Nǐ duō jiǔ hē yí cì jiǔ? **7.** Zhè zuò jiàotáng měi zhōurì yǒu sān chǎng shèngcān jùhuì. **8.** Nǐ yuànyì cóng jīntiān qǐ, jiānchí sān gè lǐbài bù chōu yān, bù hē jiǔ ma? **9.** Nǐ bìxū huáizhe zhēnxīn chéngyì cái néng dédào duì Mó'ěrménjīng de jiànzheng. **10.** Shènglíng yuè lái yuè qiángliè de xiàng wǒ jiànzhèng chuánjiàoshì hé wǒ fēnxiǎng de fùxīng fúyīn de xìnxī shì zhēnshí de. **11.** Nǐ dúguò jǐ biàn Mó'ěrménjīng? **12.** Wǒmen de zhīhuì yǒu sānbǎi liùshí'èr gè chéngyuán, dànshì wǒmen zhǐ rènshí tāmen qízhōng de bǎi fēn zhī sìshí. **13.** Tā lái Táiwān cái yí gè bàn lǐbài jiù wèi yì zhěng gè jiā shī xǐ le. **14.** Jīntiān wǎnshàng shuì jiào yǐqián, nǐ yuàn bú yuànyì wèi Mó'ěrménjīng de zhēnshíxìng zài zuò yí cì dǎogào? **15.** Wǒmen jīntiān wǎnfàn qián sānshí fēnzhōng gàn shénme? **16.** Jiù xiàng nǐ yǒngyuǎn dōu bú huì pāoqì nǐ de háizi, Shén yě cónglái bù fàngqì wǒmen. **17.** Chúle gōngzuò yǐwài, fùmǔ yě yīnggāi huā shíjiān zài jiātíng yǐ gǒnggù jiātíng de guānxì. **18.** Chúle Zhìhuìyǔ yǐwài, Huáng Dìxiōng shénme jièmìng dōu yuànyì zūnshǒu. **19.** Wǒmen zhè zhōu méiyǒu shàng zhōu shàng de kè duō, dànshì wǒmen yǒu liǎng gè mùdàoyǒu jiēshòu le xǐlǐ de yāoqǐng. **20.** Shén méiyǒu guīdìng wǒmen měi tiān yīnggāi qídǎo duōshǎo cì, dànshì Tā zhēn de xīwàng wǒmen chángcháng yǔ Tā gōutōng. **21.** Yóu Jiātíng měi gè yuè de dì-èr gè xīngqīe'èr zǒngshì yāoqǐng yìxiē mùdàoyǒu lái tāmen de jiā hé wǒmen yìqǐ chī fàn. **22.** Liú Jiěmèi shuō tā zhǐ yuànyì jiǎofù tā shōurù de bǎi fēn zhī wǔ zuòwéi shíyīfèngxiàn. Wǒmen gàosù tā nà sìhū jiù xiàng yāoqiú Shén zhǐ gěi wǒmen tā suǒ zhǔnbèi de zhùfú de yí bàn yíyàng. **23.** Shìjiè búdàn zài gǔdài de shíhòu yǒu xiānzhī, érqiě jīntiān yě yǒu yí wèi xiānzhī.

D. **1.** "A simple concept" - *yí **gè** jiǎndān de gàiniàn*; "a part of daily life" - *rìcháng shēnghuó de yí **bùfèn***; "individuals" - *yì**xiē** rén*; "a couple in love" - *yí **duì** xiāng'ài de nánnǚ*; "a marital shoplifter" - *yì **míng** "hūnyīn pāshǒu"*; "three levels" - *sān **gè** jiēcéng*; "the highest quality of marriage" - *zuì gāo pǐnzhì de hūnyīn*; "a lesser type" - *pǐnzhì jiào chà*; "the highest and most enduring type of marriage" - *pǐnzhì zuì gāo, zuì chíjiǔ de hūnyīn lèixíng*; *Wéi yǒu zài shèngdiàn jiéhūn bìng yóu yìngxǔ de shénshèng zhī líng yìnzhèng qí hūnyīn de rén cái huì zài sǐ hòu yánxù yǔ pèi'ǒu de guānxī, bìng jiēshòu zuì gāo děngjí de gāoróng róngyào huò chāoshèng.*

"The importance of choice may be illustrated by a homespun concept that came to mind one day when I was shopping in a large retail store. I call it 'patterns of the shopper.' As shopping is part of our daily life, these patterns may be familiar. Wise shoppers study their options thoroughly before they make a selection. They focus primarily on the quality and durability of a desired product. They want the very best. In contrast, some shoppers look for bargains, and others may splurge, only to learn later—much to their dismay—that their choice did not endure well. And sadly, there are those rare individuals who cast aside their personal integrity and steal what they want. We call them shoplifters. The patterns of the shopper may be applied to the topic of marriage. A couple in love can choose a marriage of the highest quality or a lesser type that will not endure. Or they can choose neither and brazenly steal what they want as 'marital shoplifters.' The subject of marriage is debated across the world, where various arrangements exist for conjugal living. My purpose in speaking out on this topic is to declare, as an Apostle of the Lord, that marriage between a man and a woman is sacred—it is ordained of God. I also assert the virtue of a temple marriage. It is the highest and most enduring type of marriage that our Creator can offer to His children. While salvation is an individual matter, exaltation is a family matter. Only those who are married in the temple and whose marriage is sealed by the Holy Spirit of Promise will continue as spouses after death and receive the highest degree of celestial glory, or exaltation. A temple marriage is also called a celestial marriage. Within the celestial glory are three levels. To obtain the highest, a husband and wife must be sealed for time and all eternity and keep their covenants made in a holy temple" (Nelson, *Liahona*, Nov. 2008, 92).

Although

B. **1.** Wǒ suīrán méiyǒu jiànguò Shén, dànshì wǒ zhīdào Tā huózhe. **2.** Suīrán wǒ méiyǒu gēn Yuēsè Sīmì shuōguò huà, dànshì wǒ zhīdào tā shì Shén de xiānzhǐ. **3.** Yesū Jīdū suīrán bèi shìtàn, Tā què méiyǒu qūfú yú yòuhuò. **4.** Suīrén měi yí gè rén dōu huì fù huó, dànshì zhǐyǒu jiēshòu Shúzuì de rén cái néng dé jiù. **5.** Suīrán nǐ xiànzài xìn fójiào, dànshì wǒmen hái xiǎng hé nǐ fēnxiǎng fúyīn. **6.** Suīrán wǒmen kěyǐ xuǎnzé yào zuò nǎxiē shì, dànshì wǒmen bù néng xuǎnzé wǒmen xíngwéi suǒ dàilái de jiéguǒ. **7.** Suīrán suǒyǒu de Jīdūjiào dōu xìn Jīdū, dànshì tāmen zài jiàoyì shàng hěn bù yíyàng. **8.** Suīrán wǒmen měi yí gè rén dōu bù wánměi, dànshì wǒmen dōu kěyǐ tòuguò Yēsū Jīdū de Shúzuì biàndé jiéjìng.

Contrast

B. **1.** Jīnguǎn wǒmen xǐlǐguò hòu hái huì fàn cuò, dànshì wǒmen kěyǐ tōngguò huǐgǎi búduàn de jìnbù. **2.** Sūirán wǒmen chángcháng zāodào jùjué, wǒmen hái shì réngrán nǔlì de xiàng měi yí gè rén fēnxiǎng fúyīn. **3.** “Jíshǐ nǐmen zhǐ yǒu xiāngxìn de yuànwàng, jiù ràng zhè yuànwàng zài nǐmen xīn zhōng fāshēng zuòyòng.” **4.** Jíshǐ Chén Jiěmèi yuànyì jiārù jiàohuì, tā jiā rén kěnéng huì jílì fǎnduì. **5.** Dāng wǒmen jiējìn Shén, wǒmen huì fāxiàn, jíshǐ wǒmen méiyǒu hěn fēngfù de jīnqián huò wùzhì shēnghuó, wǒmen hái shì kěyǐ yǒu xìngfú hé chōngshí de rénshēng. **6.** Jíshǐ Lín Jiěmèi de fùmǔ yǒu kěnéng fǎnduì, tā hái shì hěn xiǎng shòu xǐ de. **7.** Jíshǐ wǒmen de shízìjià nányǐ chéngdān, yě yào huáizhe xìnxīn hé yǒngqì. **8.** Jíshǐ nǐ suǒ néng zuò de zhǐ shì qídǎo, nǐ yě qiānwàn bú yào shīqù xīwàng. **9.** Zhǐyào nǐmen de jiātíng fúcóng Shén de jièmìng, jíshǐ zài zhè dòngdàng bù'ān de shídài, nǐmen yīrán kě ānxīn de shēnghuó. **10.** Jīnguǎn wǒmen dōu huì miànduì xiàndài shèhuì de gè zhǒng yòuhuò, wǒmen yě juéduì bú yào jiàngdī wǒmen de dàodé biāozhǔn. **11.** “Jíshǐ dàilǐng yí gè línghún guīxiàng wǒ, nǐmen tóng tā zài wǒ Fù guódù zhōng de kuàilè gāi shì duōme dà ya!”

C. **1.** *Suīrán* is closer to what we would want to say in this case, because it is a fact, not a hypothesis. If *jíshǐ* were used, the English meaning would be, “Even if Jesus was the Son of God...,” denoting uncertainty. **2.** If *suīrán* were used, we would be talking about a trial that has already happened; if *jíshǐ* were used, we would be hypothetically speaking about some future trial that may or may not come. **3.** The two are quite similar in this sentence. *Suīrán* is just more definite, denoting that we all sin instead of talking about the possibility of sinning after baptism. **4.** This sentence is most likely talking about a hypothetical situation, so *jíshǐ* would be used. Unless you really were dying tomorrow, in which case you could use *suīrán*. **5.** *Suīrán* would imply that the person being taught already has to quit their job. *Jíshǐ* is probably better to express the idea that even if they have to quit their work to do so, they need to come to church every week. 0**6.** See **#1.**

On One Hand...On the Other Hand...

A. **1.** (Zài) yì fāngmiàn jiàohuì dōu shuō tāmen shì Jīdū de jiàohuì, (zài) lìng yì fāngmiàn, tāmen duì jīngwén de liǎojiě què bù yíyàng. **2.** Yì fāngmiàn tā ràng wǒmen zhīdào Tiānfù de zhǐyì, lìng yì fāngmiàn tā dàilǐng Shén zài shì shàng de jiàohuì. **3.** Yì fāngmiàn tāmen hěn xǐhuān lái jiàohuì, lìng yì fāngmiàn tāmen de jiārén kěnéng huì fǎnduì. **4.** Yì fāngmiàn tā zài xuéxiào dú shū, lìng yì fāngmiàn tā zài dǎ gōng. **5.** Yì fāngmiàn tā shuō tā hěn yǒu kěwàng, lìng yì fāngmiàn tā hái bù tíng de hē jiǔ. **6.** Yīnwèi Tā de shúzuì, yì fāngmiàn wǒmen dōu huì fùhuó, lìng yì fāngmiàn wǒmen dōu yǒu jīhuì huòdé yǒngshēng. **7.** Yì fāngmiàn wǎnglù gěi wǒmen tígōng xǔduō jīhuì hé zīliào, lìng yì fāngmiàn què gěi wǒmen dài lái hěn duō bàolì, sèqíng děng bù liáng yǐngxiǎng. **8.** Tōngguò hǎo de wèntí, yì fāngmiàn wǒmen kěyǐ liǎojiě tāmen zuì zhénxǐ de shì shénme, yì fāngmiàn wǒmen kěyǐ jiǎoliě tāmen suǒ kǒngjù de shì shénme.

Review: Contrasting Attitudes, Emotions, and Feelings

A. Wǒ cóng xiǎo jiù **(removed)** fēicháng gùzhí. Zìjǐ rènzhǔn de shì **jíshǐ** bú duì, yě huì jiānchí. Wǒ yě chángcháng shì yì fāngmiàn juédé zìjǐ liǎobùqǐ, **lìng yì fāngmiàn** yòu juédé biérén dōu bù rú zìjǐ. Suǒyǐ, **jīnguǎn** wǒ **xīwàng** yǒu hěn duō péngyǒu, dànshì què méiyǒu rén yuànyì gēn wǒ wán. **Āi**, wǒ yìzhí dōu **(removed)** shì yí gè méiyǒu péngyǒu de rén. Zhè zhǒng zhuàngkuàng zhídào wǒ kāishǐ jiēchù fúyīn cái yǒu suǒ gǎibiàn. Wǒ zhīdào, wǒ jiāo'ào de xìnggé shì wǒ **zuì** dà de ruòdiǎn. Shén **(removed)** yào wǒmen zuò qiānbēi de rén.
Shén yě **yào** wǒmen ài rén rú jǐ, kěshì wǒ shì yí gè zìsī de rén, suǒyǐ méiyǒu rén yuànyì hé wǒ zhège zìsī, gāo'ào de rén zuò péngyǒu **(removed)**. Rènshídào zhè diǎn hòu, wǒ kāishǐ hěn nǔlì de qīngqiú Shén de bāngzhù. Wǒ xuéhuì le xīnshǎng bìng zànyáng biérén de hǎochù. **Jīnguǎn** wǒ xiànzài réngrán chángcháng fàn cuòwù, dànshì yīnwèi wǒ zhī cuò, rèn cuò, bìng gǎi cuò, suǒyǐ wǒ de péngyǒumen dōu hěn xǐhuān wǒ. Yǒu xiē fēi chéngyuán péngyǒu shènzhì yāoqiú wǒ jièshào tāmen rènshí chuánjiàoshì. Yīnwèi tāmen xiāngxìn yí gè néng ràng wǒ biàndé qiānbēi, píng yì jìn rén de jiàohuì, yídìng shì gè hǎo jiàohuì **(removed)**.

B. **1.** Shén bǐ wǒmen gèng **(removed)** liǎojiě wǒmen de xūyào. (Comparisons - More Than) **2.** Yè Jiātíng **(removed)** tèbié xǐhuān chàng ‘Ài Zài Jiā’ zhè shǒu shīgē. (Intensifiers) **3.** Suǒyǒu de jièmìng zhōng **zuì** dà de shì ài wǒmen de Shén. (Simple Comparisons) **4.** Wǒ bǐ yǐqián **(removed)** gèng yǒu xìnxīn le. (Comparisons - More Than) **5.** Shén yì fāngmiàn ràng wǒmen yùdào kǎoyàn, **lìng yì fāngmiàn** bāngzhù wǒmen zhànshèng kǎoyàn, huòdé jìnbù. (On One Hand...) **6.** Jīnguǎn wǒmen jīntiān méi zhǎodào xiǎng tīng fúyīn de rén, wǒmen **hái** huì jìxù nǔlì, zhídào chénggóng. (Contrast) **7. Āiyā**, wǒ de jīngwén quán bèi yǔ dǎ shī le. (Particles) **8.** Zhè liǎng jíe jīngwén, nǎ yí jié **bǐjiào** jiējìn nǐ de shēnghuó? (Simple Comparisons) **9.** Wǒ **hěn** xiǎng zhīdào Shén wèi wǒ yùbèi de dàolù shì shénme. (Intensifiers) **10.** Nǐ kěyǐ **yì fāngmiàn** shàng fúyīn jìnxiūbān... (On One Hand...) **11. Jíshǐ** Wǔ Jiěmèi bú yuànyì jìxù hé wǒmen shàng kè, wǒmen hái shì yào guānxīn tā. (Contrast) **12.** Zài

suǒyǒu jièmìng zhōng, nǐ juédé nǎ yì tiáo duì nǐ **zuì** yǒu tiáozhànxìng? (Simple comparisons) **13.** Wǒmen jīntiān bǐ zuótiān **duō** jiēchù le shí'èr gè rén. (Comparisons - More Than) **14. Nǐ kàn**! Wǒ zǎo jiù shuō nǐ yídìng kěyǐ zuòdédào. (Particles) **15. Jīnguǎn** Wáng Dìxiōng méi láiguò jiàohuì, dànshì tā zǎo jiù zhīdào wǒmen jiàohuì le. (Contrast) **16.** Wǒmen zài zhèlǐ yì fāngmiàn chuán jiào, **(removed)** yì fāngmiàn jìxù xuéxí fúyīn zhīshí. (On One Hand...) **17.** Jīngwén jiǎngdào, huòdé yǒngshēng shì yíqiè ēncì zhōng **zuì** dà de. (Simple Comparisons) **18.** Jīnguǎn nǐ xiànzài méi zhǔnbèihǎo shòu xǐ, nǐ **hái** yuànyì jìxù dú jīngwén, zuò dǎogào ma? (Contrast) **19.** Chén Jiěmiè gēn wǒmen shuō, **jiùsuàn** tā xiāngxìn wǒmen suǒ jiǎng de shì zhēn de, tā fùmǔ bú huì tóngyì tā bèipàn tāmen de xìnyǎng. (Contrast) **20.** Rúguǒ wǒmen zhēnxīn de huǐgǎi, wǒmen jiù bú huì **yì fāngmiàn** huǐgǎi, lìng yì fāngmiàn búduàn de fàn xiāngtóng de zuì. (On One Hand...)

C. **1.** "Shén a, yǒnghéng de Fù..." **2.** Wǒmen zǒu ba! **3.** Jiùsuàn Shén hěn ài wǒmen, Tā hái huì kǎoyàn wǒmen de xìnxīn lái bāngzhù wǒmen jìnbù. **4.** Wǒmen jīntiān yào gēn Chén jiātíng jiàn miàn, duì ba? **5.** Jīnguǎn Níng Jiěmèi yuánlái bù xiǎng qù chuánjiào, tā hái qù le, yīnwèi tā zhīdào nà jiù shì Shén yào tā zuò de shì. **6.** Wǒ zhēn de hěn pèifú Yóu Jiěmèi, yīnwèi tā yìzhí kào Shén, ér bú shì kào zìjǐ. **7.** Wǒ zhēn de hěn ài zhège zhīhuì, yì fāngmiàn tāmen yìzhí hěn yuànyì bāngmáng, lìng yì fāngmiàn tāmen jīngcháng wèi wǒmen qídǎo. **8.** Jiùsuàn wǒ māma bǐjiào róngyì tóngyì wǒ jiārù jiàohuì, wǒ bàba yě huì jílì fǎnduì. **9.** Lín Dìxiōng měi cì chéngnuò zuò yí jiàn shì, dōu huì shuō, "Yīnggāi kěyǐ ba." Tā dōu bú huì shuō, "Wǒ yuànyì." **10.** Jīnguǎn wǒ bú tài xiāngxìn Shén, wǒ hái xiǎng liǎojiě nǐmen de xìnyǎng. **11.** Zhāng Dìxiōng xiǎngyào mǎshàng shǒu xǐ, kěshì lìng yì fāngmiàn wǒmen juédé tā hái xūyào zài lái jǐ cì jiàohuì. **12.** Wǒmen gāi jìdé yào chángcháng qídǎo, jíshǐ wǒmen mùqián méiyǒu kǎoyàn. **13.** Suīrán Xú Dìxiōng yǐqián chōu le hěn duō nián, dànshì tā zuò le jìnshí dǎogào hòu, jiù méi zài chōu le. **14.** Suīrán wǒmen jīnshēng yǐqián gēn Shén zhù zài yìqǐ, dànshì wǒmen xiànzài bù néng jìdé. **15.** Zhǐyào nǐ yǒu jiànzhèng, jíshǐ nǐ bù zhīdào wǒmen jiàohuì de yíqiè shì, nǐ hái kěyǐ jiēshòu xǐlǐ. **16.** Wǒmen xūyào yí gè jiùzhǔ yīnwèi yì fāngmiàn wǒmen dōu huì sǐ, lìng yì fāngmiàn wǒmen dōu huì fàn zuì. **17.** Jíshǐ nǐ kànguò zhēngzhào nǐ yě bú huì xiāngxìn. Jiànzhèng shì Shén tòuguò Tā de Shènglíng ér gěi wǒmen de. **18.** Jīnguǎn wǒmen kěyǐ tòugùo qídǎo gēn Shén gōutōng, wǒmen hái xūyào yí wèi xiānzhī dàilǐng wǒmen.

Location - *Zài*

A. **1.** zài jīngwén lǐ **2.** zài lù shàng de rén **3.** zài huǒ chē zhàn fùjìn **4.** zài dì'èr gè hónglǜdēng **5.** zài nà biān de cāntīng **6.** zài nǐ yǐzi de xiàmiàn **7.** zài jiāyóu zhàn de duìmiàn **8.** zài Shén de yǎn lǐ **9.** zài jiàotáng de qiánmiàn **10.** zài mén shàng **11.** zài mén de shàngmiàn **12.** wǒmen zài tiān shàng de jiātíng **13.** tāmen zài Tiānfù jìhuà zhōng de juésè **14.** zài wǒmen rìcháng shēnghuó zhōng **15.** zhàn zài Shén de shěnpànlán qián

B. **1.** Jiùzhǔ zài shì shàng shí jiàodǎo Tā de fúyīn. **2.** Xiānzhī de jiàodǎo jìlù zài shénshèng de jīngwén lǐ. **3.** Mó'ěrménjīng jiù shì yí xiàng kě wò zài nǐ shǒu zhōng de zhèngjù. **4.** Nǐ zài qídǎo zhōng kěyǐ shuōchū nèixīn de gǎnshòu. **5.** Tiānfù wèi wǒmen zhǔnbèi le yí gè jìhuà, shǐ wǒmen néng zài jīnshēng zhōng chénggōng. **6.** Zài 1820 nián de chūntiān, Yuēsè Sīmì zǒujìn shùlín lǐ guìxià qídǎo. **7.** "Wǒ zài zhèlǐ, pài wǒ qù." **8.** "Nǐ zài chūshēng zhīqián jiù yǐ bèi jiǎnxuǎn." **9.** Wǒmen bù yīnggāi zài shèngdiàn wài táolùn shèngdiàn lǐ jiǎngdào de shìqíng. **10.** "Ránhòu bǎ tā huò tā jìnmò zài shuǐ zhōng, zài cóng shuǐ zhōng chūlái." **11.** "Zhè zhǒng zài shān'è zhījiān zuò xuǎnzé hé wèi zìjǐ cǎiqǔ xíngdòng de quánlì chēngwéi xuǎnzé quán." **12.** "Wǒmen jūzhù de dìfāng zài zōngjiào zhǔtí shàng fāshēng le bù xúncháng de sǎodòng." **13.** "Dànshì, dāng wǒ zài wǒ de róngyào zhōng láilín shí, nǐmen bì zài yì zhǎyǎn zhījiān cóng bìsǐ biànchéng bùsǐ; nà shí nǐmen bì zài wǒ Fù de guódù zhōng méng fú."

C. **1.** Gōngyuán de pángbiān shì jiàohuì. **2.** Túshū guǎn de duìmiàn shì lǐfà diàn. **3.** Shì zhèngfǔ de xiéduìmiàn shì shèqū. **4.** Yóujú de hòumiàn shì yèshì. **5.** Dàxué de duìmiàn yǒu shèqū, zài lìng wài yì biān yǒu shì zhèngfǔ. **6.** Yóujú, chē zhàn, hé gōngchǎng dōu zài yèshì de fùjìn. **7.** Yínháng zài wǒmen gōngyù de fùjìn. **8.** Chēzhàn zài yóujú de pángbiān, yě zài yèshì de hòumiàn. **9.** Gōngchǎng zài yèshì de duìmiàn. **10.** Jiào huì zài gōngyuán de pángbiān, yě zài shèqū hé shì zhèngfǔ de duìmiàn, yě zài dàxué de xiéduìmiàn.

D. **1.** *Nǐ yào qù nǎlǐ?* - Don't use *zài* with verbs that are followed by a destination, such as *qù*, *dào*, or *wǎng*. *Zài* is used to specify where an action takes place or where the subject is, but not where the subject is going (or coming from). **2.** *Zhízǒu, ránhòu zài Bǎopíng Lù zuǒ zhuǎn*. - When describing where the action takes place, *zài* phrases usually need to be placed before the verb. **3.** *Zài Sādàn de jìhuà xià, wǒmen bù néng zìjǐ zuò xuǎnzé*. - *Xiàmiàn* is only used when we are literally talking about something being under something else. In figurative expressions, use *xià* (and *shàng* instead of *shàngmiàn*, etc.). **4.** *Zài wǒmen líkāi Tiānfù de zhè duàn qíjiān, suǒyǒu de rén dōu huì fàn zuì*. - When *zài* is placed at the beginning of the sentence and followed by *qián*, *hòu*, or *qíjiān*, it creates a time phrase that describes when the action of the sentence takes place. If *zài* is placed after the subject, the meaning of the sentence changes. **5.** *Wǒmen jīntiān yīnggāi bǎ wǒmen zuò de nà zhāng kǎpiàn tiē zài Yè Jiātíng de mén shàng*. - *Mén shàng* means "on the door" while *mén de shàngmiàn* could mean "on the door," "on the top part of the door," or "above the door." So, in this case, it is best to be specific and say *mén shàng.* **6.** *Zhège fúyīn huì ràng nǐmen de jiātíng néng zài yí gè chōngmǎn àixīn de huánjìng lǐ xuéxí hé chéngzhǎng*. - You cannot directly translate "in" from English to Chinese. You must follow the patterns from this lesson. **7.** *Nǐ lái jiàohuì de shíhòu kěyǐ zuò zài Sūn Jiātíng de pángbiān*. - There are some verbs that often come directly before *zài*, such as *zuò* (sit)*, fàng* (put)*, zǒu* (walk)*, zhù* (live), and *zhàn* (stand). Notice that when followed by *zài*, these verbs typically do not have objects associated with them. **8.** *Nǐ kěyǐ bǎ yì kē shítóu fàng zài nǐ zhěntóu xià, tíxǐng nǐ měi tiān wǎnshàng yào zuò dǎogào*. - *Zài* never directly follows a verb-object pair. When used with a verb, *zài* must directly follow the verb. To describe placing something somewhere, you must use the structure "*bǎ* object *fàng zài* place," not "*fàng* object *zài* place." **9.** *Wǒmen de jiàohuì lí zhèlǐ bù yuǎn.* - When describing the distance between two places, use the structure **A *lí* B + distance.**

E. **1.** Yēsū Jīdū zài Tiānfù de zhǐdǎo **xià** chuàngzào le zhège dìqiú. **2.** Correct **3.** Correct **4.** Tā zài sǐ **hòu** de dì-sān tiān jiù fùhuó le. **5.** Correct **6.** Yào dào wǒmen jiàohuì de huà, xiān qù **(removed)** xīnmín jiē, wǎng Zhēnlǐ Dàxué zǒu. **7.** Tā bāndào Jiānádà zhīqián **zhù** zài Běijīng. **8.** Correct - When there is n amount of time specified, verbs that usually come before *zài* will come after it. **9.** Yàdāng hé Xiàwā zài shǔshì hé **(removed)** shǔlíng shàng dōu yǔ Shén géjué. **10.** Bǎ yì zhāng Yēsū Jīdū de túpiàn guà zài qiángbì **shàng** huì bāngzhù nǐ jìdé Tā wèi nǐ suǒ zuò de shì.

F. **1.** Chū le fàndiàn ménkǒu, wǎng zuǒ zhuǎn. Dào le Xīnshēng Nán Lù, wǎng yòu zhuǎn. Guò le sān gè mǎlùkǒu, cāntīng jiù zài nǐ de yòushǒubiān. **2.** Nǐ chū le Jiéyùn zhàn zhīhòu jiù yào wǎng huí zǒuqù Hépíng Dōng Lù. Wǎng zuǒ zǒu. Jiēzhe, dāng nǐ kàndào Jīnshān Nán Lù shí, zuǒ zhuǎn. Ránhòu kàndào Jīnhuá Jiē shí, zài yòu zhuǎn. Jiàohuì jiù zài nǐ de zuǒshǒubiān. **3.** Chū le gōngyuán ménkǒu zhīhòu jiù wǎng zuǒ zǒu, ránhòu dào le dì-yī gè lùkǒu zhīhòu wǎng yòu guǎi, guǎiqù Xīnshēng Nán Lù. Zhīhòu jiù yìzhí wǎng qián zǒu. Zài dì-sān ge lùkǒu wǎng zuǒ zhuǎn. Yě jiù shì Zhōngxiào Dōng Lù hé Xīnshēng Nán Lù de jiāojiēdiǎn, wǎng zuǒ guǎi. Ránhòu guò le yí gè lùkǒu zhīhòu nǐ jiù huì kàndào fàndiàn. Guò le fàndiàn zhī hòu nǐ jiù huì kàndào chēzhàn zài nǐ de yòushǒubiān.

G. **(v. 5)** *zài sì zhōu dāqǐ zhàngpéng* - set up tents all around; **(v. 6)** *zài shèngdiàn sì zhōu* - all around the temple, *zài zhàngpéng lǐ* - in tents; **(v. 7)** *zài shèngdiàn qiáng nèi* - within the walls of the temple; **(v. 8)** *zài tǎ shàng* - on a tower.

I. "Xiǎngxiàng **zài** hǎibiān kàndào yí gè páizi xiězhe: 'Wēixiǎn--yǒu xuánwō. Jìnzhǐ **zài** cǐ yóuyǒng.' Wǒmen kěnéng rènwéi zhè shì yì zhǒng xiànzhì. Dàn zhēn de shì zhèyàng ma? Wǒmen hái shì yǒu hěn duō xuǎnzé. Wǒmen kěyǐ dào bié chù yóuyǒng, kěyǐ **zài** hǎibiān sàn bù, jiǎnshí bèiké, kěyǐ guānshǎng rìluò, huòshì huí jiā.
Wǒmen yě kěyǐ bù lǐhuì nàge gàoshì, dào wēixiǎn de dìfāng yóuyǒng. Kěshì, yí dàn xuánwō bǎ wǒmen juànzhù, wǎng xià tuō shí, wǒmen jiù méiyǒu shénme xuǎnzé de jīhuì le. Wǒmen kěyǐ jìnlì táo mìng, huò dà shēng hū jiù, dànshì yě kěnéng huì bèi yānsǐ."

Time and Date

A. **1.** xiàwǔ sì diǎn zhōng **2.** wǎnshàng qī diǎn bàn **3.** xīngqīsì wǎngshàng bā diǎn sìshíwǔ fēn **4.** lǐbàisān zǎoshàng bā diǎn shí'èr fēn **5.** xiàge xīngqītiān zǎoshàng jiǔ diǎn zhōng **6.** qī yuè èrshíqī hào **7.** liǎng gè bàn yuè **8.** shí'èr gè lǐbài **9.** yī bā sān líng nián sì yuè liù hào **10.** yí gè bàn lǐbài **11.** yī bā èr líng nián de chūntiān **12.** dàyuē gōngyuán qián liùbǎi nián **13.** èr líng líng bā nián yī yuè èrshíqī hào **14.** yī bā sì sì nián liù yuè èrshíqī hào. **15.** liù yuè shíliù hào zhōngwǔ (xiàwǔ shí'èr diǎn zhōng) **16.** yī jiǔ bā wǔ nián wǔ yuè èrshí hào zǎoshàng bā diǎn líng wǔ fēn.

B. **1.** *Zēng Jiěmèi zài èr líng líng sì nián de shíyī yuè jiù shòu xǐ le*. - When talking about months, *gè* is not needed. *Gè* is only needed when talking about a certain number of months. **2.** *Wǒ de tóngbàn měi tiān zǎoshàng liù diǎn èrshíwǔ fēn qǐ chuáng*. - When telling time, only use *fēn*. **3.** *Nǐ xīngqī jǐ fāngbiàn gēn wǒmen jiàn miàn?* - This is the correct way to ask the question. *Jǐ tiān* means "how many days." *Nǎ yì tiān* would also work if you had previously given them a few options. **4.** *Hè Jiātíng yí gè bàn lǐbài hòu jiù yào shòu xǐ le.* - When saying a certain number and a half, *bàn* is always placed directly after the classifier. **5.** *Xiànzài yǐjīng bā diǎn sān kè le, wǒmen yào gǎnkuài huí jiā!* - You can't directly translate the English into Chinese in this case. You must change it around. You could also say *Bā diǎn sìshíwǔ fēn, Jiǔ diǎn chà yí kè*, or *Jiǔ diǎn chà shíwǔ fēn.* Note that the Taiwanese generally don't use *kè*. **6.** *Wǒ bù gǎn xiāngxìn wǒ lái Táiwān yǐjīng mǎn yì nián bàn le*. - *Nián* is a classifier, therefore it comes before *bàn* in this case. **7.** *Liào Dìxiōng de xīlǐhuì shì zài sì yuè wǔ hào wǎnshàng qī diǎn ma?* - Remember that time is stated from big to little (year, month, day, time of day, time).

C. **1.** Hǎo a! **Hòutiān xiàwǔ sì diǎn** zhōng zài Xǔ Dìxiōng de jiā jiàn. **2.** Zhāng Jiěmèi zhōngyú tóngyì wèi **sān gè bàn lǐbài** hòu shòu xǐ de mùbiāo zuò qídǎo. **3.** Yáng Dìxiōng **liǎng nián bàn** yǐqián jiù yǐjīng shòu xǐ le ma?... **4.** Wǒ cóng **qù nián** de jiǔ yuè dào xiànzài yìzhí dōu zài zhège dìqū. **5.** Correct **6. (removed)** Zhège lǐbài sì shì Qián Dìxiōng de shēngrì, duì bú duì? **7.** "Shìqíng shì zhèyàng de, dì-sānshísì nián de dì-yī gè yuè, zài nàge yuè de dì-sì **(removed)** rì, fāshēng le dāngdì qián suǒ wèi yǒu de bàofēngyǔ" (3 Ne. 8:5).

D. "In the spring of 1820, one of the most important events in the history of the world occurred" (*Gospel Principles*, 96). "On April 6, 1830, the Savior again directed the organizing of His Church on the earth" (*Gospel Principles,* 97). "The prophet Elijah came to Joseph Smith in April 1836" (*Gospel Principles,* 254). "In June 1830, Samuel Harrison Smith, the Prophet's brother, began the first missionary journey for the Church" (*Gospel Principles,* 191).

G. Sì yuè liù hào shì yí gè jiàohuì lìshǐ shàng hěn zhòngyào de rìqī. Yuēsè Sīmì qǐshì le sì yuè liù hào shì Jīdū chūshēng de rìzi. Érqiě, zài yī bā wǔ sān nián sì yuè liù hào, Yánhú Chéng shèngdiàn de fángjiǎoshí bèi fèngxiàn le. Zhèng hǎo sìshí nián yǐhòu, zài yī bā jiǔ sān nián sì yuè liù hào, Wǔ Huìfú Huìzhǎng fèngxiàn le cǐ shèngdiàn.

Review: Time, Date, and Location

A. Wǒ dì-yī cì rènshí chuánjiàoshì shì zài **èr líng líng wǔ nián** èr yuè èrshí hào, zài wǒ gōngzuò fùjìn. Wǒ jìdé **nà** tiān shì xīngqītiān. Bànwán shì yǐhòu, zài huí jiā de lù **(removed)** shàng jiù yǒu liǎng wèi chuánjiàoshì jiěmèi tíngzhù le wǒ. Qízhōng yí wèi wèn wǒ, "Xiǎojiě, nǐ rènshí Yēsū Jīdū ma?" Wǒ huídá shuō, "Rènshí." Tā zài wèn: "Nǐ xiǎng duō xuéxí guānyú Yēsū Jīdū de shì ma?" Wǒ shuō: "Duì, wǒ xiǎng." Yúshì wǒmen **zài nàlǐ** jiāohuàn le diànhuà hàomǎ. Nà shí, wǒ zhèng zài xúnzhǎo wǒ shēnghuó de mùdì. Wǒ yě xiǎng zhīdào shénme shì duì hé shénme shì cuò de, sǔoyǐ wǒ xiǎngyào zài zōngjiào **lǐ** huòdé dá'àn.
Yí gè **bàn** yuè yǐhòu wǒ cái yǒu kòng gēn zhè duì chuánjiàoshì jiěmèi jiàn miàn. Tāmen liǎng cì yāoqǐng wǒ shòu xǐ,

kěshì wǒ hàipà jiārén huì fǎnduì, suǒyǐ wǒ yìzhí tuōyán. Zài liù **(removed)** yuè dǐ, wǒ zhōngyú juédìng yào jiēshòu xǐlǐ. Zìjǐ juédìng le yǐhòu, wǒ jiù dǎ diànhuà gěi chuánjiàoshì, gàosù tāmen wǒ xiǎng shòu xǐ. Liǎng **gè** lǐbài yǐhòu, qī yuè jiǔ hào, wǒ jiēshòu le xǐlǐ. Bù jiǔ yǐhòu wǒ zài měiguó Florida **(removed)** kāishǐ le chuán jiào. Wǒ fēicháng gǎnxiè wǒ nà tiān zài lù shàng kěyǐ yùdào nà liǎng wèi jiěmèi, yě gǎnxiè Tiānfù ràng wǒ yǒu jīhùi tòuguò tāmen de jiàodǎo rènshí Tā.

B. **1.** Wǒmen de jiàohuì lí zhèlǐ **(removed)** bù yuǎn. (Location *Zài*) **2.** Wǒmen **yīnggāi zài nǎlǐ** zuò qídǎo? (Content Questions) **3.** Nǐmen měi cì chuán jiào yào jǐ **(removed)** nián? (Quantity Questions) **4.** Nǐ de shēngrì shì liù yuè **jǐ hào**? (Time and Date) **5.** Nǐ **bǎ** wǒmen duōyú de Mó'ěrménjīng **fàng zài nǎlǐ**? (Location *Zài*, *Bǎ* and *Jiāng*) **6.** Nǐmen zài zhège zhīhuì lǐ yǒu jǐ **gè** chéngyuán? (Content Questions) **7.** Wǒ shì **yī jiǔ jiǔ sān nián** liù yùe sān hào shòu xǐ de. (Time and Date) **8.** Zhízǒu, ránhòu zài Jièshòu Lù de yóujú hòu **yòuzhuǎn**. (Location *Zài*) **9.** Shénxué yánjiùsuǒ shì **lǐbài jǐ** kāi de? (Time and Date) **10.** Táiběi de fāxíng zhōngxīn shì zài Jīnhuá Jiē jiàotáng de **lóu xià**. (Location *Zài*) **11.** Wǒ chuán jiào yǐqián bù zhīdào fúyīn duì wǒ de rénshēng **duōme** zhōngyào. (Quantity Questions) **12.** Yuēsè Sīmì kàndào yí wèi tiānshǐ **zhàn** zài tā shàngmiàn de kōng zhōng. (Location *Zài*) **13.** Wǒ měi tiān wǎnshàng shí diǎn shí fēn **(removed)** kāishǐ xiě rìjì. (Time and Date) **14.** Nǐ xiǎngguò wǒmen sǐ hòu huì qù **(removed)** nǎlǐ ma? (Content Questions, Location *Zài*) **15.** Wǒmen de jiàohuì yī bā sān líng nián sì **(removed)** yuè liù hào jiù chénglì le. (Time and Date) **16.** Yēsū Jīdū zài Tiānfù de zhǐdǎo **xià** chuànzào le dìqiú. (Location *Zài*) **17.** Wǒ zài MTC de shíjiān zǒnggòng yǒu shí-yī gè **bàn** lǐbài. (Time and Date) **18.** Nǐ yào **zài nǎlǐ** gēn wǒmen jiàn miàn? (Content Questions) **19.** Nǐ juédé nǐ kěyǐ yāoqǐng **jǐ gè péngyǒu** lái cānjiā wǒmen zhège lǐbàiliù wǎnshàng de xǐlǐhuì? (Quantity Questions) **20.** Wǒ zhīdào Tiānfù zài zhè liǎng gè **bàn** yuè yìzhí zài bāngzhù wǒ xué Zhōngwén. (Time and Date) **21.** Táiběi shèngdiàn **lí** Táiběi Chuándàobù de bàngōngshì **hěn jìn.** (Location *Zài*) **22.** Wǒmen de mùdì shì zūnshǒu Shén de jièmìng, yǒu yì tiān **zhù** zài Tā de miànqián. (Location *Zài*) **23.** Suīrán wǒ de tóngbàn zài Táiwān **yí nián bàn le**, dànshì tā hái shì hěn qiānbēi de yīkào Shén lái zuò zhège shìgōng. (Time and Date)

C. **1.** Wǒ shì zài yī jiǔ bā wǔ nián liù yuè sān hào shòu xǐ de. **2.** Jīnrì, wǒmen zài zhè shì shàng yǒu yí wèi xiānzhī. **3.** Wǒmen zài tiān shàng shí, bìngfēi suǒyǒu de rén dōu yíyàng. **4.** Wǒmen de jiàohuì shì yī bā sān líng nián de sì yuè liù hào zài Niǔyuē Zhōu chénglì de. **5.** Zài yī bā èr líng nián de chūntiān, Yuēsè Sīmì zǒujìn fùjìn de shùlín lǐ guìxià qídǎo. **6.** "Tiān shàng jiāng yǒu bàn gè shíchén de jìjìng..." **7.** "...zài jīntiān jiù zǒurù xǐlǐ de shuǐ zhōng lái xiàng Tā zhèngmíng." **8.** Tiānfù, Yēsū Jīdū, jí Shènglíng zài mùbiāo shàng shì yízhì de. **9.** Sǐwáng shí, wǒmen de líng bìxū líkāi shēntǐ, bìng zài fùhuó shí yǔ zhī chóngxīn jiéhé. **10.** Suǒyǒu de rén dōu huì zài shēnghuó zhōng yùdào kǎoyàn, bāokuò jíbìng, shīwàng, tòngkǔ, bēishāng jí sǐwáng. **11.** "Nǐmen yào zài Shén de Érzi Jīdu, wǒmen de Jiùshúzhǔ zhè kuài pánshí shàng jiànlì gēnjī." **12.** Hú Dìxiōng gēn chuánjiàoshì jiàn miàn sān gè bàn lǐbài hòu jiù shòu xǐ le.

D. **1.** April 1994, in a little town 8 km outside of Monterrey **2.** about 2 months **3.** June 5, 1994 **4.** 2 weeks **5.** 4 months **6.** October **7.** December 1995 in the Mexico City Temple.

F. **1.** *Wèishénme wǒmen zài shèngcān de jiàoyí zhōng lǐngyòng miànbāo hé shuǐ?* - Why do we use bread and water in the ordinance of the sacrament? **2.** *Wǒmen yào rúhé zhǔnbèi zìjǐ lǐngshòu shèngcān?* - How should we prepare to partake of the sacrament? **3.** *Zài shèngcān yíshì zhōng, wǒmen kěyǐ xiǎng nǎxiē shìqíng lái bāngzhù wǒmen jìdé Jiùzhǔ de Shúzuì?* - What things can we think about during the sacrament that will help us remember the Savior's Atonement? **4.** *Wǒmen zài shèngcān zhōng chóngxīn dìnglì nǎxiē shèngyuē?* - Which covenants to we renew during sacrament? **5.** *Wǒmen zài yì zhōu dāngzhōng yào rúhé jìdé zhèxiē chéngnuò ne?* - How can we remember these covenants during the week?

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Audio Index

Note: The albums and tracks on the MP3 player are marked in this index in this manner:

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Zhǔ jiǎnxuǎn le yí wèi xīn de xiānzhī

Native Situation Practice

***Note*:** Each of these clips is a response from a native speaker to a certain prompt. The clips are organized by number and the corresponding prompts appear here. The prompts are arranged by the type of situation. Practice these prompts yourself and compare yourself to the native speaker. As you do, remember that there are many different styles and ways to teach effectively.

1 - Teaching

NSP 01 – You have just extended a baptismal commitment to a progressing investigator and she has declined. She says that she doesn't see any need in getting baptized. Answer the question "Why do I need to be baptized?"
NSP 02 – You are conducting a lesson with a recent convert. Teach a short lesson about the sacrament.
NSP 03 – A man who you are talking to on a bus says that he has heard that we baptize dead people in the Church. Explain the doctrine of vicarious ordinances for the dead.
NSP 04 – Give a short talk about the Holy Ghost at a baptismal service.
NSP 05 – Explain patriarchal blessings to a recent convert who has just heard a talk in church about patriarchal blessings.
NSP 06 – Explain how and why priesthood blessings are given to a progressing investigator who has suddenly become sick.
NSP 07 – Explain the difference between the Aaronic and Melchizedek Priesthoods to a recent convert young man who is preparing to receive the Aaronic Priesthood.
NSP 08 – Explain to an investigator with a baptismal date what they need to do to prepare to go the temple.
NSP 09 – Explain repentance to a new investigator with no religious background.
NSP 10 – Explain faith to an investigator who is struggling with an alcohol addiction.
NSP 11 – You are teaching an investigator for the second time. You have just talked about Moroni's promise in Moroni 10:3-5. Explain who the Holy Ghost is and what he does for us.
NSP 12 – Explain the difference between the influence of the Holy Ghost and the gift of the Holy Ghost to an investigator who has just accepted a baptismal commitment.
NSP 13 – Explain the difference between the Restoration and the Reformation to the non-member mother of a family in which the father and the 18-year-old son have just been baptized.
NSP 14 – A woman whom you met while waiting in line at the post office asks you, "What's the difference between your church and any other church? What's special about your church?"
NSP 15 – Explain the importance of making and keeping commitments to an investigator who is struggling to keep the commitment to read and pray.
NSP 16 – Teach a small lesson in district meeting about using the scriptures.
NSP 17 – Explain the necessity of trials to an investigator that is going through economic hardship.
NSP 18 – You are asked to give a short talk in sacrament meeting about the scriptures. Explain the relationship between the Book of Mormon and the Bible.
NSP 19 – Teach about and extend a commitment to keep the Sabbath day holy to a less-active family.
NSP 20 – Explain how to pray to a man who has grown up reciting prayers.
NSP 21 – A new investigator came to church last week for fast and testimony meeting and was a little confused at what fasting is and why we do it. Explain what fasting is and why it's important.
NSP 22 – Explain confirmation and the gift of the Holy Ghost to an investigator with a baptismal date.
NSP 23 – You are talking to an investigator who doesn't quite understand why her baptism in another church is not valid in our church. Respond to her concern.
NSP 24 – Tell an investigator what happens after we die.
NSP 25 – Tell an investigator about pre-earth life.
NSP 26 – Explain the importance of prophets to a man that has very little experience with religion or with reading the Bible.
NSP 27 – You are planning to teach a new investigator about the Restoration. Prepare three questions that will help you check for understanding.
NSP 28 – Explain the Great Apostasy to a devout Christian whom you met through one of his member friends.
NSP 29 – An investigator tells you that she has heard that we do not believe in the Bible.
NSP 30 – Tell an investigator who does not have a Christian background about the resurrection of Christ. Bear your testimony of this event and of the principle of resurrection.
NSP 31 – Explain how resurrection and reincarnation are different to an investigator who currently believes in reincarnation.

NSP 32 – You are helping a member see how the gospel has blessed their life in order to motivate them to do missionary work. Tell how your life would be different if you didn't have the gospel.

2 - Testifying

NSP 33 – You are teaching an investigator with a baptismal date about the law of tithing. Testify about the importance of tithing.

NSP 34 – You are teaching an investigator with a baptismal date about the law of chastity. Testify to an investigator about the importance of the law of chastity.

NSP 35 – Testify about the importance of temples to a recent convert who is preparing to go to the temple.

NSP 36 – You are teaching a woman with three small children who feels overwhelmed by everything that is required of her. Explain how daily prayer has blessed your life.

NSP 37 – You are meeting for the first time with a family that was referred to you by the second counselor in the branch presidency. Testify of how the Atonement of Christ has affected your life.

NSP 38 – Bear your testimony of the importance of obedience in a zone conference.

NSP 39 – You are teaching a progressing investigator about dispensations and apostasy. Tell about how following the prophet has blessed your life.

3 - Commitments and Follow-up

NSP 40 – You are working with a less-active man who has not been to church since he was baptized. Promise blessings associated with coming to church.

NSP 41 – You meet and begin talking with a young couple while going to another appointment. Invite them to hear more about eternal families and set up a meeting with them for another time.

NSP 42 – Invite an active member to invite their non-member friends to a ward activity next week.

NSP 43 – Invite the father of a part-member family (the mother and two sons are active members) to start taking the missionary lessons.

NSP 44 – Follow up on a commitment you gave to a new investigator to read 3 Nephi 11 and pray about the Book of Mormon.

NSP 45 – Follow up on a commitment you gave to an investigator with a baptismal date to stop smoking.

NSP 46 – Promise blessings to an active member family associated with helping others learn of the gospel. Ask for referrals.

NSP 47 – Extend a baptismal commitment to an investigator who has read and prayed about the Book of Mormon and has felt a confirmation that it is true.

4 - Resolving Concerns

NSP 48 – One of your progressing investigators asks you the question, "Why do bad things happen to good people?"

NSP 49 – An investigator asks you why she cannot drink alcohol every once in a while in social situations.

NSP 50 – A new investigator says that he likes some of the things that the Church teaches but thinks that there is more than one true church. Bear you testimony of the Restoration.

NSP 51 – Ask three questions that would help you find out why a recent convert has become less active.

NSP 52 – An investigator tells you that she wants to get baptized but does not know what her family will think.

NSP 53 – Ask three questions that will help you understand why a new investigator does not want to come to church.

5 - Telling a Story

NSP 54 – You have an appointment with a less-active family that struggles with their testimonies of the Book of Mormon. Tell the story of the Brother of Jared. Talk about what you can learn from that story.

NSP 55 – You are talking to a new investigator about the Book of Mormon. Talk about how you came to know that the Book of Mormon is true.

NSP 56 – While tracting you meet a young man who invites you in. You have already talked about his religious background and he asks you what makes your church different from all the others. Briefly relate the story of the First Vision.

NSP 57 – You are teaching a Sunday School class. Talk about how the Atonement worked in the life of Alma the Younger.

NSP 58 – Relate your favorite experience that you have had while with your current companion while talking to your mission president in an interview.

NSP 59 – You are talking to a recent convert who is trying to adopt the principles of the gospel in their parenting, but they feel overwhelmed. Tell about one thing that your parents have done to help you in your life.

NSP 60 – Briefly relate the story of Adam and Eve in the Garden of Eden while talking to an investigator with a baptismal date about agency.

NSP 61 – There is a young man in your area that has just received his mission call. He asks you what the MTC is like. Tell about your first day in the MTC. Who was there? When was it? What did you feel?

6 - Getting to Know Someone

NSP 62 – You have started up a conversation with a woman on a bus, she asks about where you are from. Talk about your hometown.

NSP 63 – Tell about your family to the bishop in the ward you have just been transferred into.

NSP 64 – Tell a man whom you met on the bus who you are and why you are here as a missionary.

NSP 65 – A woman in the grocery store asks why you are wearing name tags. Explain your calling as a missionary. Get to know her and invite her to learn more about the gospel.

NSP 66 – You've just moved into a new apartment. Introduce yourself to your next door neighbor and explain missionary service. Invite them to hear the first lesson.

NSP 67 – Ask three questions that would help you get to know your new companion.

7 - Other

NSP 68 – Your companion came down sick this morning. Leave a phone message for an investigator telling them that you need to reschedule a meeting.

NSP 69 – You are in a district meeting. Tell your district leader about the progress of one of your investigators.

NSP 70 – You have just talked to a man

on the street about the gospel and he is interested in learning more. He has set up a time to meet with you again, but you have also invited him to come to church with you on Sunday. He does not know how to get there. Tell him how to get to the chapel.

NSP 71 – Talk with the branch president about how to help a less-active brother come back to church. Discuss how you can help him as missionaries, and discuss what the branch can do to help.

NSP 72 – Leave a phone message for the missionaries in the area next to yours telling them about a man you met today on the street who lives in their area.

NSP 73 – You are meeting with an active member before his investigator friend is coming over for a lesson. Tell him your plan for the lesson and let him know how you would like him to help teach.

NSP 74 – Talk with your companion about your plans for the day, who you are visiting, what you are teaching them, where they live, and what commitments you would like to extend. Also discuss finding activities.

NSP 75 – A new investigator is curious about missionary life. Talk about what you normally do on preparation day.

NSP 76 – Tell a new investigator what to expect at a sacrament meeting.

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